ANDROGYNY

In Western society, masculine and feminine characteristics traditionally have been thought to be polar opposites—inherently separate from each other. This has resulted in people being locked into stereotypical roles.

SOCIALIZED MALE AND FEMALE ROLES

Men in our society are socialized primarily to value a task-oriented, achieving style in order to meet the needs of the organizations for which they will work. They are "supposed" to be competent, competitive, strong, powerful, and tough. They are geared toward an external rather than an intrinsic reward system. They are trained to rely on logic, to use a rational approach to problem solving—one that relies on ideas rather than wants or needs. They are afraid to express emotions or affection, to be tender or vulnerable. In fact, men often are regarded by women as insensitive, pushy, and brutal. Men also may pay a physical price for stifling their emotional natures: heart disease, ulcers, and so on.

Women in our society are trained to meet the needs of the family. They are "supposed" to be sensitive, gentle, and caring—to nurture and take care of others. They have been taught to be expressive and oriented toward the development of others as an extension of themselves, to value the family setting as a means of fulfilling their own needs. Because this role has subordinated their individuality to the needs of the family or community, women may be regarded by men as dependent, incompetent, and weak. They, too, may pay a price: lack of self-confidence and poor psychological well-being. Many females are afraid to display competence or strength for fear of being seen as "competing" with men.

OVERCOMING CULTURAL STEREOTYPES

Studies of various cultures show that many of the differences between men and women are *learned* rather than genetic or hormonal. Furthermore, there is wide variation among individuals, regardless of sex. Cultural prescriptions about sex roles ignore individual preferences and needs and create more problems than they solve. More and more, we are beginning to realize the importance and potential freedom of the quality of *androgyny,* in which men and women are not exclusively masculine or feminine but are able to demonstrate traits attributed to both sexes.

The word "androgyny" stems from the Greek *andro* (male) and *gyne* (female) and refers to a blending of both masculine and feminine characteristics. Thus, an androgynous person is someone who can be both independent and sensitive to the needs

of others, aggressive and yielding, tough and tender, depending on the situational appropriateness of these various behaviors. A woman can be both a loving mother *and* an ambitious executive; conversely, a man is not a "sissy" if he enjoys the theater or cooking.

More and more of the roles in our society require a mixture of "male" and "female" traits: helping skills, collaboration, appreciation for others, and the ability to express oneself, as well as presence, authority, clear goals, and the ability to deal with power and influence. Effective problem solving has been shown to be a combination of the rational and the intuitive. Effective management has been shown to be a combination of the ability to personalize as well as the ability to generalize and the ability to enjoy the achievements of others as well as one's own. The most effective people are those who combine independence and competence with playfulness and nurturance.

IMPLICATIONS FOR TRAINING AND DEVELOPMENT

One of the primary purposes of training and development in the area of androgyny is to expand individuals' range of roles and strengths and to allow people to choose from a variety of characteristics and behaviors the ones that suit their needs. The objective is to allow people to expand and develop their emotional, psychological, behavioral, and physical strengths regardless of gender. This does not mean that all people should be alike or "unisex"; rather, it suggests that people have the choice to be the kind of *people* they want to be for the situations they are in, not restricted to a limited set of "male" or "female" behaviors.

For women, this often requires training in leadership rather than in "hostessing." Many women need to learn to deal with conflict and power, to be appropriately assertive, to negotiate effectively, and to present themselves in a less self-effacing manner. They need to learn to ask for what they need, rather than "making do." For men, development may mean training in openness and emotional risk taking. They may need to develop support systems in which they can explore new behaviors. Many men need to learn to be less competitive, less controlling, less persuasive, less inscrutable, and more collaborative in their interactions with others. They need to learn to become more comfortable with self-disclosure and with the expression of their own feelings and those of others.

The Bem Sex-Role Inventory

Sandra Lipsitz Bem created the *Bem Sex-Role Inventory* (1977, 1978), which helped to change the HRD profession's attitudes about the qualities of masculinity and femininity. The *Bem Sex-Role Inventory* is an instrument by which individuals rank themselves on sixty characteristics that often are thought of as masculine, feminine, or neuter. The respondents indicate how much they think each characteristic describes them. There are twenty items for feminine characteristics, twenty items for masculine characteristics,

and twenty neutral items. The inventory takes about ten minutes to complete. When scored, the instrument places respondents in one of four categories:

- ***Sex-typed:*** traditional "masculine" males and "feminine" females,
- ***Androgynous:*** having characteristics attributed to both sexes,
- ***Undifferentiated:*** ranking themselves low on most traits, thus not indicating a tendency toward a particular pattern, and
- ***Sex-reversed:*** e.g., a male perceiving himself as having primarily "feminine" characteristics, or vice versa.

The inventory can be a useful tool in dealing with problems such as sexual harassment in the workplace, gender-biased hiring/firing policies, pay discrepancies between men and women, arguments about the effect of working women on families, and also in more general sessions such as management development and team building. Managers of both sexes can learn to act authentically and interdependently, rather than limit themselves to the traditionally male roles of power, authority, and coercion. Men can learn to share their thoughts and feelings more with others. Women can learn to be comfortable with assertion and their own autonomy. All individuals, especially those who must manage or work with others, can benefit from increased freedom to select appropriate behaviors. In this aim, androgyny training is aligned with the overall goals of human resource development.

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Sex-typed

Androgynous

Undifferentiated

Sex-reversed

BILATERAL BRAIN THEORY

The study of the differences between the *hemispheres* (halves) of the brain began with an obscure French country doctor, Marc Dax, who noticed that patients who lost their powers of speech following brain injuries sustained damage to only the left sides of their brains. Dax proposed at a medical society meeting in 1836 that speech is controlled by the left side of the brain and, therefore, that the two hemispheres must control different functions. Although Dax's theory did not receive much attention at the time, it has since been the basis for a great deal of research and interest.

BRAIN HEMISPHERES

The human brain consists of two hemispheres that are mirror images of each other. The hemispheres are connected by the corpus callosum, a series of transverse nerve-fiber bundles that transmits information from one brain hemisphere to the other. Each hemisphere controls the movements and sensations of the *opposite side of the body;* that is, the left hemisphere controls the right side of the body, and the right hemisphere controls the left side of the body.

Human beings are *asymmetrical;* they are not equally adept at using their right and left sides. Unlike animals, who tend to be right- or left-sided but are equally divided in their preferences, the overwhelming majority of humans favor their right sides. Ninety percent of us are right handed. Furthermore, researchers have discovered that the human brain itself is not symmetrical in its abilities. Although sensory and motor functions are equally divided, many of the higher mental capabilities (such as speech) seem to be controlled primarily by either one hemisphere or the other.

Much of the research that has been conducted on the hemispheres has occurred as a result of studying brain-injured persons or persons who have had their corpora callosa surgically cut for medical reasons (the latter are commonly known as split-brain patients). Mental functions that are hemispherically individualized have been identified in such persons by identifying the functions that have been impaired or eliminated and the side of the brain that was injured. It is then supposed that the injured hemisphere controls those functions.

Such study appears to indicate that the left brain controls a significant portion of the *analytical* mental functions such as language (both speech and comprehension) and logical and rational capabilities, whereas the right brain controls much of the *intuitive* capabilities—the ability to produce and appreciate music and art, as well as spatial skills. The hemispheres also seem to differ in their methods of processing information. The left brain tends to process information in a sequential manner, dealing with details

and features, whereas the right brain tends to deal with simultaneous relationships and global patterns.

However, the above categorization does not explain our asymmetrical brains. If the above were foolproof, right-handed people all would be logical, organized, and reasonable people, and left-handed people all would be artistic, intuitive, and disorganized.

LEFT HANDEDNESS

Left handedness has become a focal point of study in researchers' struggles to understand the workings of the human brain. It is not known for sure what causes a person to be left handed. Some scientists believe that left handedness is caused by slight brain damage (caused by insufficient oxygen) to the left hemisphere at birth, forcing the right hemisphere to "take over" the language functions, thus producing a person whose left side is dominant. Others believe that handedness is inherited. They point to the statistics that indicate that two right-handed parents have a 2 percent chance of producing a left-handed child, whereas one left-handed parent and one right-handed parent have a 17 percent chance, and two left-handed parents have a 47 percent chance of having a left-handed child. Still others argue that handedness is behaviorally determined, that it is learned after birth and is not caused by physical trauma or genetics.

"Lefties" differ from "righties" in more ways than their writing hands, which is the most obvious difference. Research does indicate that the brains of left-handed people are organized differently than the brains of right-handed people. Studies have indicated that the speech of some left-handed people actually is controlled by the right hemisphere, which contradicts the right- and left-brain function theories originally presented. Other left-handers appear to have *bilateral* control of speech, i.e., control shared by both hemispheres. Still others' speech is controlled by the left hemisphere, just as in the case of right handers. In addition, a disproportionate number of artistic people are left handed, prompting *speculation* that left handers can develop their right brains (artistic ability, creativity, intuition, etc.) more than right handers.

SOME CAVEATS

Some educators have argued that because we live in a society that values objectivity, logic, reason, and organization more than creativity, intuition, art, and music, our "right brains" are not being developed and utilized as they should. These people point out that our educational methods in general favor "left-brain" processing (testing, reading, writing, reasoning, etc.), while alternative methods of reaching conclusions and learning—such as using intuition or being creative—are devalued. Children in school learn to give the teachers what they want rather than learning to think independently and creatively.

Although these conclusions may be true in terms of sociological processes, they are not necessarily accurate in terms of the popular conceptions of "right brain/left brain." There is a danger that bilateral brain theory will extend beyond the research of neuropsychologists to become part of the "psychobabble" of the popular culture.

Springer and Deutsch (1989) believe that the hemispheres of the human brain are not as separate and distinct as popular culture believes them to be. Current research seems to indicate that although the hemispheres appear to retain some separate functions, they are more integrated than is commonly realized. Furthermore, there are many components of human existence that have not yet been identified or traced to a particular part of the brain. For example, Freudian theory and the theory of the unconscious seems to have a great deal to offer and has been incorporated into our culture, but modern science has not been able to identify an "unconscious" part of the human brain. There are many mysteries of the human brain and psyche that have not been explained fully and may never be.

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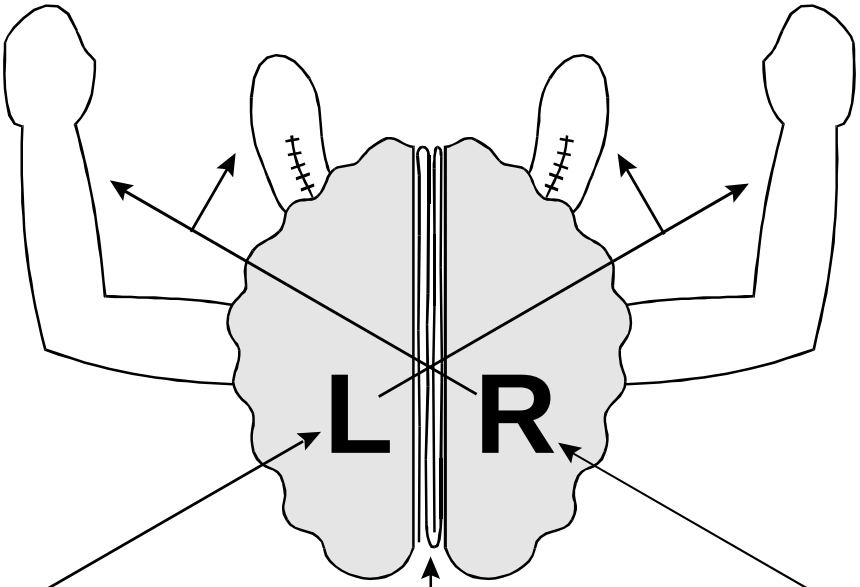

LEFT HEMISPHERE

Analytical Functions (speech, language comprehension)

Logical & Rational Functions

Sequential (details, features)

Corpus Callosum

RIGHT HEMISPHERE

Intuitive Functions (produce & appreciate music & art)

Spatial Skills

Simultaneous (global, patterns)

Bilateral Brain Theory

CREATIVITY AND RISK TAKING

Richard E. Byrd developed the Creatrix Inventory (*C&RT*) to allow people to identify their levels of *creativity* (the degree to which they can produce unconventional ideas) and their orientations toward *risk taking* (high, moderate, or low). In the *C&RT*, Byrd (1986) explains that different jobs require different amounts of creativity and risk taking; a proper match between employee and position will result in a happier, more productive employee.

CREATIVITY

Our society tends to stifle creativity in early childhood, reinforcing thoughts and behaviors that are predictable, "realistic," "worthwhile," and "normal." Throughout our lives, we are encouraged to be conventional, to follow the norms of the groups in which we live and work. Creativity—unconventional thinking or originality—tends to be expected only in "artists."

RISK TAKING

True creativity involves risk taking. In most organizations, managers and others are not willing to jeopardize their jobs, projects, or prestige enough to "stick their necks out." Successfully creative people often have to work hard to push their ideas through the system.

Personal orientations toward risk taking are formed from one's experiences in life, successes and failures, and one's perceptions about what one has to gain or lose. As one becomes more or less secure, one's risk-taking orientation may change. The degree to which one's associates support risk-taking behavior also influences this orientation.

THE CREATRIX MATRIX

Byrd plots creativity and risk-taking orientations on a matrix; the vertical scale indicates degree of risk taking, and the horizontal scale designates the degree of creativity. The matrix is divided into eight sections (see figure), each representing a different combination of creativity and risk taking, representing eight personal styles. The eight styles are: Reproducer, Modifier, Challenger, Practicalizer, Innovator, Synthesizer, Dreamer, and Planner.

Each style makes contributions to an organization and hinders it in some ways.

- ***Reproducers*** are low in risk taking and low in creativity. They tend to be guided by what they think others think and are rarely unconventional. They favor

regulations and standardization and they resist new ways of doing things. They thrive in jobs requiring repetition (such as data entry or bookkeeping). Their predictability can be an asset to the organization. On the other hand, they can be a problem when the organization is attempting to initiate change.

- ***Modifiers*** are moderately creative and somewhat more risk taking than reproducers. They specialize in adding their ideas to something that already exists. Modifiers are not entrepreneurs, but they frequently find small ways to do things better. Their safe suggestions for improvement usually are accepted and valued by organizations. Because they wish to please, modifiers do not fight for their own ideas, nor do they come up with breakthroughs.
- ***Challengers,*** although high on the risk-taking scale, are not very creative. Although they espouse change, they are quick to criticize the ideas of others and are slow to come up with their own. Challengers serve the organization when they question ineffective or improper ways of doing things. Because they are so outspoken, they tend to be seen as muckrakers.
- ***Practicalizers*** are high on risk taking and moderately creative. They recognize the creativity of others and excel at taking a new idea and convincing top management of its workability by emphasizing its practical benefits. However, practicalizers are politically and bottom-line oriented and usually will not fight for implementation of a radical idea. The drawback of this characteristic is that a practicalizer may not be willing to gamble on the breakthrough idea of tomorrow.
- ***Innovators*** are the true entrepreneurs on the Creatrix scale. They are very high on risk taking and creativity. In fact, innovators always are creating and will fight hard to have their (often brilliant, often unconventional) ideas accepted and implemented by their organizations. Because many people are reluctant to support a radical idea or something that requires new technology, many innovators are forced to leave their organizations and start their own companies in order to implement their ideas. Although organizations need breakthrough ideas in order to compete, innovators tend to ignore the inevitable implementation problems that accompany these ideas and to become impatient to implement them.
- ***Synthesizers*** are high in creativity and moderate in risk taking. They excel in taking others' ideas, adding their own, and implementing them into existing situations. Synthesizers go beyond the practicalizers and are just short of innovators in their ability to produce change. Synthesizers will not risk all for their ideas, choosing to meet the needs of the organization over creativity for its own sake. Organizations value their synthesizers because they are more tractable. They are creative and assertive, but not radical. In fact, one of their strengths is their ability to combine various needs, ideas, or procedures. They may limit themselves by their unwillingness to take greater risks.

- ***Dreamers*** are also high in creativity, but very low on the risk-taking scale. They often think of a better mousetrap but are afraid to share their ideas unless asked for them. They tend to do much of their inventing at home. Dreamers can best serve their organizations if they are supervised by practicalizers, whose assertiveness and trust in their employees' ideas will help to get them through the system. Dreamers are underachievers and usually act as conformists within their organizations. Their capacity for creativity can be wasted, and they may set non-risk-taking norms.
- ***Planners,*** although low to moderate in terms of creativity and moderate in terms of risk taking, are very effective at thinking of ways to use the ideas of others. However, although they can devise the methods of implementation, they do not take the risks involved in pushing them through the organizational system. Planners are valued by organizations for their planning, coordinating, and managing abilities. They are the people who coordinate but not the people who make things happen.

People can change their styles in that they can decide whether or not to take more risks and to try out new ideas and behaviors. This is easiest to do if one also can place oneself in a supportive environment—one in which creativity and risk taking are encouraged rather than frowned on or feared. Individual growth experiences such as therapy and human relations training also can encourage people to take more risks.

SOURCE

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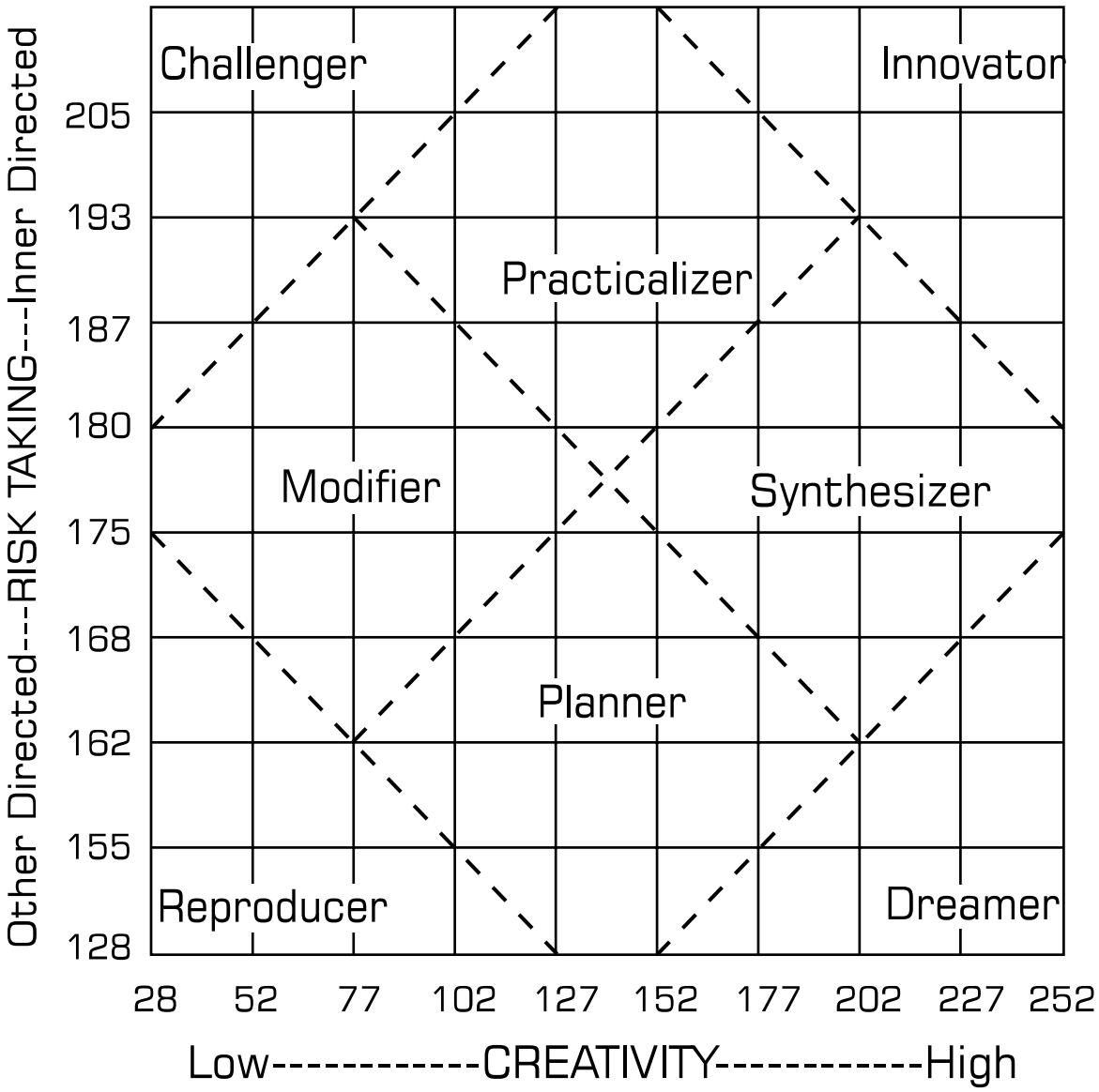

The Creatrix Matrix

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FIRO: THE FUNDAMENTAL INTERPERSONAL RELATIONS ORIENTATION

In 1958, Will Schutz published *The Interpersonal Underworld (FIRO)* (Schutz, 1966), containing his new theory of interpersonal behavior. FIRO (Fundamental Interpersonal Relations Orientation) theory continues to be an important tool for human resource development specialists, consultants, and therapists. Although the theory concerns individual orientations, it has application to all interpersonal and group work.

FIRO THEORY AND BEHAVIOR

Schutz theorized that people's behavior in interpersonal relationships is based on three dimensions. These are:

- ***Inclusion:*** Being allowed contact with others; the issue of acceptance or rejection by others.
- ***Control:*** Having control or influence over other people; the question of power and authority
- ***Affection/Openness:*** The original term, "affection," meant giving and receiving love, affection, friendship, etc. Shutz later decided (Schutz, 1982, 1989) that affection was a feeling dimension, not a behavioral one, and changed the term to "openness" to reflect its behavioral aspect. Openness is the degree to which one is comfortable sharing one's thoughts and feelings with others.

Next, Schutz stated that each of these three dimensions of behavior has two manifestations: *expressed* (how we say that we behave toward others) and *wanted* (how we say that we want others to behave toward us). Based on his research with his FIRO-B instrument, he later expanded these concepts so that each was a continuum:

- ***Expressed-Received:*** How we act toward others and how they act toward us.
- ***Perceived-Wanted:*** What we think is happening and what we say we want to happen.

Differences in these two areas indicate that what we *say we want* and what we *really want* from others often are two different things.

	Inclusion	Control	Openness
Expressed Behavior (Do)			
Wanted Behavior (Get)			

Dimensions of FIRO Theory

THE INSTRUMENTS

Schutz's original instrument, the *FIRO-B (behavior),* measures both an individual's behavior and the behavior of others with whom the individual interacts. The instrument is an effective tool for showing people the differences between what they say they want from others and what they actually express as wants or needs.

To broaden FIRO theory to the organizational level, Schutz developed *The Schutz Measures: An Integrated System for Assessing Elements of Awareness* (University Associates, 1982). He extended the FIRO-B's interpersonal-relationship components to five areas or "elements" of life: Behavior, Feelings, Self-Concept, Relationships, and Job. Each instrument measures different aspects, as shown in the tables that follow.[1]

		Perceived (See)	**Wanted (Want)**
Expressed (Do)	Inclusion Control Openness	I include people. I control people. I am open with people.	I want to include people. I want to control people. I want to be open with people.
Received (Get)	Inclusion Control Openness	People include me. People control me. People are open with me.	I want people to include me. I want people to control me. I want people to be open with me.

ELEMENT B: Behavior **(Scale Names)**

[1] Tables reprinted by permission of Will Schutz, WSA, 61 Camino Alto, Suite 100-C, Mill Valley, CA 94941.

		Perceived (See)	Wanted (Want)
Expressed (Do)	Significance Competence Likeability	I feel people are significant. I feel people are competent. I like people.	I want to feel people are significant. I want to feel people are competent. I want to like people.
Received (Get)	Significance Competence Likeability	People feel I am significant. People feel I am competent. People like me.	I want people to feel I am significant. I want people to feel I am competent. I want people to like me.

ELEMENT F: Feelings **(Scale Names)**

		Perceived (See)	Wanted (Want)
Behavior	Inclusion Control Openness	I feel fully alive. I control my own life. I am aware of myself.	I want to feel fully alive. I want to control my own life. I want to be aware of myself.
Feelings	Significance Competence Likeability	I feel significant. I feel competent. I like myself.	I want to feel significant. I want to feel competent. I want to like myself.

ELEMENT S: Self-Concept **(Scale Names)**

			Perceived (See)	Wanted (Want)
Expressed (Do)	**Behavior**	Inclusion Control Openness	I include you (partner). I control you. I am open with you.	I want to include you. I want to control you. I want to be open with you.
	Feelings	Significance Competence Likeability	I feel you are significant. I feel you are competent. I like you.	I want to feel you are significant. I want to feel you are competent. I want to like you.
Received (Get)	**Behavior**	Inclusion Control Openness	You include me. You control me. You are open with me.	I want to feel you are significant. I want you to control me. I want you to be open with me.
	Feelings	Significance Competence Likeability	You feel I am signficant. You feel I am competent. You like me.	I want you to feel I am significant. I want you to feel I am competent. I want you to like me.

ELEMENT W: Work Relations **(Scale Names)**

			Expressed (Do) Toward Co-Workers	Received (Get) From Co-Workers
Perceived (See)	**Behavior**	Inclusion Control Openness	I include my co-workers. I control my co-workers I am open with my co-workers.	My co-workers include me. My co-workers control me. My co-workers are open with me.
	Feelings	Significance Competence Likeability	I feel my co-workers are significant. I feel my co-workers are competent. I like my co-workers.	My co-workers feel I am signficant. My co-workers feel I am competent. My co-workers like me.
Wanted (Want)	**Behavior**	Inclusion Control Openness	I want to include my co-workers. I want to control my co-workers. I want to be open with my-workers.	My co-workers want to include me. My co-workers want to control me. My co-workers want to be open with me.
	Feelings	Significance Competence Likeability	I want to feel my co-workers are significant. I want to feel my co-workers are competent. I want to like my co-workers.	My co-workers want to feel I am significant. My co-workers want to feel I am competent. My co-workers want to like me.

ELEMENT J: Job **(Rating-Scale Names)**

USE OF THE INSTRUMENTS

Schutz's work is valuable not only on an interpersonal level (as used by trainers, psychologists, counselors, etc.), but also in organizations (in team-building sessions and to facilitate change, for example), because it has been found that people who have a greater understanding of themselves and of others are more likely to get along, to work together harmoniously, and to experience fewer misunderstandings. Designed to be administered by a trainer or consultant, *The Schutz Measures* can be used for personal growth (employee and leadership training) to provide insight about the respondents' self-concepts, their behavior and feelings toward others, their relationships, and their interpersonal fit on the job. As part of training aimed at change, the instruments can help to "unfreeze" individuals by providing information they can use to set goals. The instruments also are valuable as pre- and post-training measurements to track changes in behavior and feelings as a result of training programs. Combining elements allows in-depth exploration of issues such as motivation, communication, job selection and placement, team building, and self-concepts.

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Dimensions of FIRO Theory

JUNGIAN TYPOLOGIES

PRIMARY TYPES

Swiss psychiatrist Carl Jung is one of the most famous and most influential psychological thinkers of the twentieth century. Although his theory of analytical psychology contains many complex elements, some of them can be used in contexts other than psychoanalysis. Jung's notion of psychological types (Jung, 1971—first German edition, 1921) is a useful tool in helping people to recognize basic differences in human personalities. Primarily, it explains that all of us do not have the same basic orientations or ways of *perceiving, interpreting, and responding* to the world around us. This awareness can help us to better understand our own motivations and behaviors and can expand our tolerance and respect for those who are different from us.

Jung identified two basic "attitude types," which describe the *direction* of the person's interest: the *extraverted* and the *introverted.*

Extraverts

The extravert is focused away from the self, on the "object" of his or her interest. The self or "subject" is subordinated to the object, which acts like a magnet to draw the person's interest away from the self. The extravert sees everything in terms of the objective event, thing, or person. Because they are "other" oriented, extraverts tend to be open and sociable. Even the negative ones who quarrel with others are interrelated with and affected by the others. In extreme cases, an extravert may abandon the self wholly to the purpose, goal, or ideal that is the object. The actions of extraverts tend to be guided by the demands of society and prevailing moral standards.

Because the consciousness of the extravert is focused outwardly, the unconscious thoughts, wishes, feelings, and needs of the extravert are essentially egocentric—they try to meet the needs of the self in order to maintain a psychic equilibrium. The more the person becomes subjugated to the external, the more childish and selfish the unconscious becomes in an attempt to balance needs. In cases of dysfunctional imbalance, it bursts out in the form of verbal or physical abuse, substance abuse, nervous breakdown, and so on.

Introverts

The introvert is focused inward, on his or her own inner self and psychological processes—what Jung calls the "subject" and "subjective processes." If the outside phenomenon generates or embodies a feeling or idea, it is the feeling or idea that matters to or interests the introvert, not the external thing that engenders it. The introvert sees

everything in terms of his or her own situation. Because they are self-oriented, introverts tend to be reserved, shy, or inscrutable.

Jung illustrates the subjective factor by citing the various ways in which different artists will depict the same scene. Subjective perception is more concerned with the *meaning* of things than with their form. Likewise, the introverted consciousness is aware of external conditions but filters them through subjective reactions before deciding on action. Because the introvert "sets the ego and the subjective psychological process" above external phenomena and values his or her subjective judgment above objective data, he or she can appear to be egotistic. Because introverts speak more in generalities, they may be at a disadvantage in arguing with extraverts, but their judgments are often based on valid assumptions of which even they are unaware.

Jung states that the psychic "self," which includes the unconscious, is far more complex than the ego, which is the focal point of consciousness. However, in defending the self against the object, the introvert can lose the distinction between the self and ego and become subjugated to his or her ego, producing at the one extreme dysfunctional egocentricity or a power complex and at the other a mistrust or terror of objects, withdrawal, and chronic fatigue.

Every person has some of each orientation, a sort of rhythmic gravitational pull toward and away from the self, but one's basic disposition and life circumstances generally encourage one orientation and subordinate the other. Thus, one develops a more favored and more habitual orientation or "type." Furthermore, the types seem to be randomly distributed irrespective of sex, class, level of education, etc.

SECONDARY TYPES

Jung also identified secondary types, which describe the predominance of different psychological functions. These "function types" are *thinking, feeling, sensation*, and *intuitive.* Each of these function types may be either extraverted or introverted.

The Extraverted Thinking Type

Extraverted thinking focuses on objective data, which can be in the form of perceptible facts or objective ideas—those that come from the outside—rather than subjective ones. Objective ideas are based on tradition and education. Judgment is based on criteria supplied by external conditions. Such thinking also is directed outward; it *leads to* external facts or generally accepted ideas. In its best forms, this type of thinking leads to the discovery of new data or new combinations of ideas.

In an effort to base everything on intellectual conclusions and objective data, this type finds a formula by which to assess everything. This formula takes on the function of "truth," "right," "morality," or universal law, to which all must bend. It dictates "shoulds" and "musts." Exceptions are imperfections. The person can range from being a prig to being a "purist" such as Adolf Hitler. However, if humane considerations (e.g.,

special education, access for the disabled, equal rights, etc.) are part of this person's formula, he or she can be highly effective as a social reformer.

Repression of feelings in this type can lead to twists of motives, "the-end-justifies-the-means" thinking, neglect of the person's own well-being or family, overt defensiveness, and suspicion and aggressive condemnation of anything outside the person's increasingly dogmatic formula. The person is subordinated to the dogma, which is defended virulently.

The Extraverted Feeling Type

An extraverted person's feelings also are oriented by the influence of the object or external reality. This type of person may assume that he or she "feels" what it is good or polite to feel without questioning the qualities of the object, person, or reality that is assumed to be generating the feelings. Such feeling is guided by traditionally accepted standards. It is the reason why so many people go to see popular shows, adopt new styles, go to church, and support worthy causes. This is one of the benefits of extraverted feeling; it is a harmonious influence in society.

Jung believed that extraverted thinkers tended to be men and that extraverted feeling types predominantly were women. Their feelings were adjusted to harmonize with situations and accepted values; for example, the tendency of women to look for a "suitable" man to marry. This finding may well have been a reflection of the sex-role stereotyping of the time (1913-1918).

The ability to feel "correctly" is disturbed when one begins to think about the objective reality. Thus, any thoughts that might conflict with the person's feelings are rejected.

In its most extreme form, extraverted feeling loses its personal quality, and the person becomes subordinated to feeling for its own sake. Protestations of feeling may have a hollow ring. Such a person may become involved in numerous relationships irrespective of the persons involved, may become an hysteric, and so on.

Jung refers to both extraverted thinking types and extraverted feeling types as "rational" or "judging" types. This is a description of how the persons themselves approach life, not of how they appear to function or behave. Inherent in their functioning is "a deliberate exclusion of everything irrational and accidental" (p.360). There is a deliberate attempt to categorize life in terms of predictable patterns, to allow only that which is objective. Of course, since much of an individual's reality (whether conscious or unconscious) is subjective, the attempted repression of all subjective functions is actually irrational. The unconscious sensations and impulses can surface in very primitive and unpleasant forms.

The Extraverted Sensation Type

In the extraverted type, sensation is dependent on the object; the subjective aspect of sensation is inhibited or repressed. Sensation can be obtained only from the outside. Thinking and feeling are entertained only when they enhance sensation. Objects

(including persons and events) are valued insofar as they excite *concrete* sensations. As a result, this type tends to focus on sensations that are "sensuous."

The extraverted sensation type may appear to be the most complete realist because such a person accumulates objective facts and experiences of concrete objects. However, he or she may not fully utilize these experiences, focusing instead on collecting them. Such a person may be driven by the need for new sensations, in the guise of "living life to the full." Jung believed that the majority of this type were men. Because their goal is concrete enjoyment, their "morality is oriented accordingly" (p.363). Such a person is not necessarily merely sensual or lascivious; indeed the desire for sensation may be highly aesthetic. An example is the connoisseur who buys a painting that is known to be stolen because he or she desires to possess it.

Extraverted sensation types may be gourmands or gluttons. The repression of cognition may make them easy-going and gullible or amoral and ruthless. They may be refined gentlepersons (perhaps those who are known to keep a good table or to be attracted to others because of their physical attributes). However, as the subject is subordinated to the sensation, this type can degenerate into a pure sensualist, an unscrupulous user of people and things, or a pathologically jealous lover. At the extreme, the repressed functions may surface in the form of zealous morality or "magical" superstitions involving abstruse rites.

The Extraverted Intuitive Type

Intuition is the perception of relationships between things that cannot be transmitted by the other functions. As extraverted sensation seeks the greatest degree of actuality, so intuition seeks the greatest range of possibilities. Thus, it is often called into play when the other functions have failed to find a solution. Perception of images or insights is hindered by sensory stimuli, so intuition is most effective when physical sensations are suppressed. Facts and objects are valued only insofar as they can be used to explore possibilities.

Intuition in the extraverted type can be described as what was seen or read into the object or situation. Although dependent on external situations, it is particularly focused on the new, the evolving, the possibilities. Stable conditions are stifling. The extraverted intuitive type may become very excited about the new and different, only to abandon or reject it when it has been explored or becomes stable. He or she may even destroy what has just been created in the relentless focus on change.

Because this type subordinates thinking and feeling, judgment is lacking. Morality is in the service of the vision, and consideration for others is lacking, as is respect for traditions. The extraverted intuiter is, therefore, often regarded as an adventurer or one who follows a will-o'-the-wisp.

Jung states that many entrepreneurs, speculators, stockbrokers, and politicians belong to this type, as do those who exploit their social connections and abandon one for another with better prospects. They play a positive role in society as promoters of new enterprise and as the champions of those with possibilities. They can inspire others

through their own enthusiasm (temporary as it may be). They run the risk of never achieving anything tangible even though they have expended a great deal of energy.

The intuitive type feels superior to both the sensation and the object and has little consideration for them. However, the repression of thinking, feeling, and sensation can cause them to arise in the unconscious in the form of suspicion, forebodings, compulsions, phobias, and hypochondria.

Jung calls the extraverted sensation type and the extraverted intuitive type the "extraverted irrational types" because their actions are based "not on rational judgment but on the sheer intensity of perception" (p.370). What we think may be rational, these types *perceive,* and perception is not rational. This does not mean that they are unreasonable, but they are empirical.

The Introverted Thinking Type

Introverted thinking is not oriented to the immediate experience of objects or to traditional ideas. It is oriented to the subjective sensations and feelings that *accompany* thinking about things or ideas and to the ideas that spring from thinking that is focused solely on one's subjective processes. Objects (persons or things) are ignored or avoided. Subjective thinking is more concerned with new points of view and new theories than with new facts. Rather than mirroring concrete reality, it formulates symbolic images.

Introverted thinking tends either to force the facts to fit the image or to ignore the facts and focus on fantasy. The introverted thinker's judgment and stance may appear to be inflexible and arbitrary because of his or her conviction of the superiority of the subjective. There also may be a tone of superiority in the way in which subjective ideas are announced, but because they are not based on mutually shareable data, defending them will be difficult and, thus, strongly avoided.

It is difficult for introverted thinkers to be understood by others. Their interpersonal orientation tends to range from shy to antisocial. The former tend to be gauche or naive and susceptible to flattery. Since this type of person avoids objective thinking, he or she is subject to exploitation by others. The latter tends to be aloof and uncommunicative, arrogant and rigid.

Subjective thinking may range from creating theories for their own sake, to creating visions of numerous possibilities without realizing any of them, to creating images that have no link to reality and which are merely symbols of the unknowable.

In defending itself against outside influences, this type can become extremely touchy, isolated, and even paranoid. The more the conscious excludes objective data and focuses on the purely subjective, the more the unconscious will come up with irrational, archaic fantasies in the form of the function that will supersede thinking. If the function is intuition, the focus may be mythological; if it is feeling, strange relationships based on irrational values may be formed. If it is sensation, the senses will invent bizarre perceptions. Since these are based in the subjective unconscious rather than in objective reality, all are manifestations of primitive, symbolic psychology. Because the ego will

not allow itself to be taken over completely by the unconscious, the most advanced stage is a state of dissociation and debility.

The Introverted Feeling Type

Introverted feeling is difficult to describe objectively. It devalues the object, searching for inner intensity. Not easily "read" from the outside, and even more difficult to communicate than introverted thinking, it shuts the introverted feeler off from others. The individual tends to become indifferent to others or negatively judgmental.

Jung found this type primarily among women, who outwardly appeared to be inconspicuous, placid, childish, or melancholy. Only when the influence of the object asserts itself do such individuals reveal their indifference to others. In defense against the influence of the object, the emotions of others are treated coolly or rebuffed. Although capable of living harmoniously with others so long as no great interaction is required, this type can be extremely cold, critical, and "superior."

Being internal, introverted feeling can be quite intense without being apparent. As long as the ego is subordinated to the subject, this type functions normally. If, however, it becomes related to or subordinated to the ego, with its lack of regard for the object, it can turn into bossiness, tyranny, unbridled ambition, and cruelty. As it intensifies, it ranges from egocentricity to the seeking of mystical ecstacy, feeling for its own sake. Because it is not attached to the objective, it may believe itself to be above traditional morals and conscience. At this point the unconscious attempts to balance the functions; it unleashes primitive thinking. Feeling that other people are plotting, deceiving, and thinking mean, evil thoughts, this type goes on the offensive and becomes a neurotic, suspicious, unscrupulous rival.

Jung calls introverted thinking and introverted feeling the "introverted rational types" because they engage in rational judgment based on subjective data. Because they tend to be misunderstood in a society that bases judgment on objective data, they may become defensive and egotistical. If they can learn to trust their own subjective processes, they will not be as apt to fall prey to these tendencies.

The Introverted Sensation Type

Although sensation is stimulated by the object, in the introverted sensor, the focus is on the subjective aspect of perception. Thus, the sensation does not translate directly but is altered by the subjective factor. The person responds simply to what happens inside. This can make his or her behavior unpredictable and arbitrary. If this type were not introverted, the expression of his or her irrational experience could be startling. Indeed, in the case of artists of this type, it often is.

Usually, however, the individual appears to be calm and controlled because of his or her detachment from objects. This type does not *devalue* objects as the two preceding ones do; its response is merely *dissociated* from the object. In order to protect against the influence of the object—at the least to remain neutral to it—the person may reduce

all perceptible reactions. This can lead to his or her being perceived as insipid and amenable to the aggressiveness of others—an interpretation that is incorrect.

If not artistic, this person—who suppresses thinking, feeling, and intuition—cannot express his or her impressions, which tend to take on archaic or mythological form. As it becomes more intense, this person's defense against the reality of the object may make him or her unable to relate to either persons or objects or, worse, to distinguish between reality and perception. This intense subjective influence can lead to irrational thoughts, feelings, and behaviors. The unconscious repression of intuition causes it to emerge in the form of unclear, dangerous possibilities. In balance, this awareness can compensate for the innocuousness of the consciousness. If the archaic intuitions of the unconscious prevail, however, the individual becomes neurotically compulsive.

The Introverted Intuitive Type

Introverted intuition perceives not external objects but the *nature* of the objects in a timeless form that combines past consciousness with the future. The subjective factor focuses attention not on external possibilities but on what is released within the individual. This is different from what occurs in the introverted sensing type; introverted intuition gives *form* to the subjective perception. It creates an internal image (not analogous to the external object or event that triggered the perception) and then attempts to explore it. If an introverted *sensor* is ill, he will focus on the sensations that are described as "feeling sick." If an introverted *intuitor* is ill, she may focus on an image of a decaying person and the symbolism of the manifestations of decay. Such a person is oriented toward perception of *images that reflect the contents of the unconscious.* Jung views the images of the unconscious as archetypes, an inheritance of "the psychic functioning of the whole ancestral line" (p.400). The prophets, he says, were of this type.

Because the intuition suppresses feeling and sensation, the images and processes perceived by this type exist in isolation even from the subject. They evoke no feeling or sensation to remind the person that they are part of him or her. Such types move from exploring one image to the next, unaware that they are exploring their own unconscious selves. They also tend to be unaware of their own physical selves. These individuals may become aloof from reality. This type includes artists, misunderstood geniuses, cranks, and mystical seers.

Judgment tends to be suspended in this type, so the "meaning" of the vision—in a moral sense—is not questioned; the focus is on the aesthetic possibilities of the vision. However, if judgment comes into play, a moral problem is created when the person attempts to relate to the vision and asks: "What does this mean or imply; what should I do about it?" Unfortunately, this person will attempt to act on the subjective vision, not in terms of external reality, and is likely to be misunderstood and ineffective.

The introverted intuitive type represses sensation of the object. This causes the unconscious to compensate with an archaic, extraverted-sensation function. This can

lead to compulsive sensations, hypochondria, sensory hypersensitivity, and compulsive attachments to people or objects.

Jung calls the introverted sensation type and the introverted intuitive type the "introverted irrational types" because they repress judgment. Being inwardly focused, they display little to the outside world but aloofness and uncertainty. Only manifestations of the unconscious functions are apt to break through, and these are of a primitive or negative quality. Their lack of communication, their inability to express their inner visions, and their coldness to others can shut them off from much human interaction. On the other hand, they may be our only representation of the richness of life that exists not externally but within us.

COMMENTARY ON TYPES

In general, the Western world favors extraverted functions over introverted ones and trusts objective facts more than subjective knowledge. Thus, although introverts are not necessarily in the minority numerically, they are at a disadvantage in society, because they cannot communicate their experience as effectively.

Fortunately, few individuals are pure types. We all tend to have some external and some subjective focuses, and we all tend to use thinking, feeling, sensing, and intuition to some degree. A function is conscious when it is "under the control of the will" (p. 405) and *determines the orientation* of consciousness. Thus, only one function can dominate. There is, however, a secondary or complementary function—one that is *not opposed to* the dominant function. For example, because thinking represses feeling, feeling cannot be the secondary function to thinking. Thinking is complemented by intuition or sensation so long as they are subordinated and their orientation toward *perceiving* clarifies but does not interfere with the thinking function of *judgment.*

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	INTROVERTED		EXTRAVERTED	
RATIONAL/ JUDGING	Introverted	Thinking	Extraverted	Thinking
	Introverted	Feeling	Extraverted	Feeling
IRRATIONAL	Introverted	Sensing	Extraverted	Sensing
	Introverted	Intuitive	Extraverted	Intuitive

Jungian Typologies

LIFO: LIFE ORIENTATIONS THEORY

Although there are many different ways of classifying human behavior, Stuart Atkins's Life Orientations theory (LIFO) provides a different perspective of human functioning by focusing on people's life orientations. Based on their personal life experiences and what has worked or not worked for them in the past, people develop preferences for one or more life orientations. These preferences predispose them to particular attitudinal and behavioral patterns. Life Orientations theory describes four different ways in which people view the world and, thus, communicate with others and accomplish what needs to be done. An individual may have more than one life orientation; in general, people have one, two, or three dominant orientations and may have one, two, or three supplementary ones. Atkins (1981) suggests that life orientations are relatively stable and determine the ways in which people relate to the world. Life orientations are, in effect, people's game plans for life, the bases for their choices and actions. The four life orientations identified by Atkins are *supporting-giving*, *controlling-taking*, *conserving-holding*, and *adapting-dealing*.

One orientation is no better or worse than another. Each orientation represents an unique and positive aspect of human existence and, as such, each contributes to success in its own characteristic way.

STRENGTHS

LIFO theory stresses the strengths of each life orientation. Atkins believes that too much negative energy is expended when one begins to focus on weaknesses. It is healthier and much more productive to focus on strengthening the things that are right.

Supporting-Giving. People with this orientation demonstrate their worth by hard work and the pursuit of excellence. They are idealistic, work hard, and set high standards for themselves and others. They also try hard to be fair, trust others, and believe that doing right and being helpful will bring rewards. Atkins says that the strengths of people with the supporting-giving orientation are in being thoughtful, idealistic, modest, cooperative, trusting, helpful, and loyal.

Controlling-Taking. Those who approach life with a controlling-taking orientation stress action, competence, and seizing available opportunities. They emphasize doing, results, and bottom-line performance. They recognize opportunity, act quickly, and believe that the good things in life are there for the taking. Atkins identifies the strengths of this orientation as self-confidence, forcefulness, quickness, an action orientation, competitiveness, enterprise, and a willingness to take charge and provide direction.

Conserving-Holding. This orientation stresses reason, thought before action, and making the most out of what one has. People with this orientation are methodical, precise, and tenacious; they want to analyze all aspects of an issue before deciding or acting. They tend to be reserved and want to know that something is foolproof before proceeding. Atkins labels the strengths of the conserving-holding orientation as follows: methodical, thrifty, reserved, tenacious, practical, systematic, and factual.

Adapting-Dealing. People who have this orientation stress pleasing and attending to the needs of others. They believe that getting along with and meeting the needs of others is more important than attending to their own personal needs. They are enthusiastic, charming, and empathize with others. Atkins says that the strengths of those with the adapting-dealing orientation are their tact, enthusiasm, willingness to negotiate, willingness to try new things, humor, flexibility, and eagerness.

For example, those who favor supporting-giving are successful because of their principles, cooperation, dedication, and loyalty; those who favor controlling-taking are successful because of their persistence, urgency, initiative, and directing strengths; those who favor conserving-holding are successful because of their systematic, analytical, maintaining, and tenacious strengths; and those who favor adapting-dealing are successful because of their tact, awareness, flexibility, and social strengths.

EXCESSES

Strengths make the game plans work and help people to become successful. Yet the same characteristics that aid success become dysfunctional and promote failure when used to *excess*. In other words, they become too much of a good thing. Atkins lists the most common excesses of each life orientation as follows:

- Supporting-Giving: trying too hard and giving too much.
- Controlling-Taking: moving too fast and coming on too strong.
- Conserving-Holding: moving too slow and holding on too long.
- Adapting-Dealing: staying too loose and going along too far.

As shown in the figure, each life orientation or game plan has an unique set of related strengths and excesses. For example, the controlling-taking orientation characteristically is strong in the area of initiating action and taking charge. Yet these same strengths in excess leads to acting too quickly (impulsivity) and too much control (domination).

For Atkins, prevention of excess is accomplished by moderating strengths in accordance with the following process:

- ***Confirming:*** Knowing one's orientation, its strengths, and its value;
- ***Capitalizing:*** Finding situations that allow use of strengths;

- ***Moderating:*** Avoiding using strengths to excess;
- ***Supplementing:*** Seeking help from others with different orientations;
- ***Extending:*** Learning to use strengths of other orientations;
- ***Bridging:*** Improving communications with those who are oriented differently.

DEALING WITH OTHERS

There can be problems when people with different life orientations attempt to relate or work together. Atkins argues that the golden rule—"Do unto others as you would have others do unto you"—is not accurate. People do not necessarily want to be treated the same way we do, and to be effective, the secret is to treat others the way *they* want to be treated, i.e., in accordance with their life orientations. For example, the supporting-giving orientation wants to know how something will benefit all concerned; the controlling-taking type wants to know what the opportunities for progress are; the conserving-holding type wants data on how well it works; and the adapting-dealing type wants to be sure that everybody will like it.

To create productive, harmonious, and meaningful relationships, the differences in people must be dealt with. For Atkins these differences are best dealt with by:

- ***Identifying*** what the differences are;
- ***Understanding*** how the differences work for others;
- ***Appreciating*** the value and worth of other orientations;
- ***Utilizing*** the differences to plan, solve problems, and make decisions from a different perspective; and
- ***Organizing*** activities to utilize the strengths of all the different life orientations involved.

In his LIFO Training courses, Atkins teaches how to identify one's life orientations, what typical game plans are, how to make the most of one's strengths, how to minimize one's excesses, how to develop strategies for success, and how to deal with people who have different life orientations.

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Supporting-Giving Orientation		Controlling-Taking Orientation	
General Excesses: Too Much - Too Hard		General Excesses: Too Strong - Too Fast	
Strengths:	Excesses:	Strengths:	Excesses:
Thoughful	Self-Denying	Confident	Arrogant
Idealistic	Utopian	Forceful	Coercive
Modest	Self-Effacing	Quick	Impulsive
Cooperative	Passive	Competitive	Combative
Trusting	Gullible	Active	Impatient
Helpful	Overprotective	Directing	Domineering
Loyal	Blindly Allegiant	Enterprising	Opportunistic
Adapting-Dealing Orientation		**Conserving-Holding Orientation**	
General Excesses: Too Loose - Too Far		General Excesses: Too Slow - Too Long	
Strengths:	Excesses:	Strengths:	Excesses:
Tactful	Placating	Methodical	Plodding
Enthusiastic	Impassioned	Thrifty	Stingy
Negotiating	Yielding	Reserved	Withdrawn
Experimental	Aimless	Practical	Unimaginative
Humorous	Foolish	Systematic	Complicated
Flexible	Acquiescent	Factual	Data-Bound
Eager	Childish	Tenacious	Stubborn

Life Orientation Strengths and Excesses

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LOCUS OF CONTROL

SOCIAL LEARNING THEORY

The concept of locus of control was developed by Julian Rotter (1954, 1982) as an extension of his "social learning theory." Rotter stated (a) that a person was more likely to behave in a certain way if he or she expected that the behavior would result in a desired or positive outcome (reinforcement) and (b) if the reward or reinforcement had a high value to the person. In this, Rotter's theory can be related to expectancy theory.

Rotter's theory and the concept of reinforcement led him to study the development of notions of internal and external control. His theory asserts that reinforcement is contingent on whether a person learns to *expect* a reward for performing a specific action. For example, if a child notices that she receives dessert every time she eats all her vegetables, she will learn (to expect) that in order to receive dessert all she needs to do is finish her vegetables. This is an example of internal control: the child realizes that her actions have a direct bearing on whether or not she receives dessert.

This way of looking at what happens is different from operant conditioning, which focuses on the fact that the child may learn to eat her vegetables because she is rewarded whenever she does it correctly. Operant conditioning and similar learning theories focus on how outcomes (particularly reinforcement) affect learning (replicated behavior). Rotter's theory also should not be confused with the social learning theory (Bandura, 1977) that focuses on observation and imitation of social models or with instrumental conditioning (Miller & Dollard, 1950). Rotter focuses on the individual's learned *expectations about how (or whether) his or her behavior affects outcomes.* Thus, Rotter is not so concerned with how one learns as he is with whether one grows to *believe that one's actions directly affect outcomes.*

In another example, if a struggling writer submits article after article to magazines and receives rejection slip after rejection slip, not only is it possible that this writer will take a dim view of his or her abilities ("Nobody likes my writing; I must be a terrible writer"), he or she may attribute an eventual sale to outside factors or discredit it altogether ("That magazine sure must be hard up"; "It was sheer luck that my work was accepted"). This person does not believe that his behavior affected the outcome.

LOCUS OF CONTROL

Rotter uses the term "locus of control" to describe the ways in which individuals attribute responsibility for events to factors *within* themselves and within their control or to factors *outside* their control. He proposes that the degree to which we regard an incident as a reward (or reinforcement) is influenced by whether we perceive the

reinforcement as resulting directly from our own actions or whether we perceive the reinforcement as resulting from exterior forces or "fate." When a course of action produces an event that does not seem to be the direct result of that action, it is likely to be attributed to "luck" or "God's will" rather than to the person who pursued that course of action.

Attribution Theory

Attribution theory deals with how people ascribe causes to behaviors they perceive. These perceptions about cause and effect lead to assumptions about how things will happen in the future. One branch of attribution theory classifies the way in which people perceive contingency relationships between their actions and outcomes.

Individuals *attribute* responsibility for events that occur in their lives to factors *within* themselves and their control or to factors *outside* their control. Factors within one's control include one's attributes, abilities, efforts, and the like. People who believe that control resides within themselves are referred to as internal locus-of-control oriented or "internals." Such people believe that they are in control of their own lives and have some control over their destinies.

Other people believe that their outcomes are determined or controlled by factors external to themselves, that much of what happens to them in life is controlled by circumstances outside their control such as fate, luck, the influence of other powerful people, and so on. People who perceive an external locus of control are called "externals."

HOW LOCUS OF CONTROL IS DEVELOPED[1]

A person's locus of control has several antecedents, which may be accumulative or episodic.

Accumulative antecedents are events that occur over a long period of time and involve continual exposure. Although relatively little research has been done concerning accumulative events, three important factors have been identified: (a) social discrimination; (b) prolonged, incapacitating disability; and (c) parental child-rearing practices. Lefcourt (1966) states that in all the reported ethnic studies, groups whose social position is one of minimal power by class or race tend to score higher in the direction of external control (p. 212). Studies with the deaf have established a relationship between long-term physical disability and externalism. Evidence pertaining to the effects of parental child-rearing practices is more substantial, although it primarily is self-reported data regarding the subject's childhood experiences. Externals tend to describe their parents as higher in the use of physical punishment, affective punishment, denial of privileges, and overprotection. Internals, on the other hand, describe their parents as setting predictable standards, using more principled discipline, and being

[1] The studies summarized here are reviewed in Reichard (1975), and several conclusions are quoted from that source. Additional studies are reported in Lefcourt (1976).

more warm and democratic. In general, internals have been exposed to parental behaviors that foster independence and a belief in being able to manage oneself in order to predictably achieve desired outcomes. There also is some evidence that sex-role stereotyping and social discrimination lead women, as a group, to be more external than men (Rotter, 1966; Feather, 1968).

Episodic antecedents are events of great importance to a person that occur over a relatively short period of time (MacDonald, 1973). Examples of such events are earthquakes or tornadoes, serious automobile accidents, the deaths of loved ones, serious economic changes, and national or international affairs.

RESEARCH ON LOCUS OF CONTROL[2]

Research on the behavioral patterns of externals and internals suggests that an internal locus of control contributes to effectiveness in organizational roles. Studies indicate that employees who believe in an internal locus of control generally are more mature, self-reliant, and responsible. They have higher levels of job satisfaction and are more attuned to a participative management style. The research suggests the following:

1. Externally oriented individuals are more apt to express unrealistic occupational aspirations (DuCette & Wolk, 1972).
2. Externals are less able to cope with demands of reality (Phares, 1968).
3. Locus of control affects behavior on the job. Internals take better care of equipment, indicate more satisfaction with job training, rate higher in work tolerance, and are more cooperative, self-reliant, and knowledgeable about their work (Tseng, 1970).
4. In studies of job-seeking behaviors of unemployed individuals, internals were found to exhibit more self-direction and to accept more responsibility for their career development (Tiffany, Cowan, & Tiffany, 1970).
5. When appointed as supervisors, internals rely more on personal persuasion, whereas externals are more likely to use coercive power and threats, thus indicating the difference in their perceived expectancy of successful influence (Goodstadt & Hjelle, 1973).
6. Internals tend to pick people with superior or equal ability as partners to complete a task. Externals are more likely to pick partners of inferior ability and are less confident of the outcomes when relinquishing their personal control, since their fate is perceived as largely influenced by powerful others (Ryckmann & Sherman, 1973).
7. Internals are quicker than externals to adopt innovations and new practices. In agricultural groups, farmers who used new agricultural practices were found to

[2] The research findings presented here are based on a review of the literature by B.D. Reichard, Jr. (1975). A further review of studies is presented in H.M. Lefcourt (1976).

be more internal than others. People with small-family-size norms also tend to be internals (see Pareek & Rao, 1974).

Most of the research indicates that people are handicapped by an external orientation, by failing to exercise control over their environments. Such people do not experience the psychological success that enables them to feel satisfied or successful in their work.

INDIVIDUAL CHARACTERISTICS OF INTERNALS AND EXTERNALS

Characteristics of internals and externals have been identified through both clinical reports and research. Internals are likely to describe themselves as active, striving, achieving, powerful, independent, and effective. Externals are more likely to describe themselves in opposite terms (Hersch & Scheibe, 1967).

Internality has been found to be positively associated with indices of social adjustment and personal adjustment (Hersch & Scheibe, 1967). There also is evidence that internals are more achievement oriented, less anxious, less dogmatic, more trusting, less suspicious of others, less apt to use sensitizing modes of defenses, and more self-confident and insightful. Internals, however, tend to resort to more self-blaming behavior than do externals. Because externals do not perceive outcomes as being the result of their actions, they assume less responsibility or blame. In betting situations, internals are more cautious and conservative than externals; they are "percentage players" in risk situations.

Locus of control also indicates an individual's perception of authority figures. Internals perceive authority as more encouraging of constructive environmental manipulation, as more supportive when difficulty is encountered, as more positively reinforcing, as having more predictable standards, and as acting on and from issue-oriented reason (Ferguson & Kennelly, 1974). The fact that internals perceive authority figures more positively tends to affect their behavior as managers (as authority figures to their subordinates and as subordinates of others in the organizational hierarchy).

Rotter (1966) states that "theoretically, one would expect some relationship between internality and good adjustment in our culture but such a relationship might not hold for extreme internal scores." The extremely internalized person may be self-flagellating. Conversely, the extremely externalized person may blame outside factors as a defense against admitting personal inadequacies. Extreme externals may be passive in the face of environmental difficulties, which could result in maladjustment to society.

LOCUS OF CONTROL AND ENTREPRENEURSHIP

David McClelland of Harvard University, through a series of research studies (McClelland, 1961; McClelland & Winter, 1969), identified characteristics of entrepreneurs and actually trained people to be entrepreneurs, using experiential methods. Subsequent research studies and training experiences have revealed that an

internal locus of control is an important characteristic of entrepreneurs. In fact, internalization appears to be a primary characteristic of those who act as change agents to improve themselves or their group, community, or organization (Pareek, 1981; Reichard, 1975).

CHANGING THE LOCUS OF CONTROL: TRAINING IMPLICATIONS

Any behavior that is learned can be changed. Locus of control is socially learned behavior. The conditions for change include: (a) a desire to change, (b) clarity about the direction of desired change, (c) a clear idea of the present condition, and (d) knowledge of the process or mechanisms of change. Professionally led training programs can help people to change by pointing out the implications of external and internal orientations; by facilitating self-awareness, feedback, and assessment; and by providing mechanisms for change.

It may be hypothesized that change from an external locus of control to an internal one is more time consuming and difficult than change from an internal locus to an external one. Episodic events and frustrating experiences can lead a person to become more external, and such events occur continually in life. However, it is possible to design organizational processes that reinforce and encourage internalism. Internalism can be fostered through training, through specific reward systems, and through experiences of personal success (Pareek, 1982).

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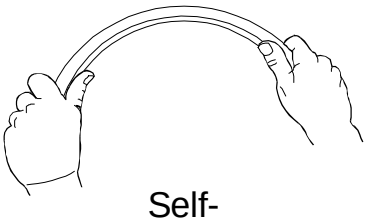
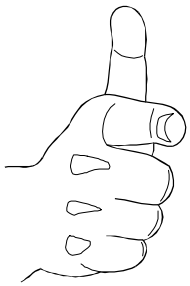


Self-
Responsibility

INTERNAL

I affect/control
what happens to me



Blame Others
or Things

EXTERNAL

Others affect/control
what happens to me

Internal Versus External Locus of Control

MYERS-BRIGGS TYPOLOGIES

The *Myers-Briggs Type Indicator*™ (Briggs & Briggs Myers, 1977) is a well-known instrument that measures personality types and preferences, based on Carl Jung's descriptions of psychological types. The instrument helps to identify differences in the ways in which individuals perceive and judge the world around them. Perceiving means obtaining an awareness of a situation and the factors involved in it. Judging means deciding what to do about it. The instrument does *not* measure intelligence or abilities.

WAYS OF PERCEIVING: SENSING AND INTUITION

Some people form perceptions of what is going on around them primarily by using their *senses* (sight, hearing, taste, smell, and touch). They read, they listen, they test, and so on. Their perceptions are based on perceived realities or facts. These "sensors" tend to notice all the observable facts—and they can remember and use them. They tend to be realistic and practical. On the other hand, they may not perceive creative solutions. They prefer standardized approaches to dealing with things and do not like change. They are precise; they work methodically and steadily, checking their facts.

Other people are more skillful at using *intuition* (feelings, possibilities, hunches) as their primary means of forming opinions about what exists and what might be done about it. These "intuitors" value imagination and inspiration. They generate new problem-solving approaches and solutions and they envision new possibilities, new ideas and ways of doing things. They may, however, become enamored of an idea without determining whether it is practical. They dislike routine and are more concerned with the possibilities in a situation than with the details of practical application. They do not mind if something is complicated as long as it is new and different.

We all use both ways of perceiving, but we tend to favor one or the other in most situations.

WAYS OF DECIDING: THINKING AND FEELING

Some people decide what to do by *thinking* about it, predicting the logical effect or outcome of any particular action, and deciding on that basis. Such people have confidence in the thinking process. They tend to be objective and analytical, weighing both the positive and negative facts. They are skilful in using logic and function best in logical situations (e.g., with machinery), without unpredictable or irrational elements.

The drawback to this is that they may base decisions on logic but ignore the human considerations. They are not comfortable in sharing their own feelings or in eliciting or dealing with the feelings of others. However, they do have a sense of justice and fairness. They are able to censure or punish others when necessary.

Other people make decisions on the basis of their *feelings* about what is important. They trust their feelings and are more concerned with personal values than with logic. Because they also tend to pay attention to the feelings and values of others, they are sympathetic and good at working with other people. They place a high value on harmonious relationships. This type may, however, fail to consider other types of consequences. They may be too influenced by their own preferences or those of others.

Most of us employ both thinking and feeling, but not at the same time or with the same amount of confidence.

COMBINATIONS OF PERCEIVING AND DECIDING

There are four possible combinations of perceiving and judging. Each combination results in a different "type" of individual. These differences affect the ways in which people interact with others, what types of work they are most suited for, and how well they function in different situations. For example, one goal of using the *Myers-Briggs Type Indicator*™ is to find out what types of work are best suited to one's preferred ways of perceiving and deciding.

- ***Sensing and Thinking.*** The ST type trusts facts—whatever can be perceived by the senses and verified. STs make impersonal, thinking decisions based on analysis of the facts, logically reasoning in terms of cause and effect.
- ***Sensing and Feeling.*** SF individuals also are interested in facts but base their final judgments on their feelings and on how much something matters to them or to others.
- ***Intuition and Feeling.*** NF people also make decisions based on personal feelings. However, they are not interested in facts but in possibilities, new concepts and new plans. This type also is interested in the potential of people.
- ***Intuition and Thinking.*** NT people are interested in new possibilities but because they decide by thinking, they make judgments based on logical analysis. They tend to be interested in exploring theoretical or technical ideas and are not as interested in the feelings of others.

People tend to use two of the four functions, favoring one and using the second as a complementary process. For example, if a person favors sensing or intuition, which are ways of perceiving, his or her complementary or auxiliary style will be thinking or feeling, which are decision-making or judging functions. In this way, there is greater balance in how the person perceives and decides.

However, to be fully functional, a person needs to use both ways of perceiving and both ways of judging. This is a skill that each individual can develop. Once people know what their preferred styles are, they can consciously practice using others in order to expand their capabilities and possibilities. Also, some ways of perceiving and judging are more useful in certain situations. For example, *sensing* is best for obtaining an

impartial, accurate impression of the situation or reality. *Intuition*, on the other hand, is the best way to unearth the possibilities in a situation. It is a creative way of perceiving. For making judgments, *thinking* is preferred when an impersonal, objective, logical analysis is required. Thinking includes assessing probabilities and possible outcomes. As an alternative, *feeling* is useful in deciding what something really means to oneself or others or what the emotional cost will be. A really important situation or decision can be dealt with most effectively by deliberately approaching it in all four ways.

It should be obvious that each process has its strengths and weaknesses. One is not better than the others. Opposite types supplement each other, and all are needed in most enterprises in order to achieve clear and balanced perceptions and judgments. Furthermore, an increased understanding of the different types helps people to value one another's strengths and to respect the need for differences.

OTHER JUNGIAN CHARACTERISTICS MEASURED BY THE INSTRUMENT

Extraversion and Introversion

Jung (1971) described two types of personal orientation: *extraverted* (directed outward toward external people and things) or *introverted* (focused inward on one's personal phenomena).

Extraverts tend to like work that involves them in interactions with people and things. They tend to be results oriented, preferring to achieve things quickly. They are impatient with things that slow them down. They enjoy communicating with and dealing with other people.

Introverts tend to prefer work that calls for individualized thinking. They like to concentrate on ideas and details. In fact, ideas often are more important to them than results. They dislike generalities. They are not people-oriented and tend to find it difficult to communicate with others.

Judging and Perceiving

People also differ in what they do with the information they perceive about what is going on in the world. Some merely *perceive;* they tend to have a spontaneous, adaptable attitude about dealing with life. They are not committed to one way of doing something. This characteristic of not committing also makes it difficult for them to make decisions and to prioritize things that need to be done. They may, therefore, postpone some things and not finish others. They like to learn new things about people and situations and they particularly want to know all the facts before deciding on something.

Other people evaluate and *judge* the information they receive about life. They are the planners, organizers, and regulators. They like to make decisions and plan ahead. They like to see results without much delay. When they are working on a project, they forge ahead singlemindedly and do not like to be interrupted to attend to other things or

to change direction. Because their tendency is to decide quickly, they may neglect to collect all the data.

The J/P preference is oriented toward the external reality, as is the focus of the extravert. Therefore, an extravert's preferred mode (J or P) is the way in which he approaches what is going on around him. In contrast, introverts use their preferred modes (J or P) in approaching the internal world, because that is where their focus is. Their *secondary* process is the one that they use in dealing with external reality. So if an introvert prefers to judge, she will use that approach in dealing with her internal thoughts, feelings, and processes, and will have an attitude of merely perceiving what is going on external to herself.

COMBINATIONS OF ALL CHARACTERISTICS

In summary, the characteristics revealed by the instrument are as follows:

- Extraversion (E)/Introversion (I)
- Sensing (S)/Intuiting (N)
- Thinking (T)/Feeling (F)
- Judging (J)/Perceiving (P)

Combinations of preferences for any individual are described by letter abbreviations, for example, ISFP or ENTJ. All combinations are depicted below, followed by descriptions of the combinations as personality "types."

		Extraverts		Introverts	
		JUDGING	PERCEIVING	PERCEIVING	JUDGING
Sensing With	THINKING	ESTJ	ESTP	ISTP	ISTJ
	FEELING	ESFJ	ESFP	ISFP	ISFJ
Intuiting With	FEELING	ENFJ	ENFP	INFP	INFJ
	THINKING	ENTJ	ENTP	INTP	INTJ

Myers-Briggs Typologies

THE EXTRAVERTED THINKING TYPES: ESTJ AND ENTJ

Extraverted thinkers trust and become adept in using thinking (objective reasoning, logic, analysis, critique) and do not trust or rely on data based on feelings (emotions). Their behavior also is guided by reason and logic; the irrational and accidental are to be avoided. They prefer things to occur in predictable patterns, according to governing laws or moral truths. They organize data, formulate goals and plans, and attempt to influence what is happening by following those plans, often in a specified time frame. They can be persevering and tough in pursuit of their objectives. They are impatient with and frustrated by lack of comprehension, lack of direction, inefficiency, ineffectiveness, or lack of follow-through. Such people do well in positions in which they are called on to plan, direct, or control, i.e., as executives, administrators, directors, or officers.

Extraverted thinkers can become caught up in the idea or plan; they need to remember to suspend judgment periodically in order to perceive, to check their assumptions, and to listen to the other people who are involved. They are more effective if they attempt to develop their feeling functions, especially in becoming aware of the feelings of others and remembering to acknowledge them, e.g., complimenting others when something is done well.

ESTJ

ESTJ types perceive through their senses rather than their intuition. They tend to be pragmatic, practical, no-nonsense, and factual. They base their concepts on observable facts and verifiable data. They trust things that they can touch and manipulate rather than elusive concepts. They utilize historic and traditional ways of doing things and adapt them as necessary to create new methods. They like to achieve visible, measurable results. For this reason, they are suited to businesses in which they can organize and direct the production of some type of product.

ENTJ

This extraverted thinking type uses intuition rather than sensing to determine what is going on, especially the relationships between things. They are primarily interested in exploring *possibilities*. They look more at what is not seen in something: the evolving, the undiscovered. Their intellectual curiosity is exploratory, and they enjoy delving into new concepts and theories and generating a range of possible outcomes. Their specialty is insight into external things, and they are able to see the overall picture, rather than getting hung up on details or pieces.

Such people are happiest when they are called on to use their intuition, to explore problems and generate new possibilities and solutions. They like to be with people who will explore concepts, but they also benefit from association with sensors who can remind them of facts and details.

THE INTROVERTED THINKING TYPES: ISTP AND INTP

Introverted thinkers are more concerned with new points of view and new theories than with new facts. They prefer to analyze rather than to direct or do and they prefer to deal with ideas and to avoid dealing with people or things. Their focus is on principles and symbolism, rather than things themselves. They tend to be impersonal and objectively critical.

Because their *thinking* is focused inward, in their dealings with the outside world (their secondary lives), they use their *perceptive* process, sensing or intuiting. Thus, they are quiet and reserved because of their detachment from external phenomena. However, they believe in the superiority of the subjective thinking process and are apt to be inflexible, arbitrary, and arrogant in defense of their own ideas, theories, or visions. This is, in part, because their ideas are so difficult to defend in other people's terms. Their ideas are often symbolic images that are difficult to communicate; thus, they are rarely used. With their inward focus and the difficulty of sharing it with others, this type tends to be isolated and can be either shy and naive or aloof and antisocial. They may be inexperienced in dealing with the outside world.

Introverted thinkers are not often aware of the feelings of others. They need to develop this awareness and perception and to behave in a way that acknowledges the feelings and realities of others.

ISTP

This type uses thinking and sensing to observe the innate properties and details of things. Such individuals excel in technical, scientific, or statistical work, especially in analyzing and organizing knowledge and data and eliciting principles and meanings. They are patient and good company in valued pursuits, but they do not like to waste time or effort. When they are accurate in their assessment of the effort required, they are efficient. If not, they can become lazy or ineffective.

INTP

This type uses intuition to explore possibilities. New ideas and theories are more important than mere facts. Such people are attracted to jobs involving research and conceptual searching. They may be research scientists, theoretical mathematicians, philosophers, scholars, and the like. They use their thinking and intuition to generate ingenious ideas and solutions, but are not interested in making practical use of them.

Like extroverted thinkers who use intuition, they need to obtain input about the practical aspects of their ideas before going off on tangents.

THE EXTRAVERTED FEELING TYPES: ESFJ AND ENFJ

Extraverted feeling types are guided by traditional standards about what it is good or polite to feel. They look for the good in others. They value harmonious relationships

with others and often serve as peacemakers. They are friendly, warm, and sympathetic, and are skilled in saying the right thing to make someone else feel good. They are sensitive to the feelings of others; they feel happy in friendly and approving relationships and they are disturbed when people seem to be indifferent to them. They do well in work situations in which cooperating and interacting well with people is required. It is difficult for them to be in impersonal situations. They are loyal to the people and institutions with which they are associated.

What this type often fails to do is question the true goodness of others or their true feelings about those whom they are with or what they are doing. They tend to follow established rules and values about what is correct and expect others to do so as well. They are decorous, principled, scrupulous, methodical, and persevering. However, they may behave according to values or feelings that they have introjected but which are not true for them or for those with whom they are interacting. Because such questioning is disharmonious and disturbing, they would rather not engage in it, and any thoughts that conflict with the "correct" feelings are rejected. Thus, they may fail to face their true feelings or the problems in which they are involved.

ESFJ

This type uses sensing as a backup, which helps them to remain up-to-date and in touch with reality. ESFJs enjoy the material things in life. They relish new experiences. However, their plans and decisions are based on data and reasoning, and they can adapt to routine. Their feeling helps them to be aware of the feelings of others, and their sensing helps them to be aware of the discomfort of others. They are attracted to the health-care and helping professions.

ENFJ

Intuition is the auxiliary function of these extraverted feelers. They specialize in empathy, insight, theory, new knowledge, and visions of the future. The appeal of possibilities helps them to see the potentials of people. They engage in personal development. Their skill in verbal communication also enables them to inspire others, and they may become counselors, therapists, or teachers.

THE INTROVERTED FEELING TYPES: ISFP AND INFP

People of this type do not show their feelings easily to others. Although their feelings may be intense, they are introverted and not associated with the feelings of others. Thus, this type may appear to be inconspicuous, placid, reserved, or cold and unfeeling. Their personal focus and lack of connection with others leads them to disregard conventional values and to select their own morals and conscience, which guide their own standards of behavior.

Because their feeling function is focused inward, such people use either sensing or intuition in their outward lives. They are not bothered by what happens around them

unless it conflicts with or threatens their personal feelings or values. In general, therefore, they are calm and adaptable. They are not concerned with impressing or controlling others. They limit their friendships to those who can understand their investment in their inner lives without intruding.

Their strong personal values make it important that their work mean something to them. If their work relates to what they feel strongly about, they will devote themselves to it. In fact, they may work in the service of their feelings and values to the extent that they demand too much of themselves and feel guilty for not achieving more. If they can develop their perception, they can become more aware of actual possibilities and realities and can be more effective and confident in their endeavors. Without a valued outlet for their feelings (e.g., work), such individuals tend to become frustrated, oversensitive, and critical of others and of themselves for having achieved so little.

ISFP

With sensing as a backup function, ISFPs are aware of the realities of the situation. Because they are not as distracted by external things, they can concentrate for long periods of time, and are good at tasks that require monitoring or close observation. Although they may be concerned with the feelings of others, they are introverts, so are more apt to do something about it than to say something about it. They tend to want to champion the hurt, helpless, or underprivileged and they may become nurses, social workers, and the like. They may have difficulty in accepting the limitations of what they can do, blaming themselves rather than circumstances or reality.

INFP

Introverted feelers who use intuition see the possibilities in situations. They are interested in insights, new ideas, new knowledge, and long-range visions related to their concerns. They are not detail oriented. They tend to have more skill in expressing themselves than do ISFPs and exercise this skill in the service of their interests and ideals. They, too, are attracted to work such as counseling, teaching, and social welfare.

THE EXTRAVERTED SENSING TYPES: ESTP AND ESFP

Extraverted sensors have an innate ability to accumulate and use experiences. They notice what goes on with the people and objects around them. They do not engage in a lot of thinking and feeling about what they observe, so they are able to be good natured about the situations in which they find themselves. They perceive rather than judge, so they do not waste time and effort trying to make situations conform to an ideal; they are free to apply what they know and to try whatever will work. They also tend to accept whatever they find in themselves and others. Their easy-going example may help others to be more adaptable and tolerant, too. For this reason, they make good arbitrators, compromisers, and peacemakers.

Because of their desire for concrete sensations and their memory for details, such people are ideally suited to work with machinery and tools, to be craftspersons or artists, connoisseurs or collectors. They have an affinity for quality, line, color, texture, and detail.

Extraverted sensors enjoy the physical things in life. They appreciate good food. They accumulate, enjoy, and take care of material possessions. Their amusements may range from racing cars to being patrons of music and the fine arts. They generally are regarded as fun-loving.

They usually want hands-on contact in learning and in dealing with things. They know what they can experience with their senses—the "reality" of things. However, because they do not use intuition, they are not aware of the possibilities that do not currently exist. They are more interested in practical application than in new ideas or unexplored areas.

Their handicap is that they may be more concerned with experiencing than with thinking or judging. This is especially true if they are the type that seeks one new physical experience after another. The easy-going attitude may reflect the fact that they are lazy, undependable, or shallow. In terms of things, such a person may fail to accomplish or finish anything. In terms of people, one may find a sensualist who has little true feeling or concern for others.

ESTP

Extraverted sensors who use thinking as their auxiliary function tend to make decisions based on logical consequences but not on feelings. They are good at work involving basic principles, such as math, applied science, architecture, etc. They can be firm when necessary.

ESFP

This type bases decisions on the auxiliary function of feeling, rather than thinking. Such people are more sensitive to the needs and reactions of others. They tend to be diplomatic and discreet; they do not like to reprimand or correct others. Because of their combination of sensing and feeling, they may enjoy experiencing art and music.

THE INTROVERTED SENSING TYPES: ISTJ AND ISFJ

Because they prefer sensing, introverted sensors use that process in their *inner* lives. Their accumulated sensations are altered by their inward focus, and their resulting thoughts and preferences are highly individual, even bizarre. Because they are linked to their inner selves, these ideas are strongly held. However, they do not often result in unpredictable or irrational behavior because people of this type use their *secondary* process (thinking or feeling) in dealing with people and things in the outside world. Outwardly, therefore, they appear calm and controlled. They like accuracy and prefer to deal with simple facts when dealing with external realities. They are realistic and

practical, sensible and responsible because of their judging abilities. Keeping external things straightforward (despite their ability to deal with facts) also allows them to concentrate on their internal realities, which others rarely suspect.

In work, this type is meticulous, scrupulous, methodical, conscientious, and good with detail and routine. They are patient and persevering once they have decided to become involved with something. They do not give up unless they decide that something is impractical or senseless. They tend to be conservative, dealing with known facts and details because they do not use intuition, but they are accurate in their assessments of what exists. If made aware of strongly held needs and values of others, they can generously incorporate these facts into their judgments about things, even though they do not value them personally.

This type is most effective if it continues to use its secondary processes in dealing with the world. If it retreats into introverted sensing, it may become irrational and dissociated with reality.

ISTJ

Introverted sensors who use thinking as the backup function value decisions based on logical analysis. Because they are not naturally in touch with the feelings of others, they need to learn to try to understand others and to show appreciation to them. Otherwise, they may ignore the needs and feelings of others in their focus on facts and analyses. If they can develop this sensitivity, they can have the best of both worlds.

ISFJ

If they use feeling as their backup process, introverted sensors are concerned with the needs and feelings of others. They are unselfish, warmhearted, tactful, and supportive. Their ability to use facts and details makes them effective in social reform, the health professions, teaching, and other areas in which their human concerns can be combined with their logical abilities.

THE EXTRAVERTED INTUITIVE TYPES: ENTP AND ENFP

The outstanding characteristic of extraverted intuitives is their focus on the greatest range of *possibilities* in people and things. They are interested in and energetic in their pursuit of anything that is new, different, and innovative. They are imaginative and creative in envisioning possibilities, even in situations in which other functions have failed to find a way. They are the champions of people with potential and the promoters of new enterprises. They become excited about their inspirations, working tirelessly to expand options, refine theories, and deal with problems.

Because of their quest for the new, they are stifled by the routine or uninspired and frequently bored by that which has been explored and become stable. They often would prefer to drop their own projects once the envisioning phase is over and the project is

put into production or practice. They work best in an environment in which they can continue to generate new possibilities and change.

Their enthusiasm is contagious, and they often can inspire or excite others by the strength of their beliefs. However, because of their intuition and because they use perceiving instead of judging, they also have the ability to understand others and to accept them without judgment. They are able to present their ideas in ways that are geared to other people's values and beliefs. Their own beliefs make them nontraditional, but their ability to connect with others makes them liked.

Because they do not specialize in judging, however, they may not be objective about the worth of the people or projects for which they feel such enthusiasm. Often, the pursuit of the possibilities is more important than the objective reality. If they allow their auxiliary function (thinking or feeling) to operate, they can achieve more understanding of the realities of the situation. In this case, their insight is complimented by judgment, and results in wisdom. If they do not develop their judgment and self-discipline, they may fall into the trap of chasing the will-o'-the-wisp, wasting their inspirations and ingenuity on things that are impractical or unfinished. They may become adventurers, always chasing the new and different, but rarely accomplishing anything.

ENTP

Extraverted intuitors who use thinking tend to be more able to judge their undertakings. They are more autonomous and detached from other people. They are focused on the possibilities that they are exploring, not on the people involved. They are attracted to work in which they can follow their own leads and may become inventors, scientists, promoters, etc.

ENFP

Extraverted intuitors who use feeling are more involved with other people and more sensitive to their needs. Their interest in finding new solutions to new problems often leads them into the fields of teaching, science, art, counseling, advertising, sales, etc.

THE INTROVERTED INTUITIVE TYPES: INTJ AND INFJ

Introverted intuitives specialize in exploring ideas that are generated by external things but translated inwardly into symbols of their inherent nature. They see not the form of things but the meanings of and relationships between things. They have no concern for traditional points of view. Their belief in their ideas makes them want to see them accepted and applied. However, because they are not focused externally, they may have difficulty relating their images to concrete reality. If they are artists, they are better able to communicate their ideas and images. Many of them, however, may be misunderstood or ineffective.

Their developmental tasks are to develop their judging and decision-making functions (thinking or feeling) so that they can see where their insights may run into

problems in translation, where their ideas need to be modified in order to be usable, and how to do this. If they do not develop one of these auxiliary processes, their intense focus may lead them to overlook other realities that make their innovative ideas impractical or unworkable. When faced with rejection or failure repeatedly, they may become increasingly withdrawn or aloof. Such misunderstood geniuses easily can become cranks.

Because they tend not to be good at seeing the potential problems in applying their own ideas, people of this type would do well to find jobs in which their visions have specific directions and can be tested for efficacy. They also need to learn how to deal decisively with the real world in order to translate their visions into reality. If they refuse to be discouraged, they can be very successful.

INTJ

Introverted intuitives who use thinking as their backup function are the most autonomous and independent of all the types. They can organize well in order to apply their innovative ideas but tend to overlook the opinions and feelings of others. They are logical but deliberate, single-minded, and resolute in pursuit of their objectives, and their determination causes them to push others as hard as they push themselves.

INFJ

Those whose backup function is feeling are more concerned with the needs and opinions of others with whom they work. They tend to be more tactful and sympathetic and are concerned about the welfare of others. If their focus is on human welfare or social reform, they will feel compelled to act to improve those areas, although not always in traditional ways. They like jobs in which they can transmit their ideas to and inspire others.

CONCLUSION

Again, the purpose of identifying types is to appreciate the strengths of each and to learn what one's own developmental needs are if one is to be fully effective. Each of the combinations has its strengths and its weaknesses. We need all of them to balance one another if we are to envision, judge, plan, and accomplish things and if we are to be able to interact with and communicate with one another in our work and home lives. The purpose of the *Myers-Briggs Type Indicator*™ is both to encourage individual understanding and self-development and to generate respect for the strengths of others and an awareness of the need for different types of people.

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		Extraverts		Introverts	
		JUDGING	PERCEIVING	PERCEIVING	JUDGING
Sensing With	THINKING	ESTJ	ESTP	ISTP	ISTJ
	FEELING	ESFJ	ESFP	ISFP	ISFJ
Intuiting With	FEELING	ENFJ	ENFP	INFP	INFJ
	THINKING	ENTJ	ENTP	INTP	INTJ

Myers-Briggs Typologies

NEUROLINGUISTIC PROGRAMING

LANGUAGE SYSTEMS

Neurolinguistic programing (NLP) is a model of human behavior and communication (Bandler & Grinder, 1975, 1979, 1982; Dilts, Grinder, Bandler, Bandler, & DeLozier, 1980; Grinder & Bandler, 1976). NLP resulted from a systematic study of Virginia Satir, Milton H. Erickson, Fritz Perls and other famous therapists (Harmon & O'Neill, 1981). Additionally, the theory of NLP draws from psychodynamics and behavioral theories.

The NLP model embodies several key components, as follows: (a) rapport and communication, (b) gathering information, and (c) change strategies and interventions. Within the component of rapport and communication exist the dimensions of language-representational systems, eye-accessing movements, verbal and nonverbal pacing and leading, communication translation skills, and representational system overlapping. The most well-known dimension of this component is language-representational systems. This is the dimension that is most applicable to human resource development. Other aspects of NLP are used primarily in therapeutic work.

Representational Systems

The basic premise of NLP is that people's perceptions of the world (what they perceive as information) are filtered through their sensory systems (Bandler & Grinder, 1975). Data are first processed at an unconscious level, experienced internally, and then manifested in external behavior. Language patterns are one method that people use to communicate their internal responses. NLP is a model for understanding the processes that people use to encode and transfer experience and to guide and modify their behavior. All the distinctions we make concerning our environment, both internal and external, are represented in terms of three sensory systems: the *visual*, *auditory*, and *kinesthetic* (Dilts & Meyers-Anderson, 1980). Smell and taste are not widely utilized ways of gaining information about the world.

People who rely on their visual systems appear to run movies in their heads when remembering or storing information. If people are primarily auditory, i.e., taking information in through sounds, remembering may be like replaying a tape recorder, with original tones and dialogue. People who are primarily kinesthetic respond to internal bodily feelings or tactile sense. They remember bodily sensations in recalling experiences.

Predicates

"Predicates" are verbs, adjectives, and adverbs that people use to describe the processes and relationships in their experiences. They are divided into three categories

corresponding to the three major representational systems. People either see (visual) pictures and have images about their experiences, or they hear (auditory) sounds and talk about their experiences, or they experience sensations (kinesthetic) and have feelings about their experiences (Grinder & Bandler, 1976). For example, a visual person might say: "Look at the facts," "I see," "I get the picture," or "Let's get a perspective on this." An auditory person might say: "I hear you," "Let's listen to reason," or "It sounds like it will work." A kinesthetic person would be more likely to say: "It doesn't feel right," "Just hold on," "Let's get a handle on this," or "He didn't grasp the idea." Each individual has a primary (more highly developed) representational system that he or she relies on during times of stress in problem solving as well as a secondary system that may be used in everyday conversation in combination with the primary system. A tertiary system may exist but it usually is beyond conscious awareness. For example, a person whose primary representational system is kinesthetic and whose secondary system is visual may be aware of what he "feels" and "sees" at any given moment, but not be in "tune" with the sounds and noises around him.

"Matching" Language Systems

It has been suggested that using the same primary language system as a client or trainee could help the counselor, consultant, or trainer to build rapport with the client or trainee (Grinder & Bandler, 1976). Although this theory has not been proven conclusively, the possibility exists that an HRD professional could increase rapport and trust with a client or trainee (or with the majority of group members) by using the other's primary language system. This technique is called "reflecting."

It also seems that people will learn best when content is presented to them in their primary representational systems. A visual person will remember graphs, illustrations, and "seeing" new things. An auditory person will remember sounds and will be stimulated by changes in vocal tone, pitch, and pacing. A kinesthetic person will learn best from "hands on" experience and will remember how he or she "felt." Thus, more impact may be gained from showing things to visuals, providing interesting sounds for auditories, and working alongside kinesthetics. Conversely, if a trainee is kinesthetic or visual, and the training is presented verbally, the content may not be easily translated, and the trainee may not "get it." If a client experiences and describes things visually, and the consultant uses an auditory language system, the client may have difficulty understanding.

Of course, the trainer or consultant must first be aware of his or her own primary and secondary language systems. Then, by paying attention to the predicates used by others, the trainer or consultant can determine the systems valued by those others. The following examples illustrate how matching or mismatching language systems can either enhance or frustrate communication.

Mismatched Language Systems

Learner (visual): "I just can't see myself doing any better in this training session."

Trainer (kinesthetic): "Well, how do you feel about not being able to do better?"

Learner (visual): "I just don't have a clear picture of what you want from me."

Trainer (kinesthetic): "How do you feel about not being able to get a handle on things that we are doing."

Learner (visual): "I don't see what you're trying to do. It's really hazy to me."

In this example, it is apparent that the trainer is not paying attention to the language system used by the learner, who "sees" the trainer as a person who just does not portray things clearly. On the other hand, the trainer may "feel" frustrated in his attempts to "reach" this trainee. Neither of them profits from this type of interaction.

Matched Language Systems

Learner (visual): "I just can't see myself doing any better in this training session."

Trainer (visual): "It did appear to me that you looked confused when I was giving out the work assignment."

Learner (visual): "I'm trying to get a picture of what you expect, but I just can't seem to focus it."

Trainer (visual): "I see. Let's look at it from some different angles and see if we can come up with a new perspective for you."

In this example, both the trainer and the learner are using the visual language system. They are actually "seeing" things from the same "perspective."

HRD professionals who know how to identify and use language systems will be better prepared to teach and relate to their trainees and clients. In addition, trainers can teach their trainees to expand their own uses of their nonpreferred representational systems. For example, a person who is primarily kinesthetic can learn to access information through the visual and auditory systems. This will increase the person's ability to learn in different contexts and from trainers with different language systems.

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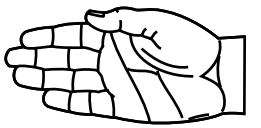
REPRESENTATIONAL SYSTEMS





VISUAL	AUDITORY	KINESTHETIC
I see.	I hear you.	I catch on.
Get a perspective.	Listen to reason.	Get a handle on it.
Looks like it will work.	Sounds like it will work.	Feels like it will work.
Focus on	Hearsay	Sensation
Outlook	Tempo	Movement

NLP Sample Predicates

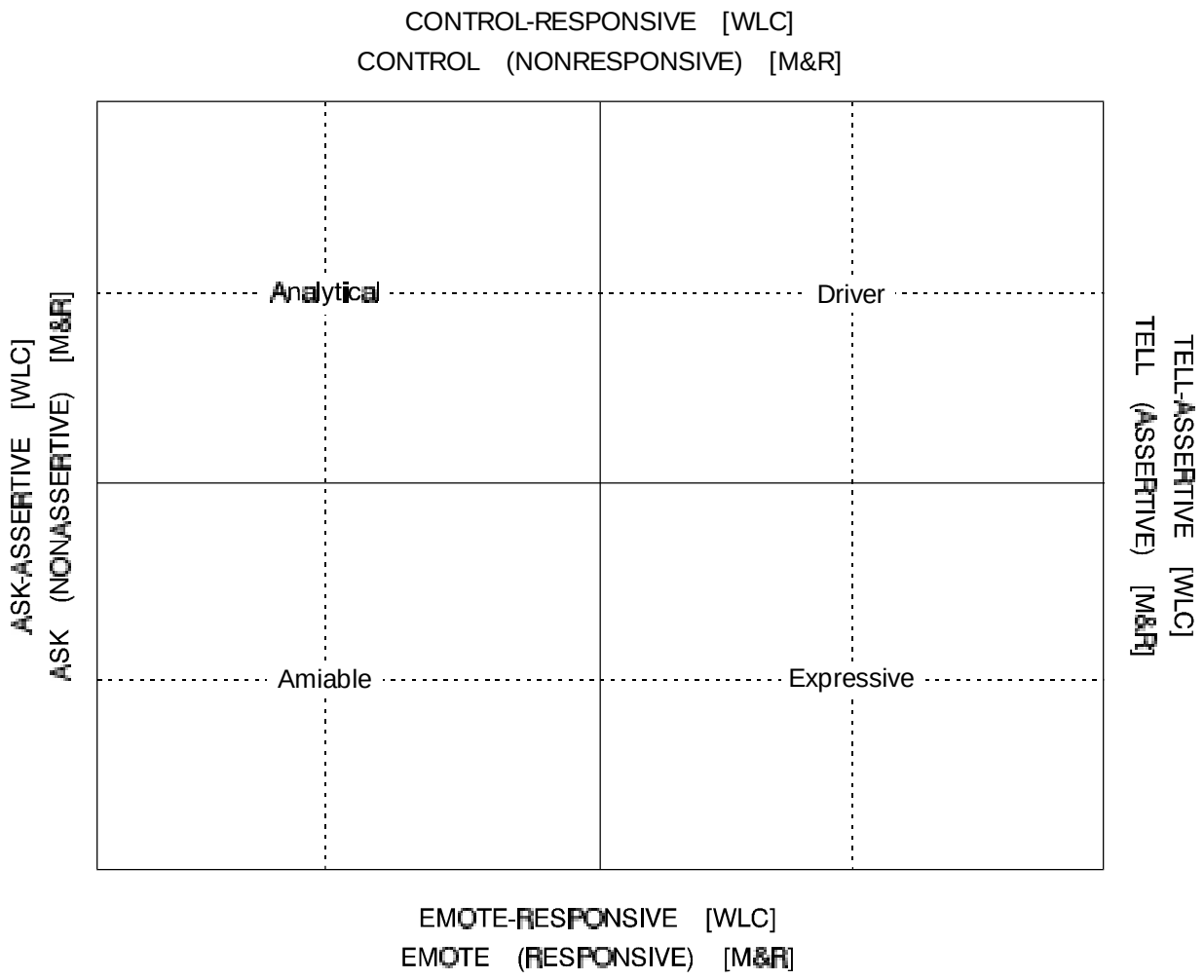
SOCIAL STYLES

Social styles theory, originally developed by Merrill and Reid (1981) and expanded by Wilson Learning Corporation (UA/Wilson, 1989), states that there are four basic "styles" or preferred ways of interacting with others. These styles are distinguished by certain behaviors that others can observe and report. Merrill and Reid believe that each person's social style is a way of coping with others that is learned in childhood. One habitually becomes most comfortable with that style in oneself and others. Understanding of one's own style and those of one's colleagues can help to improve relationships and reduce tension and misunderstandings. A primary goal of social-styles training is to help individuals to develop versatility in dealing with others.

One's social style is measured by one's position in relation to three behavioral dimensions: assertiveness, responsiveness, and versatility.

- The ***Assertiveness*** scale measures the degree to which a person attempts to influence the thoughts, decisions, or actions of others. Some people do this *directly;* they *tell.* Merrill and Reid and Wilson Learning both use the terms "Tell Assertive" in labeling this group. Other individuals *ask.* Merrill and Reid see this type as *not attempting* to influence others; they call it "Ask (Nonassertive)." Wilson Learning sees this type as attempting to influence others *indirectly* and labels it "Ask-Assertive."
- The ***Responsiveness*** scale measures the degree to which one *openly expresses one's feelings to others or controls* one's feelings. Merrill and Reid call those who control or reserve their feelings "Control (Nonresponsive)." Wilson Learning calls them "Control-Responsive." Other individuals are more apt to express their feelings to others. Merrill and Reid and Wilson Learning both use the terms "Emote Responsive" in referring to this type.
- The ***Versatility*** dimension is measured by the individual's ability to be *adaptable* in dealing with others (in order to relate most effectively to their styles) versus the tendency to be *rigid and inflexible*, behaving solely according to one's own preferred style. One goal of social styles training is to enable individuals to understand and deal more effectively with people of all styles.

The social style profile is formed by using the assertiveness and responsiveness scales. Combining these scales yields four possible behavioral profiles or "social style" types (see figure): Driver, Expressive, Analytical, and Amiable.



The Social Styles Matrix*

DRIVERS

Drivers rank high on the assertiveness scale (they "tell") and low on the responsiveness scale (high "control").

- They are action- and goal oriented.
- Their need is for accomplishment and results.
- They have a quick reaction time, and are decisive, independent, disciplined, practical, and efficient.
- They use facts and data.
- They tend to speak and act quickly.

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- Nonverbally, because they are assertive, they tend to lean forward and point and make direct eye contact. However, because they control their emotions, their bodily posture is rigid and they control their facial expressions.
- They do not want to waste time on personal talk or preliminaries and can be perceived by other styles as dominating or harsh and severe in pursuit of a goal.
- They are comfortable in positions of power and control.
- In times of stress, drivers may become autocratic.
- Their need for growth is to slow down enough to listen.

ANALYTICALS

Analyticals are low in assertiveness (they ask) and low in responsiveness (high control).

- They are most concerned with being organized, having all the facts and being careful before taking action.
- Their need is to be accurate and to be right.
- They are precise, orderly, and methodical and conform to standard operating procedures, organizational rules, and historical ways of doing things.
- They have a slow reaction time and work more slowly and carefully than Drivers. They are perceived as serious, industrious, persistent, and exacting.
- They are task oriented.
- They use facts and data.
- They tend to speak less and more slowly than Drivers.
- Nonverbally, because they are nonassertive, they tend to lean back and use their hands less than Drivers. They do not make direct eye contact. Because they also are low on the responsiveness scale, they control their facial expressions.
- Other styles may see them as stuffy, indecisive, critical, picky, and moralistic.
- They are comfortable in positions in which they can check facts and figures and be sure they are right.
- In times of stress, analyticals tend to avoid.
- Their need for growth is to learn to decide and declare.

EXPRESSIVES

Expressives are high in both assertiveness (they tell) and emote-responsiveness.

- They enjoy involvement, excitement, and interpersonal action. They are sociable, stimulating, and enthusiastic and are good at involving and motivating others.

- They are idea oriented.
- They have less concern for routine and are future oriented.
- They have a quick reaction time.
- They have a need to be accepted by others.
- They tend to be spontaneous, outgoing, energetic, and friendly.
- They are focused on people rather than on tasks.
- They use opinions and stories rather than facts and data.
- They speak and act quickly and vary their vocal inflection.
- Nonverbally, because they are assertive, they tend to lean forward, point, and make direct eye contact. Being responsive, they also tend to use their hands when they are talking, to have a more casual bodily posture, and to have an animated expression. Their feelings often show in their faces.
- They may be perceived by others as excitable, impulsive, undisciplined, dramatic, manipulative, ambitious, overly reactive, and egotistical.
- Under stressful conditions, expressives tend to resort to personal attacks.
- Their need for growth is to check things out before they respond.

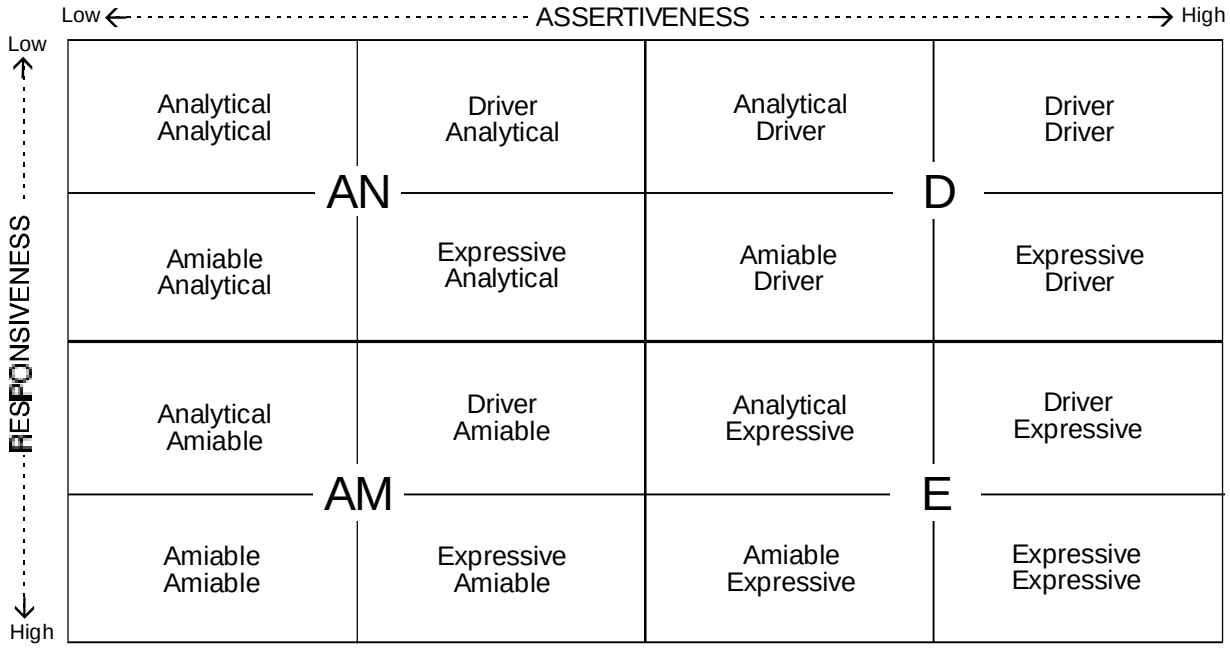
AMIABLES

Amiables are low on the assertiveness scale (they ask) and high on the emote-responsiveness scale.

- They have a need for cooperation, personal security, and acceptance.
- They are uncomfortable with and will avoid conflict.
- They value personal relationships, helping others, and being liked. Thus, some Amiables will sacrifice their own likes or desires in order to win approval from others.
- They prefer to work with other people in a team effort, rather than individually.
- They have an unhurried reaction time and little concern with effecting change.
- They are friendly, supportive, respectful, willing, dependable, and agreeable.
- They are people-oriented.
- They use opinions and stories rather than facts and data.
- They tend to speak slowly and softly; however, because they are more responsive, they use more vocal inflection than Drivers or Analyticals.

- Nonverbally, because they are nonassertive, they lean back while talking and do not make direct eye contact. But because they are responsive, they tend to have a more casual posture and an animated expression.
- They may be perceived by other styles as conforming, unsure, pliable, dependent, and awkward.
- An Amiable's reaction to stress is to comply with others.
- The Amiable's need for growth is to initiate.

We all display characteristics of each style at different times, but we tend to favor the behavioral patterns of one primary style and one secondary style. Thus, depending on where one falls on the two scales, one may be a "pure" driver, an analytical driver, or an expressive driver. Likewise, an amiable may not be totally responsive, so may be an analytical amiable. An amiable also may be somewhat assertive, i.e., an expressive amiable. Each of the four "styles" can have more or less characteristics of the styles *next to it*, that is, be more or less assertive or more or less responsive. This results in eight possible combinations.



Shared Behaviors Among Social Styles

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IMPLICATIONS OF THE THEORY

The purpose of identifying one's own social style and learning about others' is to learn why other people act the way they do and to learn to be more tolerant of individual differences and more versatile in order to get along better with others. Social-styles theory indicates that some "rubs" or clashes are inevitable between people with different styles, particularly between those with no shared characteristics. However, these misunderstandings or annoyances can be minimized and managed if those involved understand why they exist.

Accompanied by the proper training, this theory provides an effective way to help people to understand how they are perceived by others, how they perceive themselves, and how they can better understand, accept, and interact with both business and personal contacts. It is especially useful in team building and team development, managing superior/subordinate relationships, job recruitment and selection, and interpersonal-relationship training in both organizational and personal settings.

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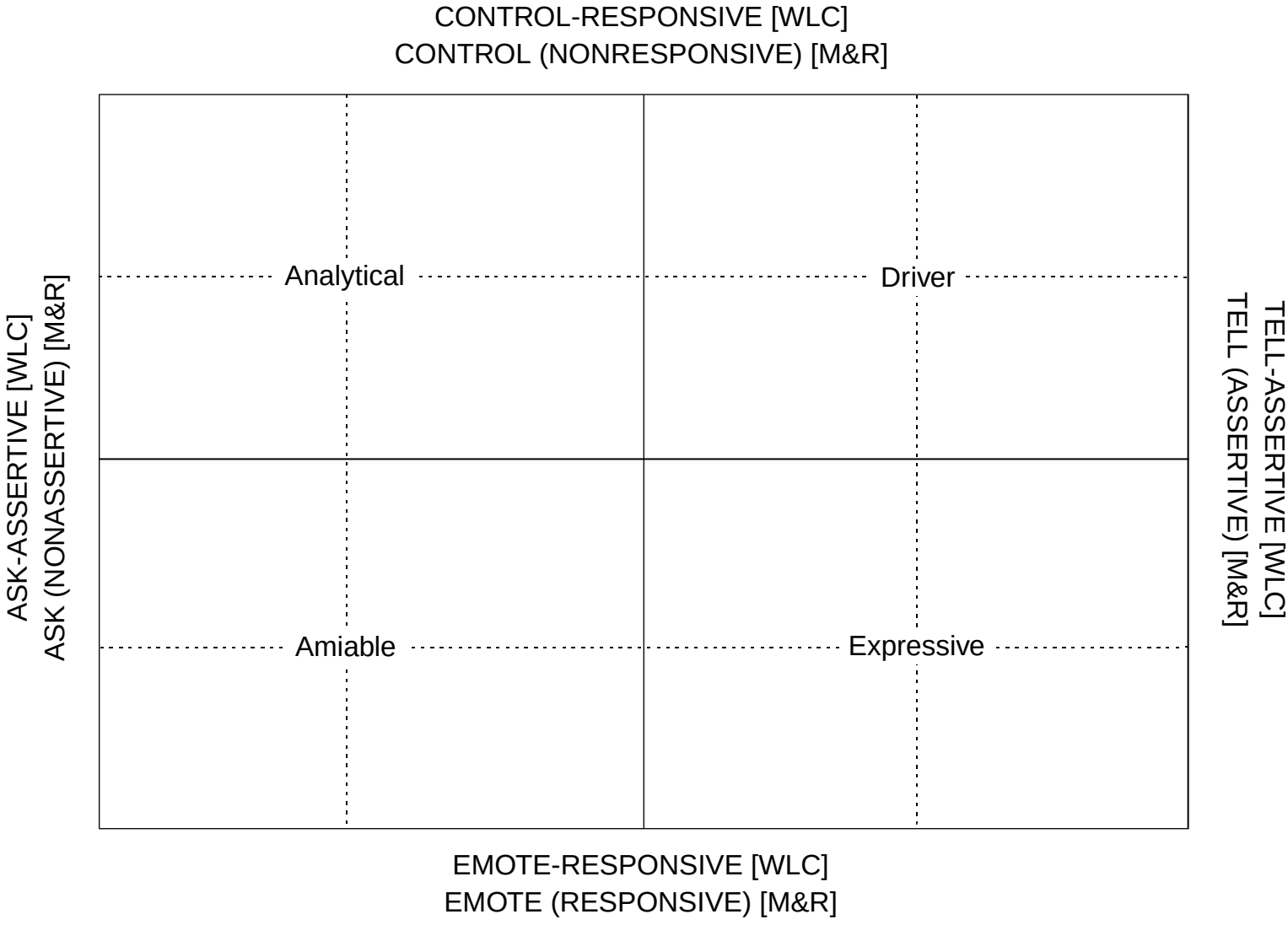

The Social Styles Matrix

VALUE PROGRAMMING

Morris Massey's (1979) theory of values acquisition proposes that values are *programed* into each person and that programing begins around age ten because this is the age at which people begin to absorb the cultural, family, media, and global influences around them. Massey says that by examining the values and ideas that existed when a person was ten years old, one can fairly accurately predict what kinds of values that person will hold throughout life.

Although a person's core values are not easily changed, Massey believes that *Significant Emotional Events (SEEs)* can cause a person to re-evaluate and perhaps alter those values. A SEE may be, but does not have to be, a relatively sudden change and/or crisis such as losing a job, going through a divorce, going to war, etc. A SEE also can be a slower and more long-term change, such as exposure to society's attitudes toward women, holding many jobs, and so on. An event is a SEE only if it prompts a change in an individual's deep, underlying value system.

Massey developed his model of *Value Programing Analysis* by studying *groups* of people. In each group, the members were about the same age. Massey noticed that people who were near in age tended to hold similar values and world views, and he hypothesized that this was because they were imprinted at approximately the same time. Massey found that people ". . . locked in on *their* basic gut-level values" (p. 51) at around age ten; this is the age when children truly begin absorbing the stimuli and messages of the world around them. He explains the advantages of value programing analysis thusly:

> . . . because groups of people were influenced in the same general way, programmed through the same activities, events, and experiences, we may look at a group and understand *why* particular clusters within our society react to today's world as they do . . . . If we can determine the *basic core values* held by the majority of the group because of their similarities in programming experiences, then we can gain a better understanding of contemporary American society. (p. 51)

MAJOR EVENTS OF EACH DECADE

Massey goes on to describe each decade, beginning with the 1920s and ending with the 1970s. He summarizes the major events of each decade, emphasizing how each event changed the world and people's thinking—especially the thinking of the ten-year-old children whose values were being programed at the time.

The values of the 1920s centered around the establishment, patriotism, and financial success. With flappers, jazz, and speakeasies, the Twenties were exciting times. The 1930s, in stark contrast, were times of poverty for the people who had lost everything in the stock-market crash and those who struggled for survival during the Great

Depression. The 1940s were dominated by World War II, the resurgence of the American economy, and the entrance of women into the work force. During the 1950s, Americans were swept along by the growing trend toward consumerism and the pursuit of "the good life." Television suddenly enabled more families than ever before to be reached by one medium, and rock 'n roll music was born. The 1960s brought shocking changes as the civil-rights movement gained strength, and the "flower children" rejected their parents' values, gained access to the birth-control pill, and protested the war in Vietnam. The trends toward sexual freedom, religious alternatives, environmental awareness, broken families, and women's liberation are some of the far-reaching changes that took place in the 1970s.

The figure at the end of this article illustrates some of the major events that took place from 1919-1979 and that had a profound influence on the ten-year-olds of the time.

GENERATIONAL CLUSTERS

As shown in the figure, the people who fall into the time graph illustrated can be divided into four clusters: *Traditionalists, In-Betweeners, Challengers,* and *Synthesizers.*

- ***Traditionalists*** hold fast to their traditional set of values even when faced with a modern world full of changes, problems, and progress.
- ***In-Betweeners,*** who were programed from the late 1940s to the late l950s, hold traditional values but also were exposed to the new values that emerged during the 1950s. Torn between such differing sets of values, in-betweeners typically feel the need to "find themselves" and are major consumers of the self-help market.
- ***Challengers,*** who were programed during the turbulent 1960s, challenge and question the traditional values that their elders accepted without questioning. Challengers typically value people instead of technology and industry. Because challengers are the "baby boomers," there are many of them and their values affect our entire society.
- ***The Synthesizers,*** the youngest group in Massey's illustration, are today's young people. They must learn to cope with the three preceding value patterns, which are diverse and often conflicting; thus the title of synthesizers. These young people are somewhat pessimistic as they view the environmental damage that previous generations have done to the planet, but they are hopeful that they, too, may enjoy a good life.

USE OF THE THEORY

Massey's value programing analysis has many practical applications, one of which is in the organizational arena. For example, a manager may supervise a forty-year-old, a

thirty-year-old, and a twenty-year-old. According to Massey's theory, each of these subordinates will be different, i.e., will hold different values, because of the generational programing that occurred when he or she was about ten years old. If the manager were to examine each subordinate's likely programing, that manager would have a better grasp of each subordinate's motivational patterns, attitudes about work, and general outlook on life. In turn, the manager would then be able to supervise each person more effectively.

This theory also can be used in developing self-awareness and in value-clarification and team-building efforts.

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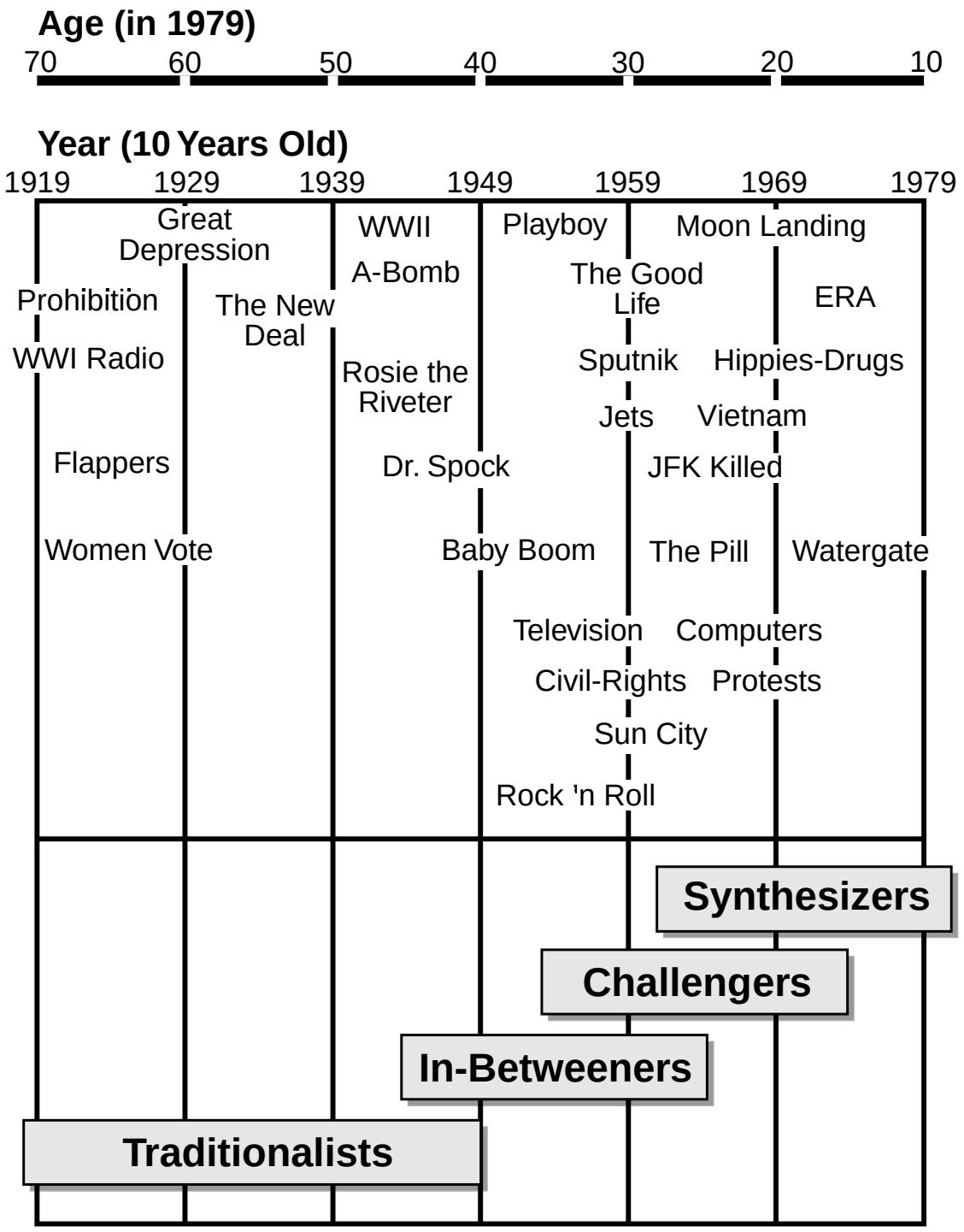

Contemporary Generational Clusters

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ERIKSON'S EIGHT AGES OF MAN

In his book *Childhood and Society,* Erik Erikson (1963) presented a theory of psychological development that he called the "eight ages of man"; that is, eight developmental stages that he believed all human beings pass through during the course of their lives. Each stage includes a critical turning point that shapes the direction of future development, i.e., a conflict or some state of being *versus* another, contradictory, impulse.

STAGE ONE: BASIC TRUST VS. BASIC MISTRUST

The first stage is characteristic of infants. As they are regularly fed and changed, they feel reassured that their needs will be met and that others always will be there for them. They begin to differentiate "self" from "other." They begin to feel comfortable and familiar with their schedules and with the outer world. They learn to *trust* their environment as a result of being fed and cared for.

Erikson asserts that along with this basic sense of trust is a basic mistrust of the environment and those who inhabit it. He terms this "a sense of inner division and universal nostalgia for a paradise forfeited" (p. 250). He believes that all human beings feel a sense of loss and abandonment that leads them to *mistrust.* The development of basic trust over basic mistrust has a penetrating effect on the future development and psychological integration of the child and provides the foundation for the human virtue of *hope.*

An individual must pass through stage one before he or she can proceed to stage two.

STAGE TWO: AUTONOMY VS. SHAME AND DOUBT

Encouraged by their trust in the world, infants grow more independent. They begin to assert their will as they realize that the world will continue to care for them even as they become more demanding. Erikson calls this stage *autonomy,* which, he warns, must not be jeopardized by the experiencing of *shame and doubt.* Young children too often are made to feel ashamed of their attempts at independence—particularly of their bodies, curiosity about their bodies and their sexuality, and their bodily functions. When adults reprimand children for acts of curiosity, the children are likely to feel ashamed of themselves and of their bodies. Shame produces feelings of guilt and doubt—in oneself and in one's world—that erode the basic sense of trust and inhibit the development of autonomy and assertiveness. The virtue of *will* emerges during this second stage of life.

STAGE THREE: INITIATIVE VS. GUILT

Initiative, in Erikson's definition, represents not only motivation to perform a task but also a way of approaching life. As children develop initiative, they become more comfortable with themselves and with their bodies, looking at the world with their own points of view. They are bold and almost-fearless explorers of their world, with seemingly boundless energy. During this stage, children present themselves as more advanced and "together" both physically and mentally.

This also, however, is the stage during which Oedipal conflicts emerge. The concept of "getting" begins to take on sexual connotations. At the same time, children begin to sense certain restrictions or taboos concerning their thoughts and desires. Erikson, like Freud, asserts that the Oedipal and Electra complexes produce a fear of castration and guilt feelings about sexual urges and contemplated actions. The challenge at this stage of development is for the child to maintain his or her initiative and zest for learning and exploring without feeling guilty about fantasies or thoughts that may arise. *Purpose* is the virtue that emerges during this developmental stage.

STAGE FOUR: INDUSTRY VS. INFERIORITY

The child's desire to learn and explore must be harnessed by some form of systematic schooling. In order to develop into a mature and successful adult, the child must learn to value the rewards of work and achievement—values that are instilled through the use of disciplined teaching. A subtle change takes place in that the child no longer wishes to dominate others and bend them to his or her will; rather, the child learns to *win* approval, attention, and things by producing an adult's desired result. (For many modern parents, that desired result is good grades.) This new sense of *industry* is one of the steps a child must take toward adulthood and the development of the virtue of *competence.*

The danger at this fourth stage of development lies in the possibility of the child's feeling *inferior* (slow to learn, unable to achieve or please its parents, unrewarded for achievement, etc.). The child's parents and teacher, who exert the most influence and authority over the child, are the most likely to invoke these feelings. That is why it is so crucial that a child receive much loving, "no-strings-attached" attention from its parents, and sensitive, individualized attention from its teachers at this stage in order to encourage feelings of self-worth and personal competence.

STAGE FIVE: IDENTITY VS. ROLE CONFUSION

Identity versus role confusion is the classic adolescent conflict. At puberty, young people begin again to question their roles in the world, the meaning of their existence, and to search for their adult identities and self-perceptions. Adolescents have a great need to belong, to feel like others, and be accepted by their peers. To do so, they form cliques, dress alike, talk alike, and seek love relationships as a way of vindicating their worth and self-esteem. At this adolescent stage, the virtue of *fidelity* develops.

As adolescents seek their identity, they fight off an ever-present sense of *role confusion.* They do not know who they are, what they will do with their lives, what jobs they want to hold, or even what their core values are. It seems as if their world has been turned upside down, and they must struggle to achieve a new sense of the universe and their place in it.

STAGE SIX: INTIMACY VS. ISOLATION

As young people struggle through adolescence, they begin to crave intimate relationships with others. Erikson defines intimacy as "the capacity to commit [oneself] to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises" (p. 263). Such relationships include romantic relationships, best friendships, sexual experiences, and intellectual stimulations by teachers or other figures of knowledge.

As desirable as such relationships may be, they often are feared by adolescents. They may fear that by becoming deeply involved with another, they will lose themselves and their identities. If a young person avoids intimacy with others and withdraws from social contacts or self-exposure, he or she is likely to feel a profound sense of *isolation.* Another side effect of the fear of loss of self is prejudice, which can be described as the fear of the unfamiliar. Remember that the adolescent, while desirous of intimacy, also craves familiarity and belonging. People and things unfamiliar are perceived as threatening and are, therefore, shunned. The virtue of *love* comes into being during the intimacy stage.

STAGE SEVEN: GENERATIVITY VS. STAGNATION

Presumably, after a person has successfully established an intimate relationship, he or she will move to the next stage of development, *generativity,* which Erikson defines as "the concern in establishing and guiding the next generation" (p. 267). Generativity is not merely the desire to have children, although this desire is a major part of it. Generativity also is the need to have something to care for and develop—the need to be needed. It also represents a person's faith and basic trust in humankind: that we will continue to exist and that it is good that people inhabit the earth. The virtue of *care* develops during this stage.

Erikson asserts that *stagnation* can result if generativity is not present. This sense of stagnation can take the form of a feeling of purposelessness in life or a resurgence of basic mistrust. Persons who suffer from stagnation often attempt to fill the void by indulging one another as if they themselves were the children, which Erikson believes leads to "personal impoverishment" (p. 267).

STAGE EIGHT: EGO INTEGRITY VS. DESPAIR

The final stage of development is *ego integrity*, which is achieved only after the issues present during the first seven stages have been resolved successfully. Ego integrity is a sense of "rightness" in the world, a sense that one's presence in the universe is meaningful and that the universe itself has an order and a reason for being. A person who has achieved ego integrity also is aware of the briefness of life and therefore the value of each day spent on this earth. This person feels comfortable with his or her life decisions and view of the world and is willing to defend them. At the same time, though, the person who feels time passing harbors a fear of death.

If a person is *not* satisfied with his or her choices and wishes for another chance to "do it over," he or she is likely to feel *despair* that time is running out and that there is not enough time to start over and live life another, better way. This final despair is the best argument to live life fully and to pursue one's goals. That way, there will be fewer regrets. *Wisdom* is the virtue that develops out of the encounter with integrity and despair during this last stage of life.

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	STAGE OF BEING		CONTRADICTORY IMPULSE
1.	Basic Trust	VS.	Basic Mistrust
2.	Autonomy	VS.	Shame & Doubt
3.	Initiative	VS.	Guilt
4.	Industry	VS.	Inferiority
5.	Identity	VS.	Role Confusion
6.	Intimacy	VS.	Isolation
7.	Generativity	VS.	Stagnation
8.	Ego Integrity	VS.	Despair

Erikson's "Eight Ages of Man"

GENDER DIFFERENCES IN HUMAN DEVELOPMENT

Carol Gilligan, a psychologist and associate professor of education at the Harvard University Graduate School of Education, recognized that most theories and models of human development are assumed to be equally applicable to both men and women. Gilligan noted that among the major contributors to developmental theory (e.g., Erikson, 1950; Kohlberg, 1964; Levinson, 1978; Piaget, 1965), none give serious consideration to gender differences between males and females. In general, differences between what is predicted by developmental theory and how women fit into the predicted pattern are viewed simply as problems in female development.

However, while conducting her own research on moral judgment, Gilligan observed that there appeared to be differences in the ways in which men and women speak about both morality and the relationships between themselves and others. She postulated that the differences were gender based and developmental. Gilligan believed that the manner in which people talk about their lives, the language they use, and the connections they make between themselves and others are significant sources of data that have been overlooked—especially in regard to women—by developmental theorists. Based on her research findings, Gilligan (1982) concluded that developmental theorists have systematically overlooked the possibility that men and women speak differently; hence, the title of her book, *In a Different Voice*.

AN OVERVIEW OF HUMAN DEVELOPMENT

In general, from the time of birth, all humans engage in various developmental processes that continue until the time of death. Humans beings begin life in a state of extreme dependency, relying on others for their care and survival. The primary caretaker usually is the mother. According to Gilligan, most theorists accept as fact the premise that human biological and psychological development begins with *separation* from the mother and the formation of an individual identity. This separation process has been called *individuation* by Erikson (1950) and others. Developmental processes then proceed toward the cultivation of *autonomy* and finding one's individual place in the world. Thus, issues of separation, individuation, and identity are primary focal points in theories of human development. Gilligan argues that the separation-individuation focus emanates from a masculine point of view that is sustained through male observation and experience.

GENDER DIFFERENCES

Females, like males, begin the developmental process of separating from the mother and forming an individual identity. However, males and females experience maternal contact differently. According to Gilligan, mothers perceive sons as being different from themselves ("male opposites," p. 8). Consequently, separation issues and the formation of "ego boundaries" are most emphasized with males. On the other hand, mothers experience daughters as being like themselves and they tend to parent female children differently. As a result, female separation and individuation occur at a slower rate. Female children come to perceive themselves as less differentiated from others, that is, more connected to and associated with the *external world.* Conversely, males are more connected to and associated with the *internal world.* Gilligan concluded that these primary parenting differences lead to a strengthened capacity for *empathy* among women, along with a stronger basis for experiencing the needs of others.

In other words, young males and females experience relationships and issues of dependency differently: masculinity is defined through separation, femininity is defined through *attachment.* Lever (1976) has documented that attachment to and separation from others often are expressed in the games of children, as illustrated in the figure on the next page.

The available evidence indicates there are clear differences in the ways in which men and women define themselves and subsequently develop. Women define themselves in the context of relationships, are threatened by separation, and have difficulty with individualization; men define themselves in the context of individualization, are threatened by attachment, and have difficulty with relationships. Gilligan does not portray either perspective as preferred; she merely presents the data in the hope of expanding the understanding of human development.

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MALE SEPARATION	FEMALE ATTACHMENT
More often play outdoors	More often play indoors
More often play in larger groups with wide age range	More often play in smaller groups with narrow age range
More often play games emphasizing competition	More often play games emphasizing relationships
Quarrel more often	Disputes often end games
Play with enemies and compete with friends in accordance with the rules	Play mostly with friends in smaller, more intimate groups that are more willing to make exceptions to the rules

Evidence of Male Separation and Female Attachment in Children's Games

LEVELS OF MORAL DEVELOPMENT

Lawrence Kohlberg (1964, 1968), building on the theories of Jean Piaget (1965), identified three levels and six stages of moral development that people pass through as they mature. In his pioneer experiment, Kohlberg studied fifty American males from ages ten to twenty-eight; the subjects were interviewed every three years over eighteen years' time. The length of time was necessary to study each individual's progression through the stages. Subsequently, Kohlberg and others have studied other populations, and the results are consistent with the original theories. It is important to remember that moral development is a slow and inexact process: one cannot predict at which stage moral development will cease to occur for any one individual; and age alone is not an accurate predictor of achievement of a particular stage of moral development.

The method of interviewing that Kohlberg used was to describe a series of moral dilemmas to the subjects and to ask questions that encouraged the subjects to reveal their reasoning about the situations. Kohlberg was not interested so much in whether a subject would or would not do something as he was in *why* the person believed it was right or wrong, because the person revealed his moral orientation in this way.

An example of Kohlberg's "Moral Judgment Situations" is "The Heinz Dilemma," which describes a situation in which a man (Heinz) goes to a druggist for a rare drug that may save his wife, who is dying from a special form of cancer. The druggist, who has discovered the drug, is selling it for much more than it cost to make, believing that he has a right to make money from his discovery. Heinz attempts to borrow the amount, but can raise only half of what the drug costs. The druggist will not agree to sell the drug for less or to let Heinz finish paying later. In an act of desperation, Heinz breaks into the drug store to steal the drug in order to save his wife.

After this story was presented to the subjects, Kohlberg would ask questions about whether Heinz should have stolen the drug, whether he would have been more wrong to steal or to let his wife die, about the value of life, about whether Heinz should be prosecuted or convicted of theft, and so on.

Kohlberg created a scoring system that categorized the respondents'answers according to stages or levels of moral reasoning. As he analyzed the data from the study, Kohlberg found that although individuals differed in their speed of development and the stage at which they stopped progressing, all participants went through the same stages. Furthermore, an individual must progress through each stage in sequence. An individual in stage two cannot understand or function according to stage three. Based on these findings, Kohlberg was able to develop a model of moral development, consisting of three levels of development, each level containing two distinct stages (Duska & Whelan, 1975).

THE PREMORAL OR "PRE-CONVENTIONAL" LEVEL

Children usually are categorized within this level. At this point, children understand the concepts of good/bad and right/wrong. Their judgments, however, are dictated by an action's outcome (punishment or reward) or by how powerful the rule makers (i.e., parents) are. Thus, judgments of actions are based on consequences rather than intent.

Stage One: Punishment and Obedience Orientation

At this stage, children judge an action as good/bad or right/wrong by its consequences. If, for example, a child tries to wash the dishes for Mommy and breaks a dish, he or she may be regarded as bad and wrong because a dish is broken.

Children in stage one are motivated by the desire to avoid punishment. They defer without question to those whom they perceive as all-powerful.

Stage Two: Instrumental Relativist Orientation

Children at this stage are motivated primarily by concern for their own needs, and—to a lesser extent—concern for other's needs. They will act to please others, but it is with the motive that the others will in turn do something to please them.

THE CONVENTIONAL ROLE CONFORMITY OR "CONVENTIONAL" LEVEL

In the second level, the person's sense of morality shifts from egocentrism to societal expectation. This level is characterized by conforming to the expectations of, unquestioning loyalty toward, and support of a person's "group," whether that group be the family unit, peer group, or even country. Individuals at this level of moral development are anxious to be identified with and accepted by others in their group. Right and wrong are defined by one's group or other external authority. Loyalty, duty, and obedience emerge as virtues.

Stage Three: Interpersonal Concordance of "Good Boy—Nice Girl" Orientation

The person at this stage, who feels pressure to be liked and accepted by others, tends to behave in whatever fashion the others deem good and appropriate. Having good intentions (i.e., "being nice") is important during this stage, as is doing whatever everyone else is doing. This describes most adolescents and teenagers, who are very concerned with dressing and acting like their peers.

Stage Four: The Law and Order Orientation

Rules and authority figures are most important during this stage and are obeyed without question. "Good" behavior is perceived as following rules, respecting authority, and

maintaining order. This conventional morality is exemplified by adherence to law, religious dogma, or political-social doctrine.

THE SELF-ACCEPTED MORAL PRINCIPLES OR "POST-CONVENTIONAL," AUTONOMOUS, OR PRINCIPLED LEVEL

Only at this level do we see individuals attempting to base their behavior and judgments on conscience and moral values. Rather than obey rules, authority figures, peers, and parents blindly, persons at this level act and pass judgment based on whether or not something is consistent with their moral codes. It is at this principled level that authority is questioned and actions that by conventional theory are wrong may be considered right under the circumstances. Thus, the focus shifts again from the group to the individual; but it is not the selfish individual this time; it is the ethical, autonomous one.

Stage Five: Social-Contract Legalistic Orientation

Persons at this stage of moral development hold somewhat utilitarian values; they tend to behave and make judgments based on agreed-on standards. However, they also are aware that individual values are important and that each person may have a different opinion of what is right and what is wrong. The legal viewpoint is considered to be the correct value but it is not held sacred. If other positions or individual considerations are found to have greater social value, they will be considered, and the law may be changed. The United States'system of government, as set forth by the Constitution, is a good example of a stage-five viewpoint.

Stage Six: Universal Ethical Principle Orientation

At this highest stage of moral development, moral values are more abstract. Instead of being rules, they are human ideals and what we consider to be logical, universal truths. Some examples of these truths are the golden rule and the belief that people have equal rights. In this stage, standards go beyond the moral and enter the realm of what is "just" and ethical.

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The Pre-Conventional Level

- ❏ Stage One: Punishment and Obedience Orientation
- ❏ Stage Two: Instrumental Relatavist Orientation

The Conventional Level

- ❏ Stage Three: Interpersonal Concordance of "Good Boy-Nice Girl" Orientation
- ❏ Stage Four: The Law and Order Orientation

The Post-Conventional, Autonomous, or Principled Level

- ❏ Stage Five: Social-Contract Legalistic Orientation
- ❏ Stage Six: Universal Ethical Principle Orientation

MORAL DEVELOPMENT IN CHILDREN

Cognitive and developmental psychologist Jean Piaget (1965), like Kohlberg, studied the development of morals and moral judgment. However, Piaget concentrated his studies on the moral development of children.

ATTITUDES ABOUT RULES

The core of Piaget's theory (Duska & Whelan, 1975) is that children move through two broad stages of moral development concerning attitudes toward rules: *heteronomy* and *autonomy.* Young children (about age six) are in the heteronomous stage: they accept rules and authority (parents, teachers, etc.) without questioning; rules themselves are perceived as permanent and even sacred because they were created by adults.

As children reach adolescence, they gradually move to the autonomous stage, in which rules are viewed as agreed-on choices made out of free will, rather than as ironclad laws. Autonomy as defined by Piaget is the lack of heteronomy rather than true freedom, which is Kohlberg's point of view.

While formulating his theory, Piaget studied children who were playing the game of marbles. He observed that very young children (up to two years of age) have no sense whatsoever of rules or of the structured game. Their play with marbles is simply a motor activity.

From approximately ages two to six, children begin to imitate the game that they see older children playing. They become aware that the game of marbles has formalized rules, which they do not understand but which they regard as hard-and-fast laws. Two- to six-year-olds understand neither that the game is a social activity nor that it is a competition. They do not understand the concept of winning. Because of this, they do not truly interact with others while playing the game; they simply "do their own thing." Piaget calls this stage the *egocentric stage.*

Children gradually become aware of the game as competition and as social activity, and from about ages seven to ten they learn to play marbles and to appreciate when they win. They still are in the heteronomous stage, however, and they observe rules religiously and make sure that others observe them as well. At the end of this period (approximately ages eleven-twelve), children begin to acquire the capacity for abstract reasoning. It is at this time that they start the transition from heteronomy to autonomy. The setting of rules before playing a game is done exhaustively—sometimes the game itself is forgotten in the preparation.

The following tables illustrate the stages that have been described.[1]

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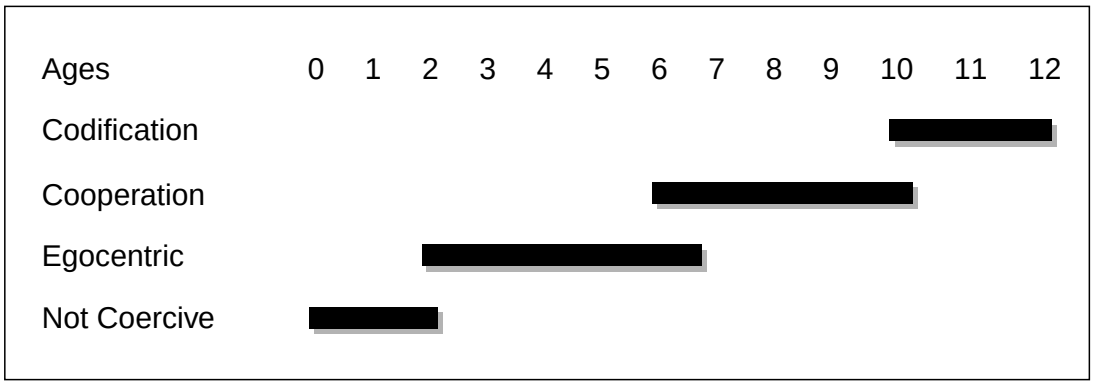
[1] All tables reproduced from R. Duska and M. Whelen, Moral Development: A Guide to Piaget and Kohlberg, Mahwah, NJ: Paulist Press, © 1975. Used by permission of the publisher.



Stages in the Practice of Rules

Stages in Consciousness of Rules

ATTITUDES ABOUT RIGHT AND WRONG

Moral development concerns itself not only with rules but with one's perception of right and wrong. Piaget categorized the development of children's sense of right and wrong in the same manner as he categorized their development of understanding of rules and autonomy. Again, very young children regard right and wrong as unquestionable because authority figures (adults) tell them what is right and what is wrong. They assume that right and wrong are "written in stone"; they may think that right and wrong are determined by God. Piaget terms this stage *moral realism.*

Children at the moral-realism stage judge an action as right or wrong by its outcome only. They cannot yet conceive of a person's *intentions* as having an effect on an action's rightness or wrongness. Piaget arrived at this conclusion by presenting young children with pairs of stories such as the following:

> A. There was a little boy named Julian. His father had gone out and Julian thought it would be fun to play with his father's inkwell. First he played with the pen and then he made a little blot on the tablecloth.

> B. A little boy named Augustus once noticed that his father's inkwell was empty. One day, when his father was away, he decided to fill the inkwell in order to help his father, so that he would find it full when he came home. But while he was opening the ink bottle, he made a big blot on the tablecloth. (p. 18)

Young children cannot perceive that Julian acted out of naughtiness and that Augustus was well intentioned. They judge the stories only by their outcomes. Because Augustus made a larger inkblot than Julian, young children say that Augustus was naughtier. Piaget tested children's judgments of other actions, such as clumsiness and stealing, and found that very young children all judged them by the magnitude of their outcomes with no regard for intentions.

ATTITUDES ABOUT LYING

Piaget also studied children's attitudes toward lying, how children define a lie, how children judge the seriousness of a lie, and how they explain why it is wrong to lie. Again, he found that children go through stages in their perceptions of the above.

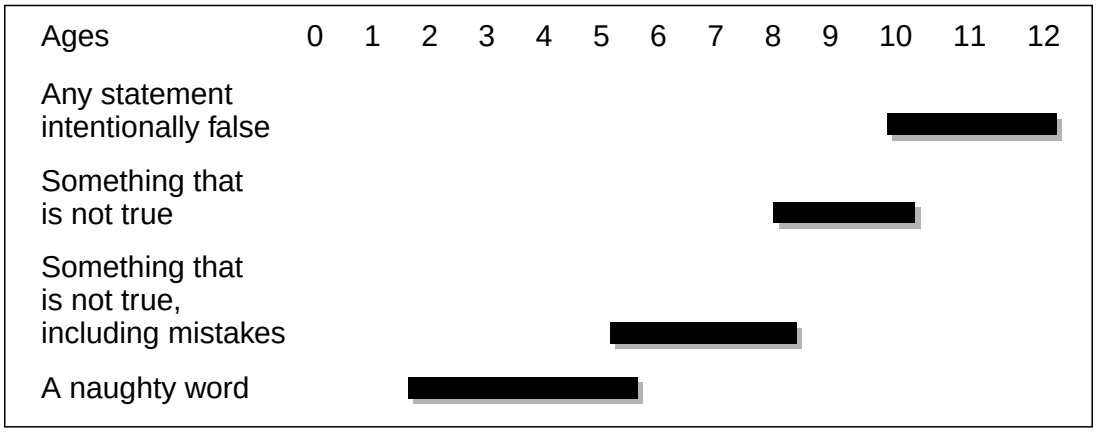
Very young children (up to ages six or seven) perceive a lie to be a bad word—a bad word being any word that angers adults. They equate "lie" with "naughty," not understanding the larger implications of lying or that truth is of itself considered to be "good."

Older children (six to ten) have learned to appreciate and value truth. In their view, a lie is an untruth. They cannot yet distinguish lies from errors or "stretching the truth." This is still a heteronomous perception, because they have not established their own moral perceptions of lying and because they are not able to understand the complexity of lying. "White lies" (lies told in order to be tactful and to spare someone's feelings) would be as bad as any other lies to children at this stage.

As in the stages of development with relation to rules, children around the age of ten begin to judge whether statements are lies on the basis of *intention.* They realize that lies, like rules, are not black and white—there are shades of gray that must be judged according to individual circumstances. Piaget found that children tend to remain heteronomous about lying longer than they are with rules and other "right-and-wrong" issues such as cheating or stealing. Piaget believed that this is because children's sense of realism is different than adults'. Children easily confuse imagination with reality; their notion of truth is not clear-cut, so they lie easily and naturally without realizing it. Furthermore, adults tend to punish children for lying more severely than they punish stealing or other misbehaviors. This can keep children in the moral-realism stage (during which a lie is a bad word) where lying is concerned even though they have moved toward autonomy in other areas. The table that follows illustrates Piaget's theory of children's attitudes toward lying.

ATTITUDES ABOUT JUSTICE

The final aspect of children's moral development that Piaget examined is the development of a sense of justice. Piaget found that children develop a sense of justice in a manner similar to the ways in which they develop their attitudes about rules, right and wrong, and lying. Piaget divided children's attitudes about justice into four basic categories: *retributive justice, group responsibility, immanent justice,* and *distributive justice.*



Definition of a Lie

Retributive Justice

Very young children tend to think that appropriate punishments are the ones that hurt the most. They assume that a painful or unpleasant punishment will make a child not want to repeat the undesirable act a second time. Young children do not understand the concept of relating the punishment to the crime. Later, children are more concerned with ensuring that the punishment makes amends for the crime. For example, a very young child would probably say that a child who breaks a window should be spanked (or some equivalent). A slightly older child would be more concerned with restoring the status quo and would be more likely to suggest that the offender pay to replace the broken window.

Group Responsibility

Younger children also have a sense of group responsibility, that is, a feeling that misbehavior should be shared by the group and the rationale that one should not misbehave in order not to spoil things for others. Most of us can remember being admonished by an adult, "You will all have to suffer because one or two of you misbehaved!" This often happens in a classroom situation. Although younger children

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generally perceive group punishment as fair, older children, who are able to distinguish between group solidarity (the group intentionally hides the identity of the offender) and cases in which the group does not know who misbehaved, do perceive group punishment in the latter instance to be unfair.

Immanent Justice

Children next turn to the notion of immanent (indwelling or inherent) justice, which is the belief that bad things will happen because they did something wrong. If a child with a sense of immanent justice is injured while riding a bicycle after stealing a neighbor's flowers, for example, the child will assume that the injury was a deserved punishment for the wrongdoing. Statements by adults such as "serves you right" or "you deserved that" reinforce the notion of immanent justice.

Distributive Justice

At about eight years of age, children move away from immanent justice toward an adult view of justice, which Piaget terms *distributive justice.* They begin to grasp the concepts of equality and sensitivity toward the intentions of actions, which they weigh when deciding on the proper punishment for a misbehavior. At this stage of development, the child has finally reached autonomy and is no longer solely influenced by the authority and directions of others.

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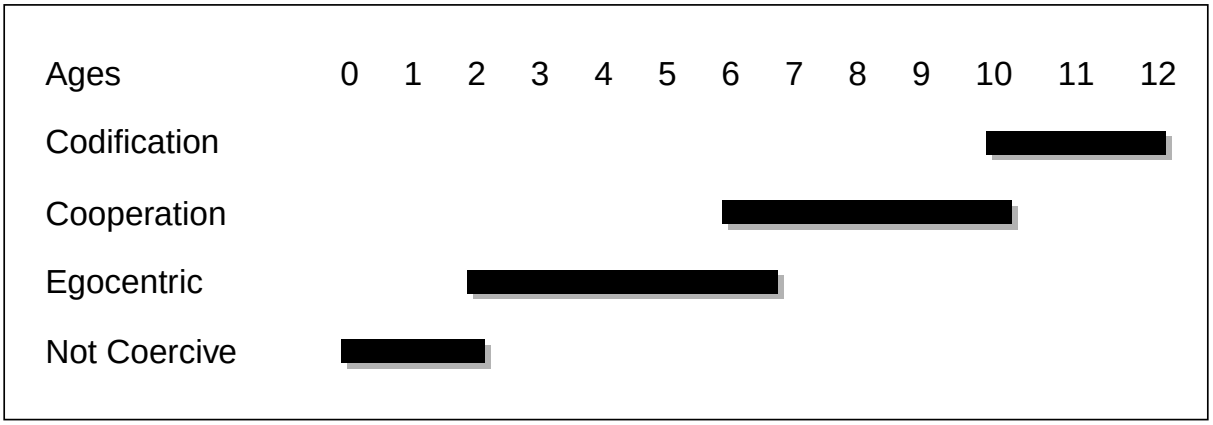
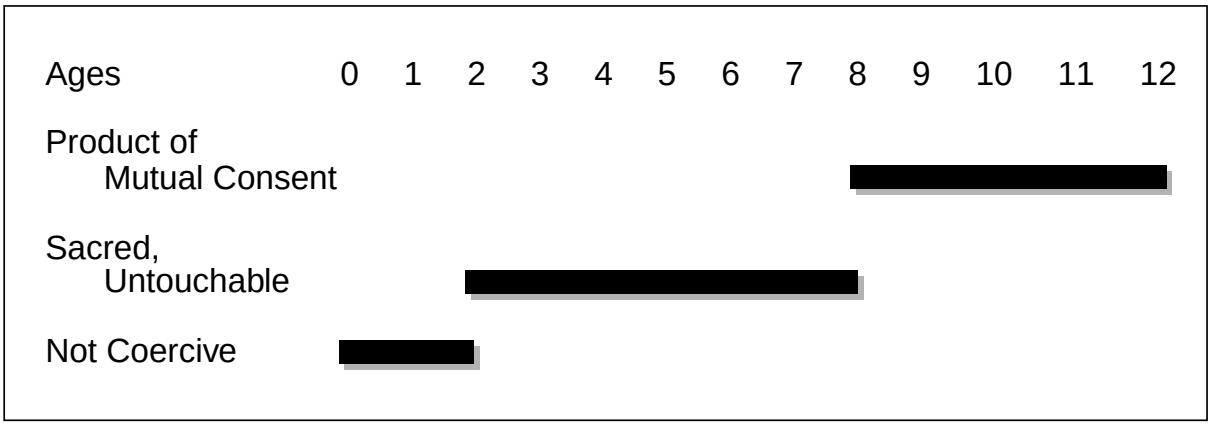
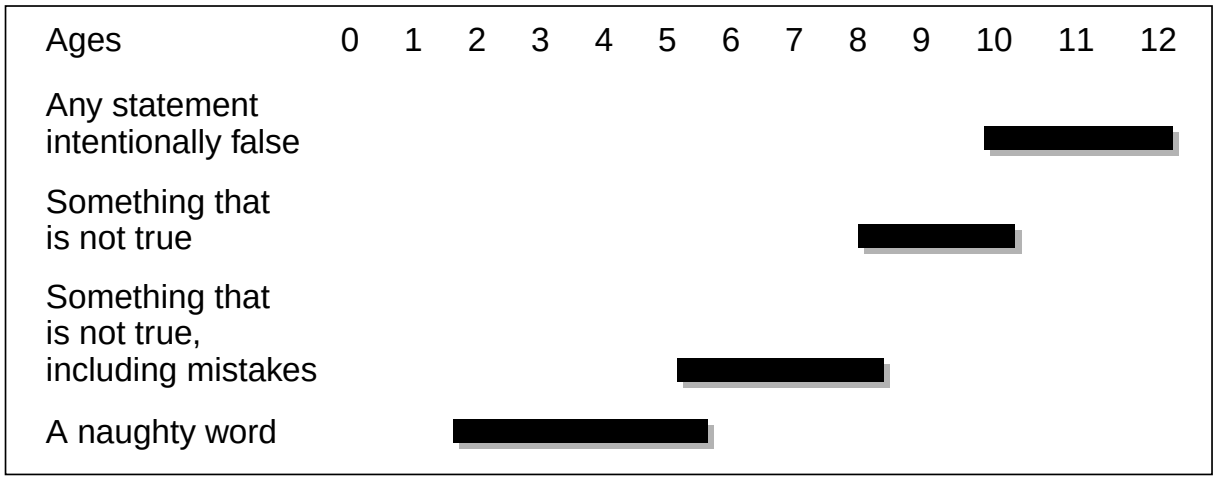


Stages in the Practice of Rules



Stages in the Consciousness of Rules



Definitions of a Lie

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PSYCHOSOCIAL MATURITY

Abigail Stewart (1973) devised a measure to research individuals' levels of social-emotional maturity, based on Freud's theory of developmental stages. Unlike Erikson, she tested her theory empirically, using accepted statistical methods. Beginning with a sample of eighty-five Harvard freshmen (average age 18), she isolated the different ways in which these male students thought about certain things, using the Thematic Apperception Test, for which the respondents write brief stories about pictures that are shown to them. Stewart chose this method of deriving information about the respondents' thought processes because fantasy has been proven to produce more subtle measures of human characteristics than other types of instrumentation (McClelland, 1975).

By picking respondents who scored highest in one area and low in the others, Stewart identified six students who met the criteria for each of the following stages: I-Oral, II-Anal, III-Phallic, and IV-Genital. She compared the stories that these twenty-four young men had written in response to the pictures they were shown and she created a means of coding to differentiate among the four stages. This method of coding was later cross-validated on a larger sample of subjects. It also was proved reliable when more than one person did the coding. The students in the four phases were characterized as follows:

- ***Stage I. Oral:*** This stage was characterized by *high oral intake.* These students ate breakfast as a regular habit, ate a big snack after dinner, and smoked for at least one-half hour per day.
- ***Stage II. Anal:*** This stage, which could parallel *autonomy,* was characterized by *excessive bedtime rituals.* These students arose and went to bed at the same times each day. In addition to the usual bedtime habits such as showering, urinating, and brushing the teeth, these students regularly did things such as laying out clothes for the next day, opening the window, putting certain things in certain places, etc.
- ***Stage III. Phallic:*** In the stage that involves *assertion,* the students engaged in *sexual exploitation.* Individuals in this stage reported having dated many different girls in high school. They said that increasing their "reputation" in this area and "sex" were their motives for dating.
- ***Stage IV. Genital:*** The students who were in the stage that Erikson calls *generativity* had progressed to *mutuality in making love.* They reported that they were "faithful" to their steady girlfriends and that on their dates, they studied, talked, and made love.

It can be seen that Stewart's stages tend to parallel those of Freud (1976) and Erikson (1963), but her characterizations were based on the respondents' reported behavior rather than on an attempt to ascertain their psychological makeup. However, in the stories that the students wrote in response to the pictures, Stewart did find that certain themes differed across stages, again in a way that was similar to Freud's and Erikson's theories.

In *relation to authority*, the students in Stage I saw authority as benevolent; those in Stage II thought it was critical; those in Stage III described rebellion; and those in Stage IV did not describe people being under any particular authority except for institutional or abstract forms.

In *relation to people and objects,* those in Stage I were concerned with getting what they wanted; in Stage II, they described not getting what they wanted; in Stage III, they were concerned with escape; and in Stage IV, they differentiated between them.

In the area of *feelings,* the students in Stage I described loss and despair; those in Stage II described people who were unable to realize their feelings; those in Stage III described hostility and anger; and those in Stage IV reported complex mixtures of both happiness and sadness.

In relation to *action,* the subjects in Stage I tended toward passivity; the Stage II group was concerned with clearing disorder; those in Stage III reported failures; and those in Stage IV were concerned with scheduling as appropriate.

The profiles that arose, then, include a first stage in which people are provided for by others and a second stage in which the individual breaks away and tries to control his own life. In the third stage, the person begins to focus outside himself, develops aggressive behaviors (including rebellion), and worries about failure. In the fourth stage, he thinks of himself as linked with others; he makes decisions and takes action based on the situation.

It should be noted that Stewart's sample was relatively homogeneous; another sample of the population might require different standards of measurement. Also, social mores regarding sexual behavior have changed, so the criteria that Stewart used would not necessarily be applicable today. However, in its time and place, Stewart's research was valid and revealing.

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	Stage I	Stage II	Stage III	Stage IV
Psycho-Sexual	High oral intake	Excessive bedtime rituals	Sexual exploitation	Mutuality in love making
Relation to Authority	Seen as benevolent	Seen as critical	Rebellion against	Seen as institutional or abstract
Relation to People and Objects	Concerned with getting what is wanted	Not getting what is wanted	Concerned with escape	Differentiate between them
Relation to Feelings	Loss and despair	Unable to realize feelings	Hostility and anger	Mixture of happiness and sadness
Relation to Action	Passivity	Clearing disorder	Failure	Scheduling as appropriate

Stage of Psychosocial Maturity

STAGES OF ADULT LIVES

STAGES OF A MAN'S LIFE

Daniel J. Levinson (Levinson, Darrow, Klein, Levinson, & McKee, 1978) conducted an intensive study of forty men in the hope of finding a pattern of stages experienced by all men during their life cycles. He chose to study only men because he believed that women's life cycles and issues were different enough to warrant separate, individual study and because he was curious about the stages of his own life. Levinson chose men from two large organizations, one a manufacturing division of an established company and the other a newer and rapidly growing communications-technology firm. In order to represent a cross-section of society, Levinson chose men in four occupations: hourly worker, executive, academic biologist, and novelist. Specific criteria were established for each occupation. Biographical interviews were conducted with the men who agreed to participate in the study. The purpose of the interviews was to construct a complete picture of each man's life.

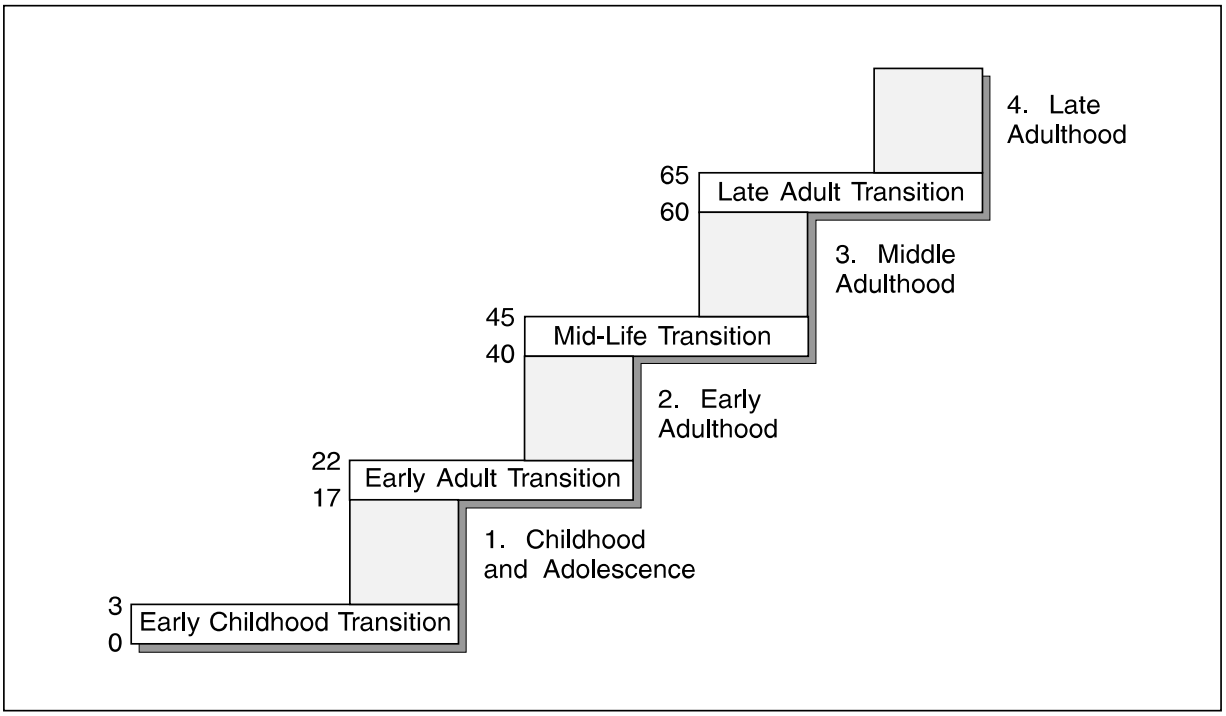
Levinson chose the term *seasons* to describe the series of stages in a man's life. He says:

> To speak of seasons is to say that the life course has a certain shape, that it evolves through a series of definable forms. A season is a relatively stable segment of the total cycle. Summer has a character different from that of winter; twilight is different from sunrise. To say that a season is relatively stable, however, does not mean that it is stationary or static. Change goes on within each, and a transition is required for the shift from one season to the next. (p. 7)

Levinson found four primary seasons or eras in the male life cycle: *Childhood and Adolescence, Early Adulthood, Middle Adulthood,* and *Late Adulthood.* The eras are not exclusive; their beginnings and endings overlap by a few years to represent the waning of one and waxing of the other. The following figure depicts Levinson's four eras.

Pre-Adulthood

Pre-adulthood encompasses childhood, adolescence, and the early adult transition. As an infant, the child learns to differentiate himself from his parents and to develop a unique personality. The child's sphere of existence, which first revolves around himself alone, expands to include his immediate family and later his school, peers, and neighbors. During pre-adulthood, the boy undergoes puberty and adolescence. Last, from the ages of approximately seventeen to twenty-two, the young man enters the early adult transition. Many males leave home during this time period, for college, military service, marriage, or a full-time job. During the early adult transition, the young man is concerned with choosing a career, completing his education, and establishing himself as an independent adult.



Eras in the Male Life Cycle*

Early Adulthood

This era lasts from approximately age seventeen to age forty-five. The first twenty years or so of this stage are the peak years of the man's life in many ways: sexual capacity, strength, health, and intelligence. During this time (often while in their twenties), men make many of their major life decisions regarding marriage, children, career choices, home, and so on. In their thirties, men tend to feel more established. They can advance in their careers; many have finished having children. This era lasts until about ages forty to forty-five, when the mid-life transition occurs.

Middle Adulthood

The most apparent changes that take place during the mid-life transition are physical. Men begin to succumb to those dreaded "middle-aged" characteristics: paunches, baldness, lessened sexual desire/capacity, etc. Other changes that take place are more subtle. Men often relax during this time and feel freer to express the "feminine" sides of their personalities. They may realize that their corporate ladder climbing has interfered with their family lives and may resolve to spend more time with their wives and children.

The transition that men undergo while entering middle adulthood is primarily the realization (and, if all goes well, acceptance) of their mortality. Men struggle to come to

* From *The Seasons of a Man's Life* by Daniel J. Levinson et al. Copyright © 1978 by Daniel J. Levinson. Reprinted by permission of Alfred A. Knopf, Inc.

terms with the fact that their physiques and virility are not what they once were, that they are growing older, and that they eventually will die. The cliché of the middle-aged man with the younger woman exists because some men feel the need to prove their masculinity and attractiveness to women during this time.

Despite the popular culture's negative image of middle age, this era can be rewarding and broadening for men. By relaxing their attitudes toward work and status, men can free themselves to enhance their relationships, personal fulfillment, and creativity.

Late Adulthood

The era of middle adulthood usually ends around the early sixties, at which time the late adult transition takes place. As in the middle adult transition, during the late adult transition men face their mortality and continuing physical and intellectual decline. They are more likely to suffer from illness and/or to experience aches and pains typical of their age. They may also begin to experience the illnesses and deaths of loved ones, friends, and colleagues. There may be a great deal of anguish involved in dealing with the terms "old age," "senior citizen," and the like. Retirement from a life of work may be welcomed but can also produce stress and feelings of worthlessness, loss of routine, and emptiness.

Late adulthood and the late adult transition are not completely negative, however. For many men, this period is one during which they finally can do what they want, when they want to. Our society views retirement as the time in a man's life when he is allowed to live the good life without being regarded as a reckless spender. Further, this is the time when many men finally make peace with themselves, their families, and the world around them.

Late Late Adulthood

This final era, which is not reflected in Levinson's illustration of the life cycle, begins at around age eighty. Feelings about aging, death, and dying, which began to surface in the late adulthood era, come to the forefront of men's consciousness in late late adulthood. The life cycle begins to come full circle; for most of their lives men have concerned themselves with expanding their horizons, but now personal horizons begin to shrink. Topics of national and global size lose their importance and more immediate concerns, such as one's health and comfort and one's loved ones, take on increasing significance.

Late late adulthood can be a period of personal development; it is not just a time of suffering and death. Because men must prepare themselves emotionally for death during this time, they think a great deal more about the meaning of life and death (particularly their own) and their short time on this earth. Further development can occur if a man contemplates himself and can accept himself, his life choices, and his accomplishments during this life.

PASSAGES: MALE AND FEMALE ADULT STAGES

Gail Sheehy (1976) also studied the phases of adults' lives. In *Passages: Predictable Crises of Adult Life,* Sheehy presented the results of 115 extensive interviews that she conducted with both men and women.

Sheehy also found that adults go through predictable stages and crises in which they experience phases of satisfaction, dissatisfaction, restlessness, and so forth, during their twenties, thirties, forties, and fifties.

The Late Teens

Sheehy terms the first stage *Pulling Up Roots.* This is the post-adolescent phase, usually beginning around age eighteen, when young people begin to physically remove themselves from their parents and their childhood homes, to go to college, join the military, "see the world," etc. To prove that they are independent, autonomous adults, young people often act overly confident and pursue lifestyles very different from those of their parents.

However, it is easier to break the physical ties to home than to sever the emotional ones. This is why many people at this stage become romantically involved or even marry—as a reaction to suddenly being alone and insecure. Ironically, Sheehy's research indicated that a difficult passage through the pulling-up-roots phase may be a prerequisite for a well-adjusted and self-sufficient adulthood.

The Twenties

The second phase is the *Trying Twenties.* According to Sheehy, people in their twenties are most concerned with establishing themselves in careers and with sharing their new-found selves with others in intimate relationships. They often feel pressure to "do what they should" (p. 27), such messages being delivered by family, cultural values, and peers. Of course, they vary from person to person.

People in their twenties need to feel reassured that their choices are not carved in stone, that courses of action taken can be altered. The primary conflict in the twenties is the conflict between wanting to settle down and make commitments and wanting to experience life, jobs, and relationships without being tied down.

The Early Thirties

Sheehy divides the period of the early thirties into two stages. In the first stage, which Sheehy terms *Catch-30,* people begin to tire of the "shoulds" and feel constrained by their lifestyles and choices. Feelings about career choices and relationship choices most often cause this dissatisfaction. People yearn for change, for a break out of the old routine. Married couples often suffer through mutual discontent and/or divorce. Single people, dissatisfied with their uncommitted lifestyles, begin to think of marriage and children. Working people tire of their jobs and want something new, enjoyable (not prescribed), and challenging.

As the "thirtysomething" generation grapples with the above problems, it simultaneously experiences the *Rooting and Extending* stage. As people make major decisions about their lives, they "begin to settle down in the full sense" (p. 30). Many couples choose to become homeowners or parents during this time. Success at one's job becomes more important, especially to men. On the personal side, however, couples who have weathered the storms of Catch-30 tend to be less satisfied with their marriages. This can be attributed to the partners' preoccupation with their children, often to the extent that they neglect each other and their own interests.

The Late Thirties and Mid-Forties

As men and women reach their mid-thirties, they enter what Sheehy terms *The Deadline Decade*—the years between thirty-five and forty-five years of age. At this point, people realize that they are no longer young. They cease to think of themselves as "immortal." For some, this stage can be a true crisis. Although the term "biological clock" may seem cliched, its ticking may alarm (or motivate) some women. Men, too, experience a personal crisis during these years. They realize that they no longer are as handsome, muscular, or virile as they once were. Some men have affairs with younger women in order to prove that they are still attractive and sexually desirable.

On a larger scale, the deadline decade prompts people to reassess their lives. They appraise their accomplishments. Some may be dissatisfied because they have not reached the career levels to which they aspired. For others, the crisis may be a complete rejection and dissatisfaction ("Why am I doing these things? What would be truly meaningful to me?"). This stage is frightening but can produce much growth and change. The attitude is no longer "What should I do?" but "What do I really want in life?" In this light, the deadline decade is one not only of limitations but of new prospects and exciting challenges.

The Mid-Forties to Fifty

The deadline decade leads to a fork in the road in the mid-forties called *Renewal or Resignation.* After the upheaval of the last ten years or so, some sort of order is restored to life. Whether or not it is a satisfying order depends on the choices made in the deadline decade.

People who clung to the status quo in the face of discontent and who were afraid to change often wind up locked into their lifestyles. They resign themselves to what they believe is their fate: a tedious job; a familiar but unfulfilling marriage; emotional distance between friends, children, spouses, etc. In the case of these people, the crisis has not disappeared for good; it is just dormant and probably will reappear at around age fifty.

The outlook is brighter for those individuals who successfully tackled the crises of the deadline decade and re-established themselves, their purposes in life, and their relationships. These people tend to experience feelings of renewal. They can let go of feelings of resentment toward parents. They can accept the fact that their lives no longer

revolve around the children, and that the space once occupied by the children is now filled with their own interests. Sheehy speaks of a "new warmth and mellowing" that occurs around age fifty, accompanied by a renewed sense of clarity of purpose.

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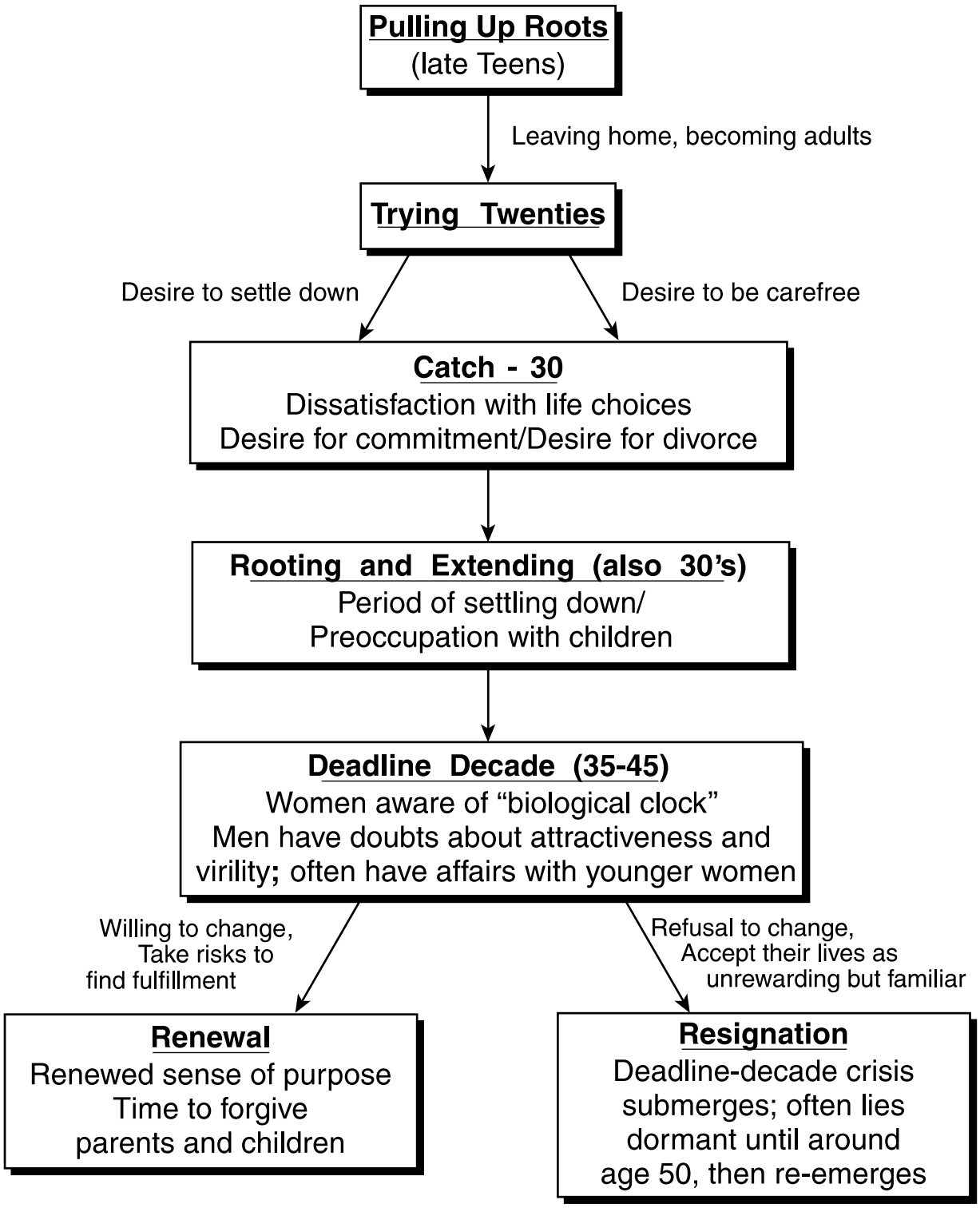
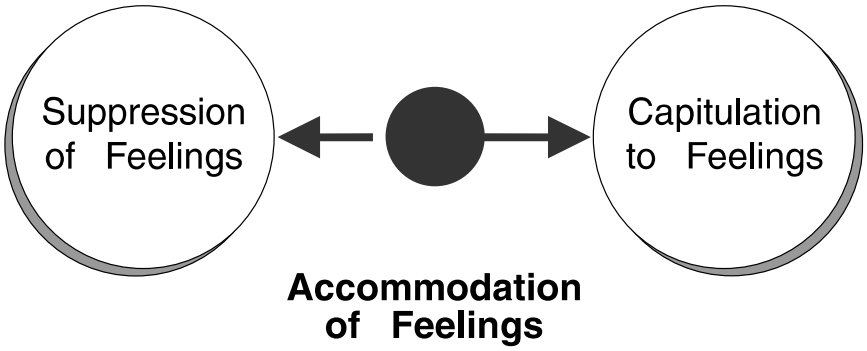


Passages: Male and Female Life Stages

Based on Gail Sheehy, 1976, *Passages: Predictable Crises of Adult Life,* New York, E.P. Dutton.

ACCOMMODATION OF FEELINGS

Karl Albrecht formulated a model to interrelate three principal *styles* by which people come to terms with strong emotions. The model deals with thoughts and feelings, not as separable entities but as interconnected aspects of people's responses to their experiences. This can be illustrated as a linear range of possibilities for dealing with emotions.



The Intellectual-Emotional Continuum

At one extreme of the continuum, individuals can choose to *suppress* feelings as much as possible. That is, they can resort to various intellectual strategies that enable them to avoid dealing directly with their emotional responses to a situation. They can deny having any feelings.

At the other extreme, individuals may *capitulate* to their emotions, believing themselves to be helpless victims of feelings over which they have no control. They can assign responsibility for their happiness or unhappiness to external causes such as other people or events.

The middle of the continuum represents the *accommodation* of feelings. Individuals recognize, accept, and experience emotions to bring about an integration of their feelings and their intellectual processes. These three styles of coping with emotions are expanded and interrelated as shown in the figure on the page that follows.

The model applies particularly to the process by which individuals adapt to emotional experiences. Within the context of the model, an emotional experience is an event—positive or negative—to which an individual reacts with strong feelings. The assumption also is made that the individual can "take it" and does not disintegrate psychologically in response to the experience.

When they have emotional experiences, people are faced with the problem of coping with their feelings and returning to a psychological equilibrium. This total process seems to obey a well-defined pattern, as shown in the third figure.

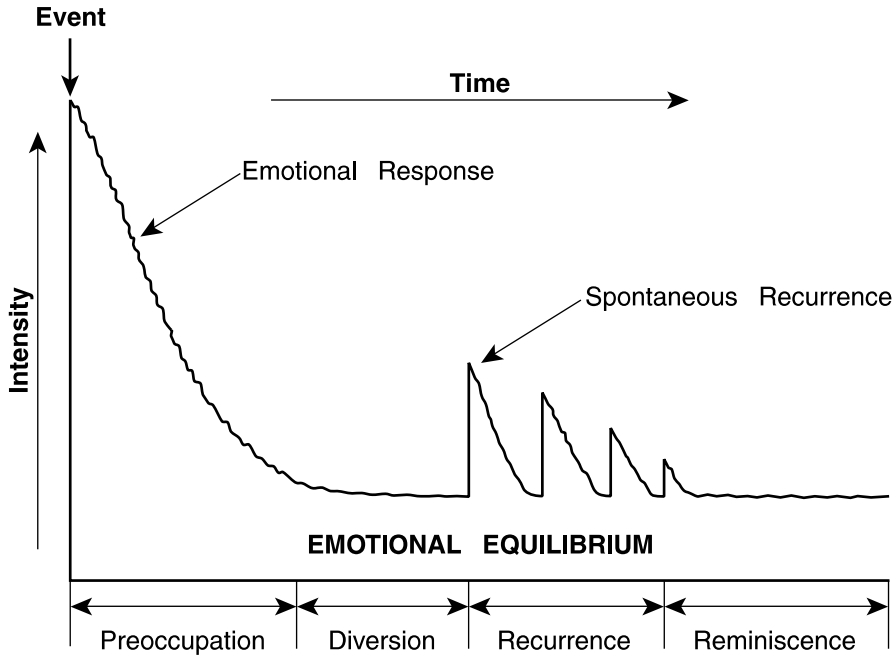
STYLE	STRATEGIES	GENERAL CONSEQUENCES
Suppression	Denial of feelings Avoidance Rationalization Withdrawal	Emotional side effects of suppression Rigid patterns of interacting with others Feeling of detachment from peer groups Inability to form close and rewarding relationships
Accommodation	Recognition of feelings Acceptance of feelings Awareness of the process of adapting from an emotional disruption Facilitation of one's own adaptation	Reactions appropriate to the situation Understanding oneself and one's emotional responses Ability to form close and rewarding relationships Self-acceptance and high self-esteem Minimum time spent in helpless phase after emotional disruption Willingness to take emotional risks
Capitulation	Snap reactions Overreaction Blaming others for one's feelings "Insult shopping" Preoccupation with the events or conditions that gave rise to the feelings	Feelings of helplessness Inability to maintain general equilibrium Low self-esteem Extreme susceptibility to the attitudes and opinions of others Inability to relinquish the past and plan for the future Dependency

Styles of Coping with Emotions

The pattern seems to prevail for positive emotional experiences as well as for negative experiences. Winning a large sum of money, unexpectedly being offered a very desirable job, or receiving an unanticipated award are examples of positive emotional experiences. Negative experiences include the death of a loved one, loss of one's job, or sudden rejection by a person for whom one has a strong attachment.

Preoccupation. During this initial phase, individuals' feelings are intense and are focused on the event or condition to which they have reacted. Almost hypnotized by the object of their feelings, people may be unaware of and unable to concentrate on other

things until the first emotional peak subsides. In this phase, their intellectual processes operate at a fairly primitive level.



Stages in Recovery from a Strong Emotional Experience

Diversion. This intellectual phase is characterized by a return to the real world of practical matters. No one can remain continually in a state of emotional excitement. Sooner or later, feelings will subside and intellectual activity will predominate in guiding behavior. For example, shortly after the death of a loved one, the survivor must begin to consider practical matters such as funeral arrangements. This intellectual phase provides temporary relief from the emotional intensity of the first phase.

Recurrence. After the primary intellectual processes of the diversion phase have been carried out, feelings are reactivated. The recurrence phase is characterized by repetition—with progressively diminishing intensity—of the feelings of the first phase.

Intellectual and emotional activities alternate. The emotional episodes often are triggered by cues from the individual's environment that recall the event or condition that caused the initial reaction. Eventually, these feelings recur so infrequently and with such little intensity of feeling that they may be considered to be extinguished.

Reminiscence. The individual consciously recalls the event or condition that gave rise to the original feelings, but without the accompanying emotional arousal. This primarily is an intellectual activity. The feelings may be remembered but they are not re-experienced.

The nature of this process of recovering from an emotional experience varies with a number of conditions. Some of the more significant conditions are the *intensity* of the

original experience, the availability of *options* for altering the disturbing conditions, and the presence of *distractions* that call for the individual's attention and shorten the duration of the preoccupation phase.

Many people do not move about within the intellectual-emotional continuum, but instead occupy a narrowly defined neighborhood on the line. People who are accustomed to controlling their emotions have difficulty in capitulating to them or even in accommodating them. And one who has developed the capitulation style is not likely to be able to suppress emotions or to accommodate them.

The "Accommodation of Feelings" model offers an expanded range of options for coping with emotions. Individuals who adopt the style of accommodation will quickly recognize the process that is taking place and will see themselves as confronted with a recovery period. If the emotional experience is a positive one, they face little challenge, unless some unusual circumstances dictate that they not appear to enjoy the emotions they are experiencing. For negative experiences, they will begin to recognize and accept their feelings and adopt a style commensurate with the constraints of the situation, usually some balance between suppression and capitulation. Those who have mastered the accommodation style have the option to navigate across the entire continuum, according to their basic strategies for living and the dictates of the situation.

USE OF THE MODEL

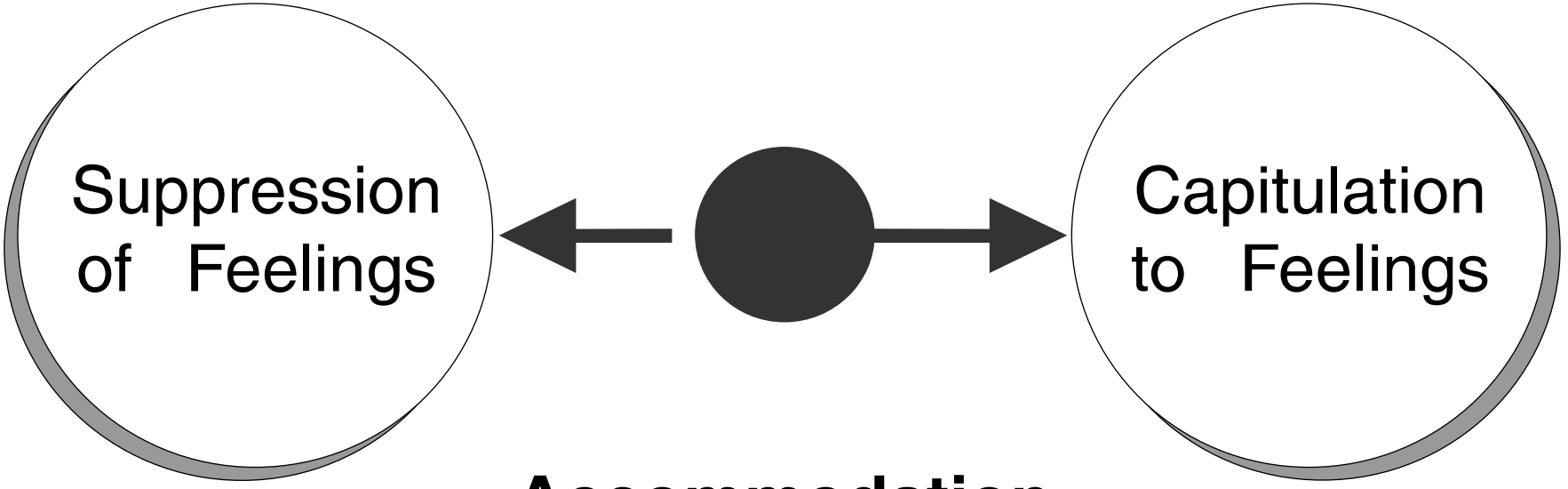
Because it deals with both cognitive and emotional processes, the model has a broad range of applications. It can be represented very simply with diagrams, and many of its implications are self-evident.

A primary use of the model is in focusing attention on *options* for coping with feelings. The model is helpful in communicating with individuals who operate at either extreme on the continuum. It also can help individuals to accept the role of cognitive processes in their adjustments to strong feelings.

The model also serves as an excellent tool for aiding re-entry to one's normal life environment, a common problem after intense experiential learning situations. It clarifies the need to reach the accommodation mode within the confines of the encounter setting in order to avoid problems associated with returning to the normal social or business environment.

SOURCE

Boshear, W.C. & Albrecht, K.G. (1977). *Understanding people: Models and concepts.* San Diego, CA: Pfeiffer & Company.



Accommodation of Feelings

The Intellectual-Emotional Continuum

COGNITIVE DISSONANCE

The theory of cognitive dissonance attempts to explain phenomena that occur within an individual when a conflict exists between two ideas accepted by the individual as true. Leon Festinger (1977), who developed the theory, postulated that the presence of dissonance motivates the individual to eliminate or reduce it in order to achieve consistency.

COGNITIVE ELEMENTS

Festinger categorizes thoughts, ideas, beliefs, values, and known facts as the basic cognitive elements. A cognitive cluster—a collection of elements forming a self-consistent unit—is also referred to as a cognitive element.

Relevance and Irrelevance

Any two cognitive elements are characterized as either relevant or irrelevant to each other. Pairs of elements that are irrelevant, such as "I like George" and "two plus two equals four," do not produce dissonance. Because the individual perceives no particular connection between the two concepts or ideas, there is no conflict.

Consonance and Dissonance

Elements that are relevant to each other can be either consonant (in agreement), or dissonant (in conflict). If they are consonant (e.g., "I think that George likes me" and "George smiled at me this morning"), no conflict arises and, therefore, they do not modify the individual's behavior. It is the dissonance between relevant cognitive elements (e.g., "I think that George likes me" and "George did not say hello to me this morning") that is the subject of this theory.

The behavioral influences of cognitive elements are summarized in the figure that follows. The theory of cognitive dissonance attempts to interpret conventional, normal cognitive processes common to all human beings. Festinger did not see cognitive dissonance as a pathological condition, but as a consequence of the ways in which the brain accumulates and interrelates information.

Magnitude of Dissonance

The scope of the theory extends to the relative importance of the cognitive elements to the individual. This leads to the notion of magnitude of dissonance. Dissonance produced by the relationship of two elements that are both important to the individual can be expected to influence behavior more extensively than would dissonance between

Relationship between cognitive elements	Compatibility of cognitive elements	Influence on behavior
Irrelevant	Neither consonant nor dissonant	None
Relevant	Consonant	None
	Dissonant	Pressure to reduce dissonance

Behavioral Influence of Cognitive Elements

two elements of no particular significance. An intermediate level of dissonance would arise between a cognitive element of great importance and one of little importance.

DECISION MAKING

The theory of cognitive dissonance has direct application to understanding the decision-making process. None of the choices in a decision-making situation are likely to be entirely desirable or completely undesirable. In most cases, no matter which choice is made, some desirable aspects will be rejected and some undesirable aspects will be acquired. At the moment of decision, dissonance arises as a consequence of the conflict between the knowledge of the action taken ("I got a good buy on a car") and the undesirable aspects of the action ("I'm having trouble with the car"). At the same time, dissonance arises from the conflict between the knowledge of the action taken ("I bought a new car") and the desirable aspect of the unchosen alternative ("I liked the looks of my old car").

Reduction of Dissonance

In his research, Festinger discovered that people behave in many different ways to reduce dissonance. Often, they may:

- Manipulate the environment to change one or more of the facts;
- Gather information to support or discount one or more of the cognitive elements;
- Decrease the relative importance of both elements; and
- Deny, ignore, or distort knowledge of one of the cognitive elements.

The first of these methods is a direct response. The latter three, however, have important implications in the area of input selection. The theory implies that an individual will pay attention to information that will avoid, reduce, or eliminate

dissonance. Information that creates or increases dissonance will be filtered or distorted by perceptual mechanisms. In the absence of external sources of information, the individual will engage in conceptual manipulation to create patterns and relationships that result in minimum dissonance between cognitive elements.

USES OF THE THEORY

The theory of cognitive dissonance is conceptually simple, but its applications are not necessarily so. It is worthy of careful attention by anyone concerned with people and with the cognitive processes of decision making, life planning, or attitude reprograming.

In the traditional lecture-discussion situation, the theory is a useful discussion tool for drawing the attention of the group to the realities of human cognitive processes. Innumerable examples from real life can be coupled with the theory to demonstrate its concepts. It encourages group participants to broaden the participants' views of so-called objective thinking and of problem-solving processes.

The theory offers useful concepts for dealing with human growth and change processes. If we view personal growth as a learning process, then an individual's strategies for avoiding or reducing dissonance may inhibit his or her acceptance of any information that could facilitate beneficial change. Consider, for example, the person whose childhood environment firmly impresses upon him the belief that he is stupid. According to the theory of cognitive dissonance, he will selectively collect information that is relevant and consonant with this belief. If new information disagrees with his self-concept, the individual is likely to distort or misunderstand it in order to avoid dissonance.

It is possible to design growth-oriented learning environments that introduce new information and also reduce dissonance, thus facilitating assimilation of the new information. This can result in a change of self-concept. In this regard, the theory aids in the design of experiential learning situations.

The theory has been especially useful in learning situations in which decision making plays a key role, such as management and supervisory development. Discussion of the theory can be led in two directions: (a) analyzing various types of decisions and why they produce dissonance; and (b) examining the ways in which people attempt to reduce post-decision dissonance.

Understanding of the theory of cognitive dissonance can help to provide some insight into the anxious feelings experienced by group members who have made important decisions or who have reached significant turning points in the group's life. Group members can explore the sources of the dissonance and share their concerns and feelings with one another as a means of reducing the dissonance.

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Relationship between cognitive elements	Compatibility of cognitive elements	Influence on behavior
Irrelevant	Neither consonant nor dissonant	None
Relevant	Consonant	None
	Dissonant	Pressure to reduce dissonance

Behavioral Influence of Cognitive Elements

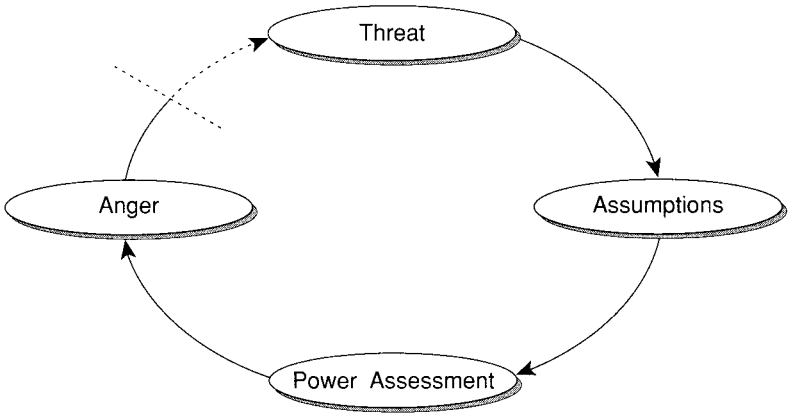
DEALING WITH ANGER

Anger is the first emotion human beings experience and the last one we learn to manage effectively. As early as four months of age, the human infant's vague feelings of distress differentiate into recognizable anger; for many of us, a lifetime is spent in denying, suppressing, displacing, or avoiding this emotional experience. Because anger usually occurs within an interpersonal context, it is a frequent group phenomenon and presents a challenge to all concerned.

Anger happens when we perceive an external event (object or person) as threatening or when we experience the frustration of unmet expectations. Although anger seems to be a response to something outside of us, it most often is an intrapersonal event: we make ourselves angry. However, because anger is so unpleasant and human beings are so adept at projection, we usually attempt to locate the source of our anger outside ourselves ("You make me angry," "You have irritating habits," or "You bother me").

ANGER AND THREAT

When we perceive an external event as threatening to our physical or psychological well-being, a cycle of internal movements is initiated. As the perception is formed, assumptions are made internally about the possible danger of the threat. The assumption is then checked against our perceived power to deal with the threat. If we conclude that the threat is not very great or that we are powerful enough to confront it successfully, a calm, unflustered response can occur. But if we conclude that the threat is dangerous or that we are powerless to handle it, anger emerges in an effort to destroy or reduce the personal threat and to protect our assumed impotency. This anger cycle can be represented graphically.



The Anger Cycle

Resentment and Expectations

In the Gestalt view, anger is resentment, an experience accompanying a demand or are frustrating; they become another kind of threat, which trips off the anger cycle within us.

Maladaptive Expressions of Anger

Unlike most other feelings, anger is not expressed through any specific bodily organs. Physiologically, anger is accompanied by an increase in blood pressure and muscle tightness; psychologically, there are impulses to say aggressive words, strike out, or commit violence. The expression of anger can be so terrifying and threatening that, rather than express it outwardly, we may turn it inward, against ourselves. This short-circuiting of the anger cycle produces distortions of another magnitude: anger turned inward is experienced as guilt; guilt produces feelings of depression, incompetence, helplessness, and, ultimately, self-destruction.

Another common way to short circuit the anger cycle is to vent the feeling, not at the perceived threat but at someone or something else that is convenient. I am angry about a traffic jam but I snap at my innocent spouse or coworker. The children consistently refuse to meet my expectations, so I kick the dog. Such displacement of angry feelings serves to ventilate but not to resolve them; the anger cycle still lacks closure. When displacement becomes generalized to "the system," "the government," etc., we begin to see the whole world as hostile and we develop a wrathful, attacking style of behavior.

Expression of anger can lead to violence; turning it inward produces self-defeating symptoms. Displacement ultimately is ineffective and can damage innocent third parties. Repeated failure to close the anger cycle can produce a hostile, cynical, negative view of reality. Even though anger usually occurs in an interpersonal context, it is not an interpersonal event, but self-generated. We generate our own anger, and there is no one else who can be blamed honestly. Suffering the anger often seems to be the only alternative.

DEALING WITH PERSONAL ANGER

The obvious way to eliminate anger from our lives is to become so personally secure that nothing threatens us. Short of that level of self-actualization, the procedures described here may help.

Owning anger. Acknowledging anger and claiming it as our own behavior is a helpful first step. It increases self-awareness and prevents unwarranted blaming of others. Turning blame and attribution into "I" statements locates the anger where it actually is—inside us. This procedure can help to develop a sense of personal power.

Calibrating the response. Anger is not an all-or-nothing experience. It ranges from relatively mild reactions such as "I disagree" and "I don't like that," through medium responses such as "I'm annoyed" and "I'm irritated," to intense reactions such as "I'm

furious" and "I feel like hitting you." Learning to differentiate between levels of anger helps us to assess accurately our capacity for dealing with it.

Diagnosing the threat. What is frightening about the perceived threat? What do I stand to lose? Anger happens because we quickly assume that the situation is dangerous—so quickly that we frequently do not know why the stimulus is threatening. Diagnosing the threat frequently reveals that it is simply a difference in values, opinion, upbringing, or styles of behaving. Sharing the perceived threat is a way to make the internal anger cycle a public or interpersonal event. It diffuses the intensity of feeling and clarifies our perceptions. It permits us to receive feedback and consensual validation.

Forgiveness involves letting go of the anger and canceling the charges against the other—and ourselves. Forgiving and forgetting cleans the slate and is a way of opening ourselves to future transactions. Forgiveness is a magnanimous gesture that increases personal power.

DEALING WITH ANOTHER PERSON'S ANGER

In interpersonal situations, we often respond to another person's anger—whether or not we have occasioned it—with threatening or frustrating behavior. It frequently happens that we receive another's anger just because we happen to be there. Laura Huxley, in her aptly titled book *You Are Not the Target* (1963), views the anger of another as negative energy that is dumped on us, just as ocean waves dump their energy on the beach.

Anger from another person has high potential for hooking us into what is essentially someone else's problem. If we view another's anger as threatening, we start the anger cycle in ourselves, and then we have our anger to deal with as well as the other person's. To be angry simply because someone else is angry makes no sense, but it happens frequently. Contagion is a usual by-product of intensity.

Anger from another, if responded to appropriately, can increase interpersonal learning and strengthen a relationship. The following steps may be helpful.

Affirm the other's feelings. An old Jules Feiffer cartoon devotes nine panels to one character as he builds up his anger toward another. Finally, he verbally confronts the other with "I hate you, you son of a bitch!" The other character replies, "Let us begin by defining your terms." To affirm another's anger is to acknowledge that you are receiving it and to express a willingness to respond. To disallow another's anger usually heightens its intensity.

Acknowledge your own defensiveness. Let the other person know what you are feeling. Acknowledge that your own tenseness may lead to miscommunication and distortion. Develop an awareness of the impact of received anger on your body.

Clarify and diagnose. Give and request specific feedback. Distinguish between wants and needs. Check expectations. Discover together who owns what in the situation.

When interpersonal needs and wants are on the table, the resolution of anger becomes more probable.

Renegotiate the relationship. Plan together how similar situations will be dealt with in the future. Contracting to practice new behavior may help to eliminate the sources of friction. Acknowledge regret and exchange apologies if that is warranted. Agree on a third-party mediator to help if the two of you are getting nowhere.

Anger does not disappear if we refuse to deal with it; it continues to grow within us. If we deal with anger directly, the discomfort and unpleasantness are compensated by the new learning and self-strengthening that occur. If we deal with it indirectly, we easily trap ourselves into polarization, passivity, "gunnysacking," name-calling, blaming, gaming, and viewing ourselves and our adversary as weak and fragile. Anger is not the worst thing in the world. It is a powerful source of energy that, if creatively and appropriately expressed, leads to personal growth and improved interpersonal functioning.

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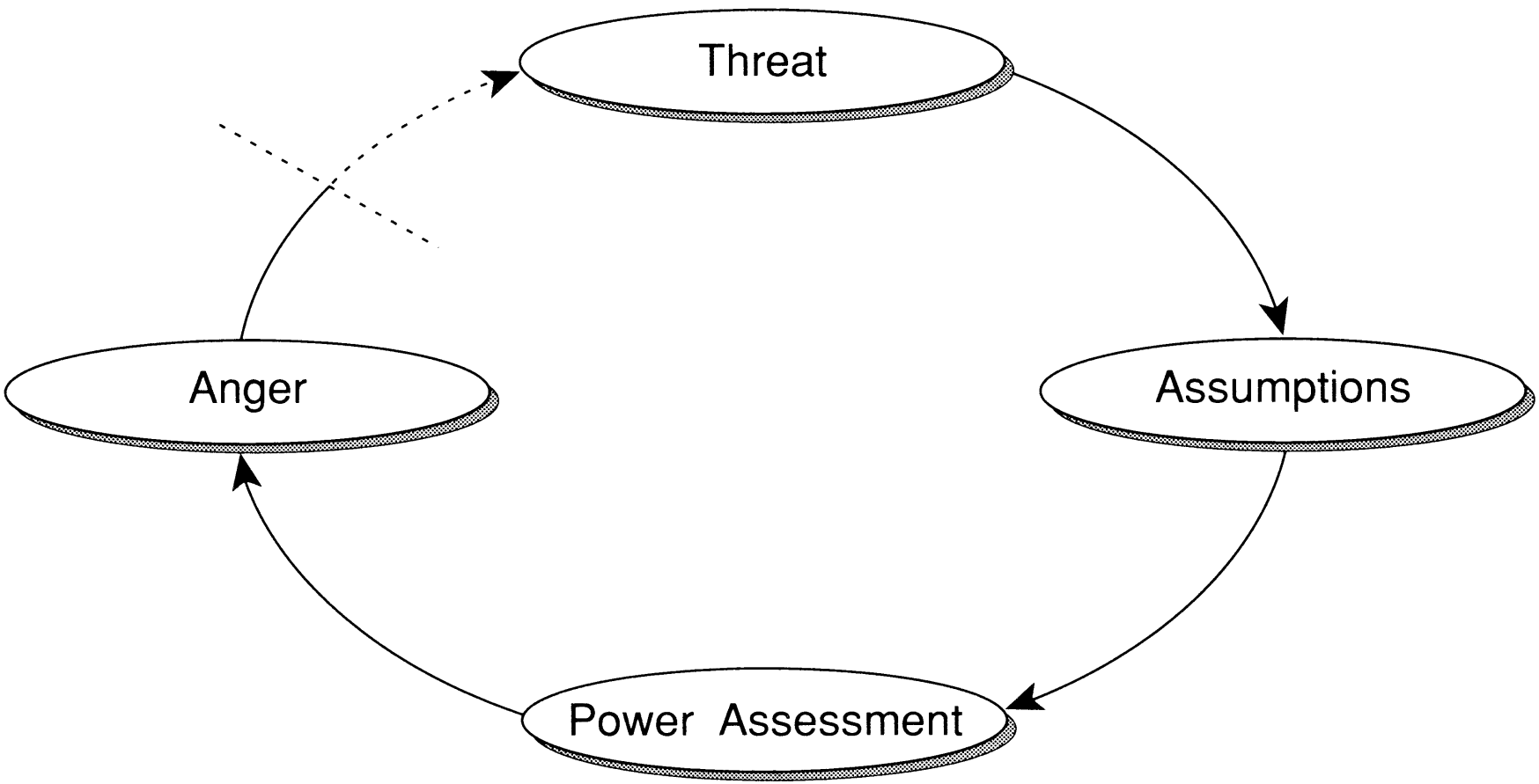

The Anger Cycle

KUBLER-ROSS' FIVE STAGES

Elizabeth Kubler-Ross, a medical doctor, worked with terminally ill patients. In her book, *On Death and Dying* (1969), she noted that people who have been informed that they are terminally ill go through several cognitive and emotional stages before they accept their fate. As a result of this, Kubler-Ross has devoted herself to aiding the dying and their families in progressing through these stages. The five stages she identified are *shock and denial, anger, bargaining, depression,* and *acceptance.*

STAGE ONE: SHOCK AND DENIAL

People who are told, or who conclude, that they suffer from a terminal illness react universally with feelings of denial: "There must be some mistake. It can't be me." This stage serves a purpose: it is a buffering mechanism erected between the shocking news and the pain. During the denial stage, critically ill people do not want to "face the facts" or to be forced to discuss their illnesses and impending deaths. Care must be taken not to discuss death and dying until such patients indicate a readiness and willingness to share their feelings. This can be difficult, because such patients may fluctuate between talking realistically about their illnesses and talking as if they had only minor ailments.

STAGE TWO: ANGER

As the barrier of denial begins to crumble and the patients begin to accept the fact that they are terminally ill, the usual reaction is one of anger: "Why me? Why now? I am too young!" Coupled with the feelings of anger are feelings of resentment toward the healthy people around them: family members, friends, doctors, nurses, clergy, etc. The patients vent their anger on these people. The difficult, complaining, demanding patient is not pleasant to be around at this stage—but, paradoxically, it is very important to be with the person at this stage, to listen and to allow him or her to vent the feelings of frustration, rage, and lack of fairness.

STAGE THREE: BARGAINING

As the patient begins to realize that anger is fruitless and that the illness is indeed terminal, an attempt to "bargain" for more time may follow. The patient may desire to live to see an important event, e.g., a family member's wedding, a graduation, etc., and may attempt to "strike a bargain with God." "If only I can live to witness this event, I promise to . . . (lead a more religious life, be a better person)." Such promises often are not kept, and soon there may arise another event and another bargain.

STAGE FOUR: DEPRESSION

A deep depression sets in as the patient realizes that he or she can no longer deny the terminal illness. Kubler-Ross defines two kinds of depression: *reactive depression* and *preparatory depression.* The first stage, reactive depression, is the depression caused by the feelings of immediate loss. A woman may be deeply depressed about the loss of her femininity after a mastectomy. She can be reassured that she is still a woman and still attractive. Terminally ill people often feel guilt and remorse for the additional burdens they place on their families; they can take some comfort from cheerful reassurances, from being told that the family is functioning successfully.

The second phase of depression, preparatory depression, is a stage of grief during which the patient mourns the impending loss of everything dear: spouse, children, family, home, etc. During this stage, the patient begins to prepare emotionally to leave this world. It is important for those around the patient *not* to try to be cheerful or to tell the person that "it is not so bad," which only serves to make the patient feel guilty for "giving up" and for being depressed. Instead, a quietly comforting presence is helpful and desirable.

STAGE FIVE: ACCEPTANCE

If time allows, the stage that usually precedes death is termed *acceptance.* By this time, the person has experienced the range of emotions from denial to anger to a desire to bargain for time to depression and a deep sense of grief. Finally, the person accepts the imminence of his or her own death and actually begins to think of death as a relief. During this stage, those who are dying begin to withdraw from the people and events around them. Television, once a welcome distraction, is no longer desired, nor is conversation. The person frequently dozes off, much as a baby does. The person is not happy, but is no longer feeling the intense emotions of the preceding stages. The person may be almost void of feelings. "It is as if the pain had gone, the struggle is over, and there comes a time for 'the final rest before the long journey'" (p. 113).

This stage actually brings more hardship to the dying person's loved ones than to the dying person. It is very difficult and painful to watch loved ones seemingly reject the family and the "here and now" of life and withdraw into themselves. Family members can be helped through this stage if they can be made to understand that the dying person's withdrawal from the things and people of this earth is not a rejection but a necessary separation ("decathexis") that takes place before the person can reach the inner peace and acceptance that precedes death.

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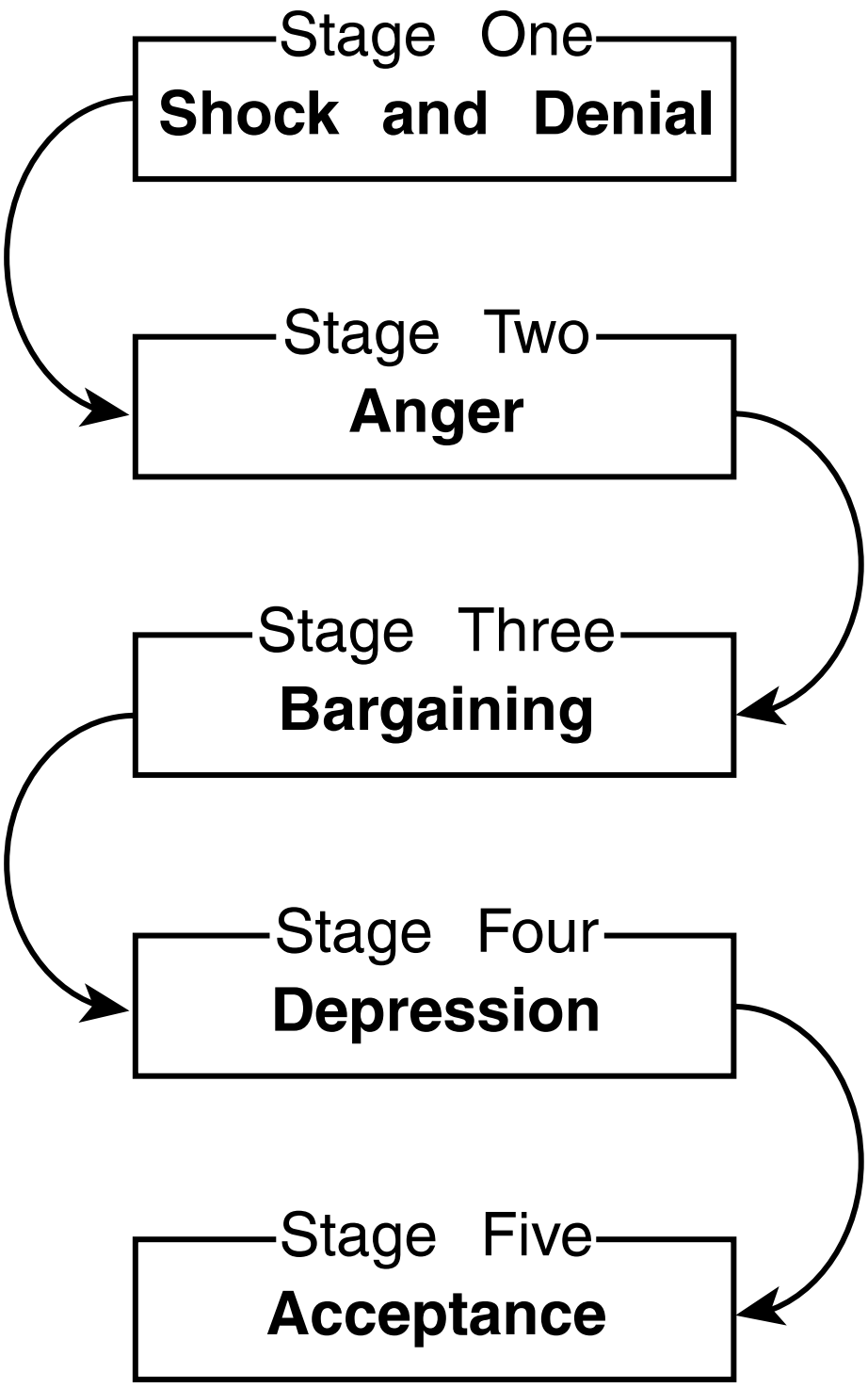

Five Stages of Grief Experienced by the Terminally Ill

THINKING AND FEELING

Thinking and feeling are the two primary methods we use to interact with others. Both are necessary for open and constructive communication. In general, thinking ("head talk") leads to an *explanation* of the interactive situation; feeling ("gut talk") leads to an *understanding* of it. Head talk is the prose of communication; gut talk is the poetry.

THINK STATEMENTS

"Think" statements refer to the denotative aspects of the environment. They attempt to define, assert, opine, rationalize, or make causal connections between events. Think statements are bound by the rules of logic and scientific inquiry; they may be true or untrue. A think statement often can be proven or disproven. Words must be communicated in order to produce think statements.

Many people have been conditioned to communicate with think statements exclusively. We are constantly engaged in cognitive work: observing, inferring, categorizing, generalizing, and summarizing. Occasionally we report to others what goes on in our heads. Frequently, we are asked for facts ("Where did you put the car keys?"), opinions ("Which tastes better, Californian or imported wine?"), speculation ("What happens when we achieve zero population growth?"), or, sometimes, just "What are you thinking about?"

The field of human resource development, however, places an emphasis on "feel" statements. Many group participants quickly learn that beginning sentences with "I think" is bad form, so they preface their remarks with "I feel" and go on to report think statements. This bogus use of "I feel" often muddles communication.

1. "I feel like having a drink" is no expression of feeling but merely a way of saying, "I'm thinking about having a drink, but I'm still undecided." Here, "feel" is used to express an *indefinite thought.*
2. "I feel that Roger's brashness is a cover for his insecurity" is not an expression of feeling but a *statement of opinion,* an offering of an hypothesis.
3. "I feel that all people are created equal." An abstract principle cannot truly be felt; rather, this is a *statement of belief,* an expression of faith in someone or something. In this situation, it would be more accurate to say, "I believe that all people are created equal."

The opening statement "I feel *that*…" is a dead giveaway that the speaker is actually making a think statement with a feel prefix.

FEEL STATEMENTS

"Feel" statements refer to the connotative aspects of the environment. They attempt to report our internal, affective, immediate, nonrational, emotional, "gut" responses. Feel statements usually are personal and idiosyncratic in that they refer to our inner states of being. Feel statements, like dreams, are not true/false or good/bad, but only honestly or dishonestly communicated. Feel statements may not require words at all, but when they do, the words usually take the form of "I feel" (adjective) or "I feel" (adverb).

Many people suppress their awareness of internal reactions; anything more intense than "interesting" or "uncomfortable" is quashed. To counteract this suppression of feelings, HRD practitioners often make feelings awareness the topic of group sessions, encouraging participants to feel and express their "inner selves."

Bodily changes and changes in thought patterns provide clues to inner feelings. Muscle tension, restlessness, frowning, smiling, and "tuning out" a conversation indicate various states of mind. The sudden emergence of fantasies or impulses ("I want to go over and sit by Kathy") or wishes ("I wish Tom would shut up") into our consciousness can provide immediate entry into the rich and productive area of feeling communication if we allow them.

Other, stronger feelings can *block* feelings awareness. *Shame* is one kind of block, especially when the person thinks that the impulse is childish or regressive. Another block is *fear:* we are afraid that overt behavior will result from the expression of wishes—as in the tales of fairy godmothers, genies with magic lamps, and so on. Finally, many people are hampered by their *expectations of judgment* from others if they dare to express themselves. Some people have never expressed their feelings without fear, shame, or apprehension about what others might say.

SOME PITFALLS IN DEALING WITH FEELINGS

Projection occurs when we deny an emotion and attribute it to another. This is a common occurrence in groups and the source of many distortions. People often make projections in an attempt to justify their own biases and prejudices.

Attributing motives to others is guesswork that escalates misunderstanding. By focusing on someone else, the person avoids having to examine his or her own feelings. Although it is intriguing to try to decipher why others feel the way they do, it usually is fruitless and a waste of time.

Metafeelings are thoughts and feelings about feelings. Metafeelings garble communication and sabotage otherwise honest expressions of feeling. They put distance between the person and the immediate event or emotion; instead of a simple, clear statement, the thought is intellectualized with "I'm sort of guessing that when I think I'm sort of feeling that…."

OWNING THOUGHTS AND FEELINGS

Effective communication results when people take responsibility for their thoughts, feelings, and overt behavior; when they "own" what they think, feel, and do. Blaming, imputing motives, claiming that "the devil made me do it" are sneaky, dishonest attempts at being irresponsible. People who own their thoughts and feelings are forthright and up-front, and others respond to them as such.

HELPFUL ACTIVITIES

Individuals and groups can engage in certain activities to help them to distinguish between thinking and feeling. A group can establish a short period of "negative practice" during which group members are instructed to blame, project, impute motives, etc. The group members can then process the experience. One person can devise a list of think statements masquerading as feel statements and have the group members rewrite them. Individuals and groups also can ban the use of tired expressions such as "I feel," "I think," "comfortable," etc. for a short period of time.

SOURCE

Banet, A.J. Jr. (1973). Thinking and feeling. In J.W. Pfeiffer & J.E. Jones (Eds.), *The 1973 annual handbook for group facilitators.* San Diego, CA: Pfeiffer & Company.

ANIMALISTIC, HUMANISTIC, AND RATIONAL: VIEWS OF HUMAN NATURE

Behind much of an individual's behavior and relationships with other people are the basic assumptions he or she makes about the "nature" of people. These assumptions may be implicit (the person is not aware of the attitudes or beliefs about others that guide his or her interactions with them) or they may be explicit (the person has a conscious "philosophy" about human nature). We can identify three common sets of assumptions that lead to significant variations in strategies for behaving with others; these indicate three views or "theories" about human nature: *animalistic*, *humanistic*, or *rational*. This model does not contend that human beings actually do fall into one of these categories, but that people frequently behave as though *others* fit neatly into one of them.

Animalistic. According to the animalistic viewpoint, the nature of the human being is no different from that of other animals. Driven by biological urges and seeking gratification of those urges, human animals must be controlled by laws, norms, and other civilizing structures of society.

Humanistic. From the humanistic perspective, people are driven by humane considerations for themselves and others: kindness, mercy, and compassion. Humanistic individuals are self-actualizing—seeking the realization of their own inherent potential. There is little need for external control; individuals will exercise self-control through concern for others.

Rational. The third viewpoint assumes that people are rational beings; that they are inherently neither good nor evil. Driven by their intellects and seeking to find reason in all things, people are controlled by logical thinking and by evaluation of the consequences of their actions for themselves and others.

Each of the three sets of assumptions about the nature of people is categorized, along with its associated characteristics, in the figure that follows.

IMPLICATIONS OF THE THEORY

As the figure indicates, by accepting any characteristics listed in a particular row—Drives, Goals, Nature, or Controls—one also accepts the basic assumption about people implied by the column heading. The assumptions we make about ourselves and others will determine the ways in which we (a) approach others and (b) establish and maintain relationships with them.

	Animalistic	Humanistic	Rational
Drives	Physical	Humanism	Intellect
Goals	Gratification	Self-Actualizing	Reason
Nature	Evil	Good	Neither
Controls	Civilization	Civilization	Logic

Three Assumptions About Human Nature

Animalistic

If we embrace the animalistic theory, we probably will approach others warily and competitively. We will feel a need to protect ourselves; we will not "let down our guard" or trust other people with information that might be used to harm us. We will search for ways to establish and maintain controls over their behavior. In its extreme, this is the "people are no damn good" point of view.

Humanistic

Our approach to other people will be very different if we see them as humanistic. Because we assume that they will not hurt us intentionally, we will trust them. We will be cooperative. The only controls needed in the humanistic view are informational, i.e., let people know that something they are doing is harmful, and they will attempt to modify their behavior.

Rational

If we see people as rational beings, we may negotiate with them on a logical basis for mutually beneficial and compatible behaviors. We may share with them our feelings, attitudes, needs, and goals, and work with them toward equitable and reasonable solutions to problems.

IMPLICATIONS FOR TRAINING

Of course, there is no way to establish the "truth" about human nature, but it is worthwhile to make one's own assumptions explicit. This model is useful in setting the stage for people to explore their beliefs about themselves and others. Frequently, people hold different assumptions about themselves than they do about other people. This

model provides a focus for examining the reasons why individuals place themselves in one category and everyone else in another. Learners may contrast the process of generalizing about people with the process of making individual or situational decisions. They may examine racial or social stereotypes and some of the assumptions that nurture them.

Our philosophies about others can be inferred by observing us in our relationships with others. In an intact group, powerful feedback can be provided by an exchange of perceptions of how each member relates to friends, co-workers, and/or other group members. Individuals can plan more effectively the interventions that they make in the human systems to which they belong.

Caveats

Sometimes, using this model encourages the externalizing of its concepts. That may be quite acceptable in the academic environment and may even be the reason for introducing the model. However, in the experiential situation, it may lead individuals away from the here-and-now, toward abstracting their feelings. To avoid this tendency, the presentation of the model should be followed closely with a structured experience, instrument, or other activity that encourages participants to explore and share the implications of the model.

Another discomforting tendency is for people to assume an either/or position in relation to the three types of assumptions depicted by the model. In the act of categorizing, one does not allow for intermediate positions or suggest differing intensities of orientation. These aspects should be dealt with by the trainer in presenting the model.

SOURCES

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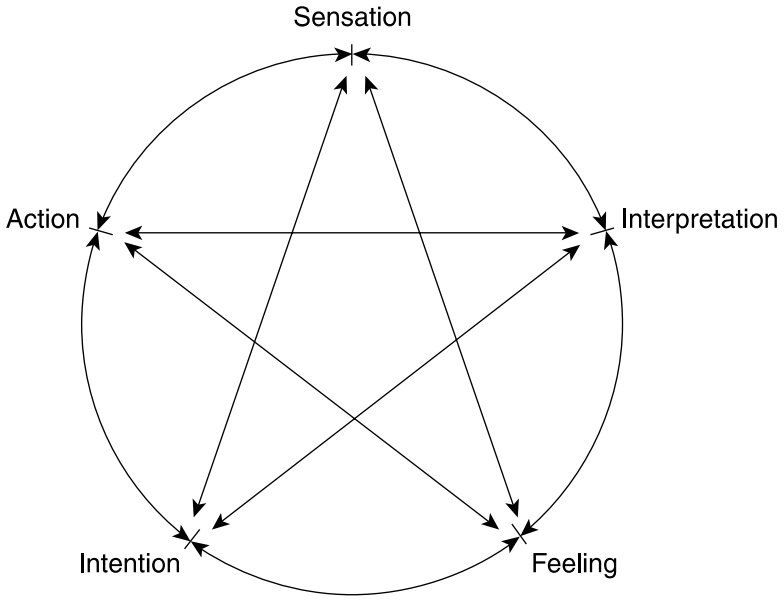
	Animalistic	Humanistic	Rational
Drives	Physical	Humanism	Intellect
Goals	Gratification	Self-Actualizing	Reason
Nature	Evil	Good	Neither
Controls	Civilization	Civilization	Logic

Three Assumptions About Human Nature

THE AWARENESS WHEEL

Self-awareness enables a person more effectively to process information he or she already has, i.e., information about thoughts, feelings, and so forth. The Awareness Wheel, developed by Sherod Miller, Elam W. Nunnally, and Daniel B. Wackman (1976), is a conceptual framework that can be used to help develop self-awareness. Five types of information are distinguished; these types of information involve different, though interrelated, cognitive processes, as shown in the figure.



The Awareness Wheel

1. ***Sensing*** involves receiving data through the senses, e.g., I see, I hear, I touch, I smell, I taste. When a person reports sense data—or sense information—he or she will make purely descriptive statements:

   "I see a striped ball."

   "I see your muscles tightening."

   "I hear your voice becoming louder."

2. ***Interpreting*** involves assigning meaning to the sense data. Meanings are impressions, conclusions, assumptions, and the like. Present sense data are filtered through a framework based on past experiences and interpretations (i.e., stored information). When a person reports interpretive information, he or she makes inferential statements:

"That striped ball is a soccer ball."

"I think you are scared."

"I don't think you understand what I mean."

3. ***Feeling*** involves an emotional or affective response to the sense data received and the meaning assigned, e.g., I feel. Usually, feeling involves an actual sensation in some part of the body. A report of feeling information may be either a descriptive or an inferential statement:

   "I'm happy."

   "I feel scared."

   "I think you are upset about something."

4. ***Intending*** involves what a person wants from a situation. Intention statements indicate the things a person wants to happen or wants to do, or they indicate inferences about another's wants.

   "I want to play ball."

   "I want to win this argument."

   "I think you want me to leave."

5. ***Acting*** involves actual behavioral response, i.e., *doing* something based on received sense data, meaning assigned, feelings, and intentions. This is the "output" of information processing. One person's output, in turn, becomes "input" for another—what the other sees and hears. Action includes both verbal behavior and nonverbal behavior.

   I act by kicking a soccer ball.

   I attack your ideas by saying, "Your thinking is inconsistent."

   I ask you, "Are you upset?"

People can be helped to distinguish among these different types of information and the different cognitive processes involved. But it also is important to stress the interrelationships among the processes. Experience does not necessarily occur in the sequence of sensing, interpreting, feeling, intending, and, finally, acting. Rather, for example, sensing is affected by feeling; a person's emotional condition has a major impact on his or her ability to receive information. As another example, a person's interpretation of sense data is strongly influenced by his or her intentions in the situation; thus, the person may focus too strongly on some of the sense data and ignore other data.

INCOMPLETE AND INCONGRUENT SELF-AWARENESS

When the five different types of information are not interrelated, certain behaviors may occur that are inadequate expressions of self-awareness. Communication is ineffective—incomplete and/or incongruent.

There are many types of *incomplete self-awareness,* but they all share one characteristic: at least one type of information is missing from the person's awareness. Several common types of incomplete awareness are described here.

1. ***Interpret-Act.*** This configuration represents a very common behavior pattern, i.e., "assume and do." People who assume and do but have no consciousness of feelings or intentions typically communicate feelings indirectly or without emotion.
2. ***Interpret-Feel-Act.*** This configuration represents behavior that does not take into account data received from the other person or situation. Because important available information is not recognized, the person's behavior appears to have little relationship to "reality." The person's reactions seem to be based only on internal cues and are not responsive to the other person's communication or the social context. In short, the person seems to be in his or her "own world."
3. ***Confusion of Interpretations with Feelings.*** This configuration represents confusion between thoughts and emotions. Often, such behavior exhibits what might be called "language pollution." For example, a person might say, "I feel that we should decide," or the person might shout, "I'm not angry, I just think my point is important." Sometimes this kind of statement is simply a result of sloppy language but often it represents a real confusion between thoughts and emotions. This confusion may be manifested in overemotionality or underemotionality or, more generally, in indirect emotional responses.
4. ***Sense-Feel-Act.*** Behavior based on this configuration indicates little thinking. Actions primarily are emotional reactions, an "acting out" of feelings rather than an "acting on" feelings.
5. ***Interpret-Feel.*** This configuration involves no action. Usually, the individual's responses are purely reactions to others and, therefore, are controlled by them. The person collects impressions and feelings but seldom translates them into appropriate action. The person is not actively making choices.

In each of these five configurations, intention is not involved. In each case, behavior occurs without the individuals recognizing their intentions. A sixth configuration does include intention, but other cognitive processes are missing.

6. ***Intend-Act.*** This configuration represents behavior that is essentially devoid of both interpretation of the other's message and of awareness of one's own emotional reaction to that message. The actions usually express an intention relative to another person, typically an intention to manipulate the other person

or control that person's behavior in some way. Behavior based on this configuration often appears to be cold and calculated.

In addition to incomplete awareness, people can experience *incongruent awareness.* Incongruent awareness happens when two or more aspects of the Awareness Wheel are in conflict. For example, if I do not feel good about what I want (conflict between feelings and intentions), I may ignore my feelings, carry out an action, and get what I want, but the feelings are likely to remain—and along with them, the incongruence. If incongruence is chronic, it affects my life style.

People can use incongruence as a "growing point"—to find the incongruent parts of their awareness and do something to regain congruent awareness. This may require changes in values, expectations, meanings, or intentions or even alteration of some behaviors.

SKILLS IN DISCLOSING SELF-AWARENESS

Making a clear statement about an aspect of awareness involves a communication skill. There are five types of information in the Awareness Wheel, and five skills are involved in expressing complete awareness:

- Making sense statements
- Making interpretive statements
- Making feeling statements
- Making intention statements
- Making action statements

A sixth crucial skill is used when we disclose complete self-awareness—speaking for self. Speaking for self involves expressing one's own sensations, thoughts, feelings, and intentions. The language used in speaking for self is "I," "my," "mine", as in "I see . . .," "I think . . .," and "My opinion is . . . ." This skill is crucial because it clearly indicates that the authority on my experience is *me.* When I speak for myself, I increase my autonomy, but, at the same time, I take full responsibility for what I say. Thus, I avoid the two dangers at either extreme of a continuum, underresponsibility and overresponsibility.

At one extreme, underresponsible people do not accept ownership of their thoughts and feelings. They do not even speak for themselves. They believe that their points of view are not important and cannot be useful to themselves or to others. As a result, they depreciate themselves and avoid acknowledging their own thoughts, desires, and feelings. Such people often behave indirectly to achieve their goals. For example, they may attempt to make others feel guilty because the others are overlooking them, thus hoping to receive the attention that they do not ask for directly.

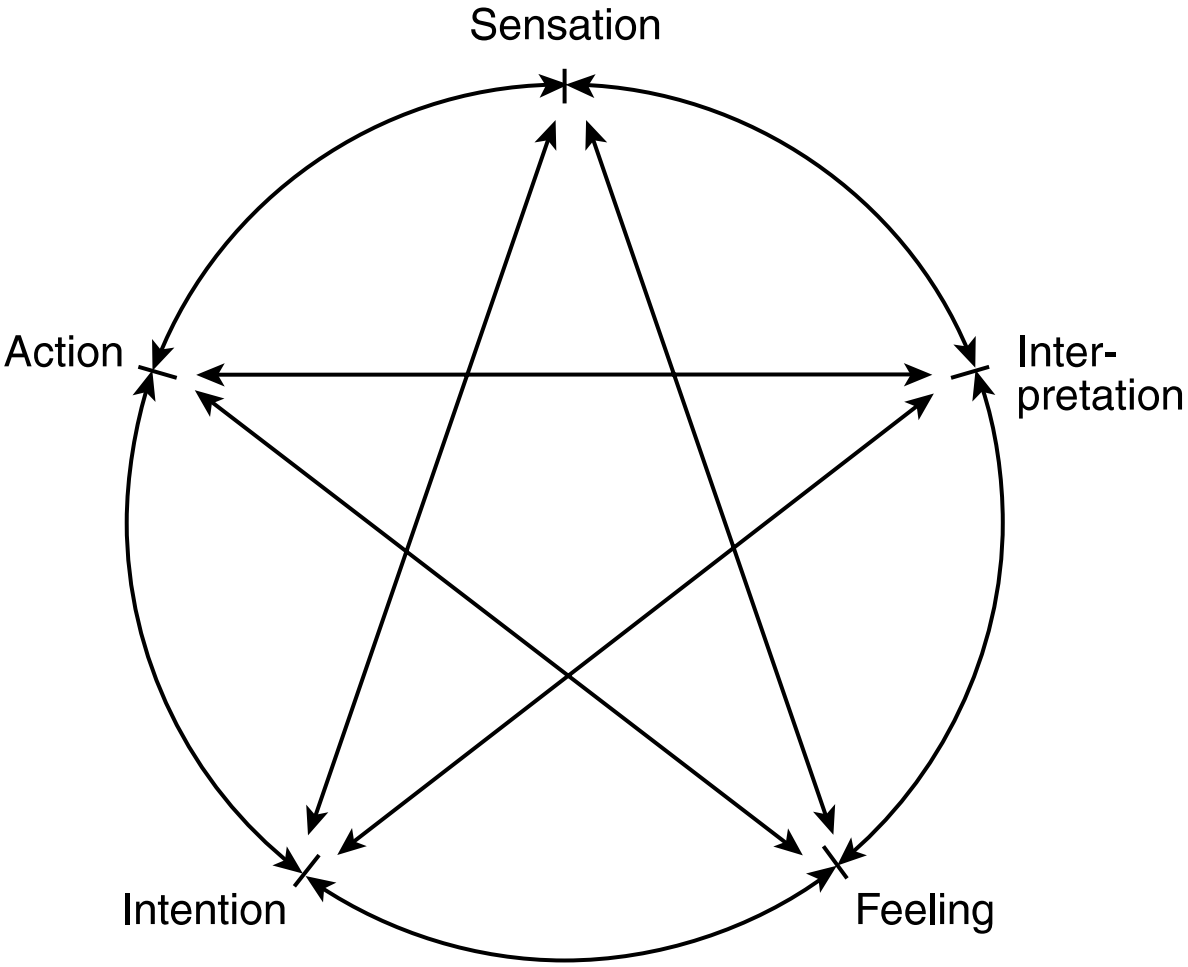
At the other extreme, overresponsible people try to speak for others (e.g., "You are sad," "Men should be dominant in relationships"). Speaking for others often takes the

form of normative appeals; for example, “you should” feel a certain way, or “you ought” to do something. Little or no respect is shown for the rights or autonomy of others. Typically, speaking for the other is an attempt to persuade and manipulate other people into thinking, feeling, or doing something that they would not do on their own.

Speaking for self, on the other hand, increases both one’s own and other’s personal autonomy and personal responsibility. First, speaking for self clearly indicates that the responsibility for one’s own interpretations, feelings, intentions, and actions is oneself, not other people. When we speak for ourselves we also allow others to report *their* own perceptions, thoughts, feelings, intentions, and actions—and take responsibility for them.

SOURCE

Miller, S., Nunnally, E.W., & Wackman, D.B. (1976). The awareness wheel. In J.W. Pfeiffer & J.E. Jones (Eds.), *The 1976 annual handbook for group facilitators.* San Diego, CA: Pfeiffer & Company.



The Awareness Wheel

BASES OF POWER

Power has been defined as the ability to *influence* the thoughts or actions of others. In practice, it is the means by which one person gains the compliance of others. John R.P. French, Jr., and Bertram Raven (1959) studied power and social influence and reported that social influence could be the result of the "passive presence" of the powerful person as well as the result of an "intentional act" (p. 152). They also stated that power resides not so much inherently in the person who has it as it does in the minds of those who perceive and respond to it. Thus, I have power if you perceive that I do and allow yourself to be influenced by me.

French and Raven's studies of power revealed that it is not a single entity. The ability to influence others in some way is the result of having one or more specific attributes or *bases of power.* They identified five of these: reward, coercive, legitimate, referent, and expert.

Reward Power. This is based on the individual's ability (or the perception of others that the individual has the ability) to *grant or distribute rewards* such as money, recognition, promotion, referrals, or other favors. A reward may be an increase in something positive or a decrease in something negative. The power is increased as the value (as perceived by others) or magnitude of the reward is increased and to the degree that others believe that the individual actually will grant the rewards if they cooperate or do as he or she wishes.

Coercive Power. This also is based on an individual's ability to control something that another person needs. It typically is exercised by means of promises or threats. A strong element of coercive power is the *fear that one will be punished* if one resists the attempt at influence. By withholding what is desired (resources, rewards, cooperation) or delivering what is not desired (reprimands, punishment, sanctions) the powerful person uses coercion to induce compliance. However, the exercise of this type of power is likely to induce resistance.

Legitimate Power. This is based on the individual's position or *right* to exercise power, give orders, or make demands. Legitimate power does not necessarily depend on rewards or punishment to induce compliance. The person who is being influenced must perceive the power as being legitimate (i.e., through his or her upbringing, religion, value system, etc.). Sources of legitimate power include social structure (e.g., a superior position in the hierarchy, a judge's right to enforce laws); cultural values (e.g., age, intelligence, caste); designation by legitimate authority (e.g., elected officials, supervisors); and internalized values such as norms of reciprocity. Normally, the higher the position, the higher the legitimate power tends to be.

Referent Power. This is based on a desire to be *connected to, associated with, or identified with* the powerful person. If I admire your personal traits, want to be "just like you," find you attractive, or want to be a member of your group, I will be influenced by you, even if one of us is not aware of it. One who is high in referent power generally is liked and admired by others because of his or her charisma and personality, honesty, or other positive characteristics. The stronger the attraction, the greater the identification, thus, the greater the referent power.

Expert Power. This is based on special knowledge, skill, or *expertise* in a certain area. The power is increased as others' perception of or need for one's expertise is increased. Another aspect of this type of power is the *respect or credibility* that one may gain for having achieved special knowledge or skills. Furthermore, one who possesses expert power often can help others, teach them, or facilitate their work. The primary influence exerted is that one person *is willing to listen to or follow* another because he or she perceives that the other person has expert power. Thus, the willingness to accept the information is the primary influence; the content of the information imparted is a secondary influence. Expert power generally is limited to the individual's range of special expertise; attempts to influence others in areas outside this range of expertise may not be successful.

Deutsch and Gerard (1955) and, later, Raven and Kruglanski (1970) described a type of expert power called *"informational" power.* This is based on the special information an individual has (or has access to) as a result of education, function, or role. The potential impact of the information depends on how well it ties into the cognitive system, values, and needs (i.e., the value of the information) of the person being influenced. In fact, the information itself is not related to the person imparting it, unless that person is perceived to have expert power. One tends to be more susceptible to informational power if one already believes that the person imparting the information has expert power.

Hersey, Blanchard, and Natemeyer (1979) identified what they call "connection power." It is based on association or connection with another source of power (e.g., an important, rich, strong, or influential person). Examples include being the assistant to, spouse of, or good friend of a powerful person. A person who has such power gains the compliance of others because they wish to gain the favor or avoid the disfavor of the powerful connection. Although this distinction is useful in describing types of influence, the source of power is based on the expectation of attaining a positive outcome or avoiding a negative one. Thus, this power base actually is a combination of reward and coercion power. Because of my connection with a powerful person, I can either help you to attain rewards or to avoid punishment.

Studies of power have been applied to organizational contexts in relation to leadership and management skills, negotiation and bargaining skills, group and team dynamics, and interpersonal relations. An understanding of the bases of power allows an individual to develop and use those bases that will be most effective in particular situations.

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Reward Power

Coercive Power

Legitimate Power

Referent Power

Expert Power

Bases of Power

PERSONAL POWER

Power is one of the most controversial and misunderstood constructs used in human resource development. An unwillingness to deal with the issue of power paradoxically renders many people powerless.

A DEFINITION OF POWER

True power *is "the ability to get all you want from the environment, given what is available"* (Karp, 1986). This definition can be applied to power in any context (e.g., military, organizational, political, personal, intimate, etc.). The definition is composed of three parts, each of which requires a brief explanation.

First, power is cast in terms of a single human dimension, the individual's *ability.* This places total responsibility for obtaining what is wanted on the shoulders of the person who wants it. To the extent that a person has gained an objective, he or she will be regarded as powerful. After an unsuccessful attempt to gain something, rather than asking, "Why won't these people cooperate?," it is far more appropriate to ask, "How did I stop myself from getting what I wanted?"

Second, the object of power is not focused on other people, but on obtaining something of value to oneself. This could be a personal desire such as being successful or being attractive, or it could be an organizational problem to be solved. Power is not an end in itself, but a process that has relevance only in terms of *gaining results or achieving objectives.* It is the outcome that is important. In this light, power can be measured objectively in terms of "track records," i.e., number of things attempted against number of things gained.

Power is an *intra*personal phenomenon, not an *inter*personal one. We cannot empower or disempower someone else; nor can anyone else empower or disempower us.

Although power can be viewed as the ability to gain compliance or support from other people, this is not a necessary element. The pursuit of power for its own sake is not a healthy or productive pastime. Without a clear objective in mind, the pursuit of power for its own sake makes as much sense as the pursuit of oats when one owns neither a horse nor an oatmeal factory.

The third element in the definition of power relates to the last phrase: *"given what is available."* One of the most important premises underlying the effective use of power is that each individual has responsibility for, and control of, himself or herself. To exercise power effectively, one must first ascertain what one wants. Next, one must be willing to take full responsibility for getting it. However, it is necessary to determine

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whether what one wants is available from the environment. This is a very important step. People often sabotage their own efforts not with an overestimation of their power but, rather, with an inaccurate assessment of what is available at the time.

THE NATURE OF POWER

Power has several identifying characteristics. They are as follows:

1. ***Power is uniquely expressed.*** Despite numerous myths concerning what a powerful person looks like, there is no one way to express power. The charismatic, successful manager is no more powerful than his three-year-old daughter who crawls into his lap, puts her arms around his neck, murmurs, "Daddy, please . . ." and gets what she wants. Power is expressed in an infinite number of ways because each person is unique. The only requirement for the effective expression of power is that it be authentic—that the expression of power is characteristic of the individual.
2. ***Power implies risk.*** Whenever one attempts to gain something, a potential risk or cost is involved. A few of the possible costs or risks associated with power are failure, loss of prestige, and loss of alternative opportunities.
3. ***Power is neutral.*** Power is neither good nor bad. Unfortunately, some people pursue power because it is "good," and some avoid it because it is "bad." The "good" and "bad" are in the judgment of the thing that is wanted, not in the ability to obtain it.
4. ***Power is existential.*** Power exists only in the present. One's capacity to successfully pursue an objective is contingent on one's ability to stay aware and responsive to changing conditions within oneself and the environment. When one starts to worry about how things should be or about what might happen rather than attending to what is happening, one has lost the ability to make an impact.
5. ***All power resides in conscious choice.*** One's power is in the conscious act of choosing. The particular choice that one makes at any given time is of secondary importance. Furthermore, locking oneself into a fixed position, value, or attitude, regardless of changing conditions or present circumstances, precludes choice and, thus, limits power. Two choices ("yes" or "no") are better than one, but still not good enough because both are reactive. Such an "either/or" strategy frequently results in internal deadlock, increased frustration, and subsequent loss of effectiveness. The minimum number of choices needed for a full expression of power is three. This implies the ability to freely generate another option, which places one in a position of independence. The choices then become "Yes, I will," "No, I won't," and "I will under the following circumstances." When blocked, regardless of the situation, one's power depends on one's ability to generate a minimum of three alternatives and then to consciously choose among them.

WHAT POWER IS NOT

One of the major problems in understanding power is that power frequently is confused with, or mistaken for, other concepts. These concepts are: authority, leadership, manipulation, intimidation, and domination. It is important to distinguish between these concepts and power.

Authority

Power is the ability to obtain what one wants, whereas authority is an organizational right to attempt to obtain what one wants. Power and authority differ in several ways. The function of power is to obtain specific objectives, whereas the function of authority is to protect the integrity of the organization. For example, authority determines who reports to whom, areas of accountability, rules and regulations that are responsive to the needs of the organization, and so on.

Power originates in the individual; authority originates in the organization. What is called "position power" actually is only authority. Power can be exerted anywhere, whereas authority is limited by position (e.g., managers have authority only over their subordinates; law-enforcement officials have authority only in their jurisdictions). Although one's power cannot be affected by anyone else, one's authority can be increased or decreased by someone who holds a position of higher authority.

Leadership

Leadership can be defined as the art of getting people to perform a task willingly. It differs from power in that it focuses solely on compliance from others, requires an organizational identity of some kind (e.g., production department, scout troop, or military unit), and is in service to task completion for the common good. Power is not dependent on others, requires no special identity, and is in service to one's own wants or objectives.

Manipulation

Manipulation simply means "to handle"; however, in regard to power it usually connotes the secret use of power—the implication being that another person is being used without that person's full awareness of what is happening. It implies such things as ulterior motive, withheld information, and/or using another person without any regard for that person's views or welfare. Power, in contrast, is open, does not necessarily involve another person, and implies no ill will or disregard for others.

Intimidation

Intimidation results from self-generated disempowerment. Regardless of how aggressive or invasive someone else is, if one thinks or says, "That person intimidates me," one has made the other person dominant and has rendered oneself powerless. Once this is done,

one generally is incapable of changing the situation. It is far more effective to say, "I am feeling intimidated by this person. How am I doing that to myself?" Having answered that question, one can begin to generate some options.

Domination

Domination is the concept most frequently confused with power. First, the objective of power is to gain an end; the objective of domination is to bend someone else to one's will. Second, power is an attribute of one person, whereas domination, like the other concepts, requires a minimum of two people: the "bender" and at least one "bendee." Third, the function of power is to strengthen or better oneself; the function of domination is to weaken others. Fourth, power is measured against one's past performance; domination requires only that one person be stronger than another. Finally, the end result of power is freedom—one obtains what one wants and then moves on. The end result of domination is slavery. The dominator continually must expend effort and energy to make sure that the subordinates stay subordinate.

LEARNING TO USE POWER

With a clear understanding of what power is and what it is not, an individual can use power more comfortably and appropriately in a number of ways. The following steps are important.

1. ***Clarifying "wants."*** The greatest step toward empowerment is to clarify what is wanted and what risks and costs are associated with each option. For example, a person may be clear about a want but unaware of what the cost might be; or the person might have a general sense of what is wanted, e.g., "better communication," but might not be able to translate that into specific behaviors or objectives. In some cases, a choice may have to be made because of costs.

The more a person can be clear about what is wanted and the costs/risks involved, the more likely the person is to feel powerful in achieving a successful outcome, that is, "getting what he or she wants."

2. ***Taking responsibility for choices.*** Each individual is the expert about what is in the best interests of his or her welfare, organization, etc. If one is sure that there is no violation of personal values or professional ethics, one does not need others to approve of one's choices.
3. ***Staying focused on the result*** (any process that gets you there is a good one). Sometimes, people become so involved with the process, they lose sight of the intended result. The primary objective is to attain a specific result. If one keeps the focus primarily on the result, a choice of processes becomes more available.
4. ***Making change a conscious choice.*** One of the characteristics of power is that it can be expressed only in the present. One needs to stay responsive to what is

occurring. Given the infinite number of things that can happen, there always is a range of potentially effective responses.

By periodically asking oneself, "Are you getting what you want right now?," one can clarify choices. If the answer is "No," then change is appropriate. If the answer is "I'm not sure," putting things on hold and exploring the situation is most appropriate. If the answer is "Yes," there is no need for change.

Few words conjure up more myth and fervor than does the word "power." In reality, there is nothing awesome or evil about power. It is one aspect of personal effectiveness. It is part of the everyday life in the work setting, and nothing can be accomplished without it. The problem lies in its ownership; many people who could be powerful deny their power for fear of being seen as "not people oriented." The solution is to ask oneself "How am I stopping myself from doing what I have the ability to do?" Although attempting something and not achieving it reflects a lack of power in that situation, to want something and not to attempt to achieve it is the ultimate in powerlessness.

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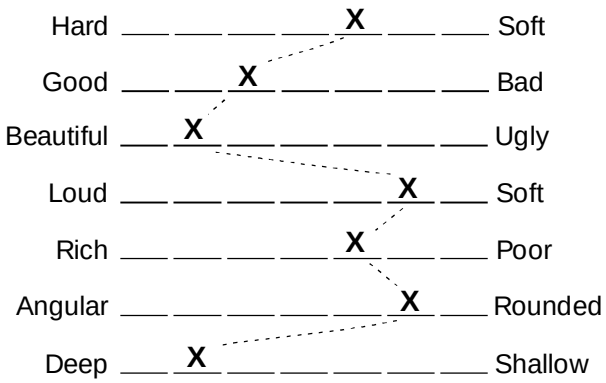
THE SEMANTIC DIFFERENTIAL

The semantic differential, developed by Charles E. Osgood (Osgood, 1952; Osgood, Suci, & Tannenbaum, 1957) is based on the assumption that the connotative meaning of words can be measured consistently. A psychologist with an intense interest in language, semantics, and anthropology, Osgood studied the work of linguists and psychologists and used techniques of both disciplines to create his method. He believed that the meaning that a word has to a person (or the person's response to the word) is related both to the object or sensation that the word *represents* and to other words or stimuli that the person *associates* with the root word.

The semantic differential involves "(a) the use of factor analysis to determine the number and nature of factors entering into semantic description and judgment, and (b) the selection of a set of specific scales corresponding to these factors which can be standardized as a measure of meaning" (Osgood, 1952, p.36). It allows words (e.g., nouns as objects, adjectives as concepts or sensations) to be rated on a series of scales. There usually are seven scales composed of polar dimensions or antonyms (most often adjectives such as hard-soft, clear-hazy, active-passive), and the respondents rank the word according to how they perceive it in respect to each dimension. There generally are seven units of measurement on each scale. Some of the scales measure potency or power, some measure evaluative meaning, and some measure activity. On occasion, polar nouns (e.g., fire-iceberg) are used in the scales. The paired words are submitted to Guttman scale analysis. The following example is not one of Osgood's scales, but is made up to illustrate the concept.

Motherhood



Semantic Differential

The rankings of a number of respondents are compared to create a profile for the word. Comparison of ranking profiles allows comparison of the meanings of different words. Related or disparate words also can be compared and contrasted using correlational techniques. If a specific group is doing the ranking, the results can be said to be a "stereotype" of the meaning of the word to (or in) that group.

One of the most important advantages of this method is that it allows distinctions to be made (in the meanings of words) that are hard to verbalize. Subtle differences between words show up in the ratings.

VARIOUS USES OF THE TECHNIQUE

Although the semantic differential scale is an "instrument," Osgood was primarily interested in differences between and relationships among the meaning of words themselves. He was not testing the respondents' attitudes, outlooks, or orientations, although he realized the potential for this application of the methodology. It can be used to determine the meaning of a particular concept to a particular individual and to specify it quantitatively. The technique now is used to discover attitudinal and stereotypical dimensions of particular groups of people. It can be used to chart changes in meanings across time, as the connotations of words change because of historical events. It has been used to discern cross-cultural differences, e.g., in the meanings of concepts.

The semantic differential has served as the basis for numerous studies and papers on topics ranging from the "social desirability" factor of the measurement technique to the revealed characteristics of different ages or groups of people, to in-depth examinations of particular kinds of words.

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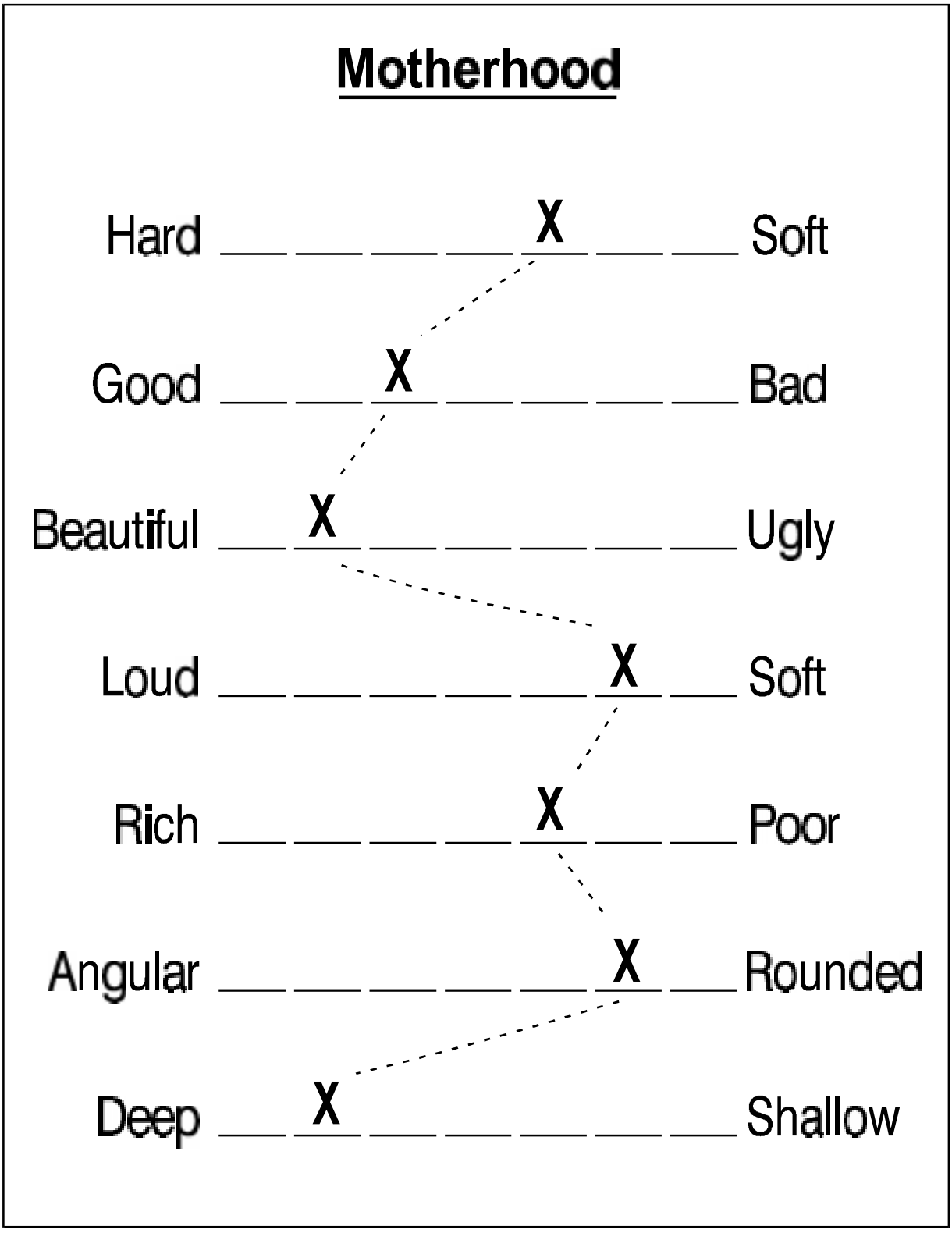


Semantic Differential

THE STRUCTURAL DIFFERENTIAL

The Structural Differential model deals with the basic psychological processes underlying verbal thought and communication. Count Alfred Korzybski (1933, 1958) developed the model in the early 1930s to illustrate limitations and potential pitfalls inherent in the use of words. The Structural Differential occupies a central position in Korzybski's comprehensive theory of general semantics, a theory that others who came after him have extended and popularized.

NATURAL STRUCTURE AND THE STRUCTURE OF LANGUAGE

At the foundation of the model is the concept of an objective world that has a natural structure. From the microscopic to the macroscopic, the objective world is viewed as a dynamic and ever-changing process within certain patterns of natural structure. Similarly, language, which serves as the basis for thought and communication, also has a structure. It is within the rules and constraints of language structure that concepts and ideas are created and manipulated. Korzybski maintained that the differential between these two structures represents the source of many of the difficulties that people have in dealing effectively with their environments.

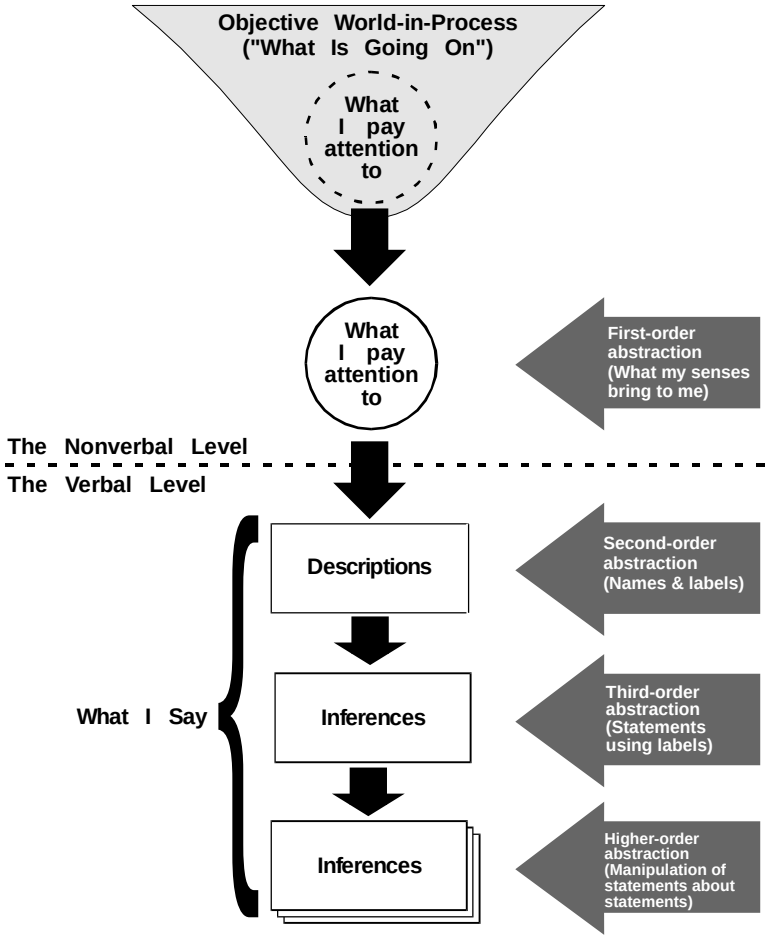
The Structural Differential Model examines the process by which a person makes the transition from the structure of the objective world to his or her interior world of words and abstract concepts. This transitional process is represented in the figure on the next page. Perhaps the model can be understood best by following the process step by step.

Perceptual Abstraction

Of the unlimited number of events that take place in the world around us, our senses permit us to acquire only a tiny sample. The diagram suggests that as one pays attention to certain perceivable processes, one necessarily leaves out all else. Korzybski referred to this sensory selection process as *abstracting.* This initial, preverbal perception is the first-order abstraction.

Perceptual-Verbal Transition

Following the first-order abstraction, we make a gigantic leap, or transition, to the verbal level, where we apply labels to our perceptual abstractions. These labels, or descriptions, are second-order abstractions. It is at this point that one leaves the structure of the objective world and enters the structure of language.



The Structural Differential
(Adapted from Korsybski, 1933)

Verbal Abstraction

The next level of the model represents third-order abstraction. Because the previous level consisted of labels, we now make statements using labels. At this level, we assemble verbal symbols to create new patterns of thought. These patterns are not necessarily represented in the process world; they are inferences, statements about the world not derived from direct perceptual abstraction.

Higher-Order Abstractions

As the diagram indicates, we can continue to move through higher-order abstractions, making statements about statements. Presumably, there is no limit to this process of making inferences from inferences.

Korzybski's model represents all statements as abstractions of one level or another, and it implies the existence of a "ladder" of abstraction. A simple example of this feature of language is the sequence of abstractions leading from a nonverbal object of

perception to the descriptive name “Fido,” to the level of “Scots terrier,” to “dog,” to “canine,” to “animal,” etc. Some of these abstractions are very far removed from the process world of direct perception.

STRUCTURAL FLAWS IN LANGUAGE

According to the model, the verbal world has a structure of its own, separate from the structure of the process world. Inasmuch as any language imposes rules on the brain’s manipulation of words, it follows that structural flaws in the language will lead to flaws in thinking and communicating about the objective world. Korzybski noted the following key structural flaws in English.

- ***Static view of reality.*** Extensive use of the labeling function of language, supported by overuse of the word “is,” leads us to think of the world as a static, unchanging place, and to think of ourselves as static, unchanging creatures.
- ***Elementalistic descriptions.*** Arbitrary, unnatural divisions, such as body and mind, space and time, person and environment, lead to distinctions that do not coincide with the processes being described.
- ***Two-value orientation.*** The pronounced tendency to describe aspects of the world in terms of opposites, such as black/white, big/little, old/young, life/death, leads to a vast number of either/or abstractions with few verbal symbols to represent intermediate conditions.
- ***Allness orientation.*** The tendency to perceive and describe the world in terms such as “every,” “never,” “always,” and “forever” excludes convenient ways to qualify one’s observations.

The direct implication of these flaws in the language structure is that they lead to “unsane” thought processes—distorted representations of the objective world. For example, if we are prone to describe our experiences in either/or terms, we are likely to perceive the world that way, and we will expect to find either/or structures in our environment.

USE OF THE MODEL

The Structural Differential Model clarifies the relationship between verbal patterns and the process world they are intended to represent. The structural transitions that people make between the objective world-in-process and the internal world of verbal thought are revealed by the model. It focuses on the important transition from the world of “not-words” to the world of words. It also calls attention to the “permanent et cetera,” the idea that there always is more than can be perceived or described.

Primarily a cognitive model, the Structural Differential has its greatest utility in focusing attention on cognitive processes and problems of verbal communication. In this

context, it is an extremely comprehensive discussion tool for either brief or protracted treatments of thinking and talking. From the model's description of the flaws of English, a group can explore ways of countering some of the pitfalls of language structure.

Because this is a process model, representing a flow of concepts rather than static relationships, its diagram is slightly more complex than many others. When coupled with examples from real life, the model can capture attention and lead to a lively discussion of the relationships between language, thought, and behavior.

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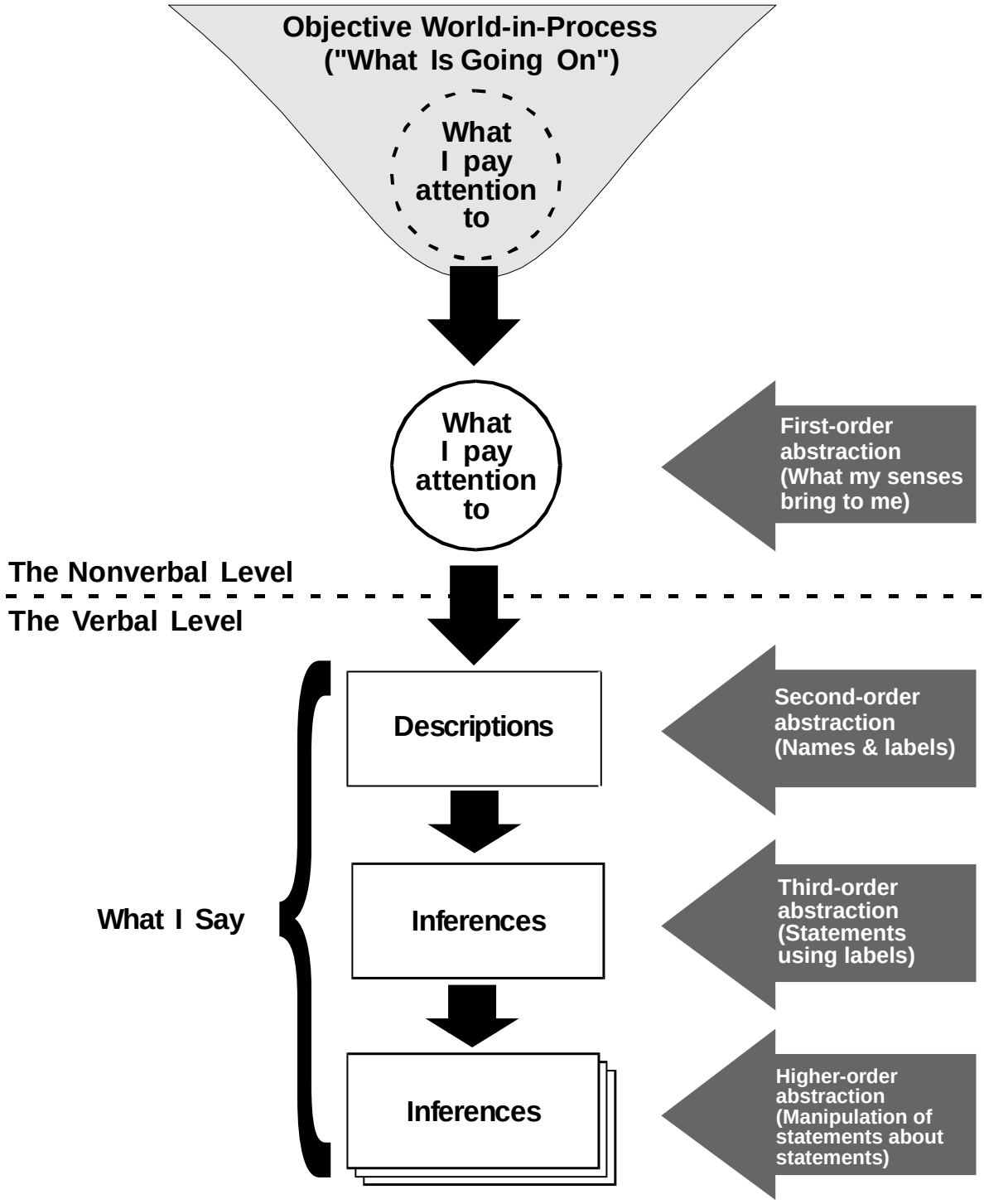

The Structural Differential

Adapted from Korsybski, 1933

CODEPENDENCE

THE ORIGINS OF CODEPENDENCE

The term "codependence" has come into common usage since the late 1970s, but many of the ideas regarding it are much older than that. Originally, it was used to describe the people whose lives were affected as a result of being involved with someone who was chemically dependent. The "codependent" partner or child of a drug or alcohol abuser was seen as having developed a pattern of coping with life that was not healthy, as a reaction to living with the abuser. Typically, the codependent minimized or denied his or her own problem.

Since then, codependence has been described as a mental disease, a stress disorder, and a behavioral condition. More attention has been paid to it recently because of the growing awareness that a large portion of our population may be codependent and because of the increased activity in the area of family psychology and, more specifically, dysfunctional family systems.

Now researchers think that codependent patterns do not necessarily develop solely as a result of having lived with a chemically dependent person. It is now clear that *codependent behavior is learned in dysfunctional families and reinforced by our culture.* Even more specifically, it is believed that codependence can emerge from any family system in which certain unwritten—even unspoken—rules exist. It is these "family rules" that affect the codependent's approach to living.

DYSFUNCTIONAL FAMILY RULES

Codependence is a dysfunctional pattern of living and problem solving that is nurtured by a certain type of rules within the family of origin. The person learns messages such as "Go along with the crowd"; "Support your husband (wife, father, mother)"; "Don't air the family laundry in public"; "Listen to your father (husband)"; etc. Many rules are bound to sex roles (e.g., "men should be mechanical"; "women should be nurturing"). Such rules can create half-people. There also are a lot of all-or-never rules: "Always do this" or "never do that." People who grow up with such rules learn that they should be "people pleasers." Such rules make healthy growth and change very difficult. The most typical rules are:

1. ***It is not O.K. to talk about problems.*** If you cannot talk about them within the immediate family, it certainly follows that another rule is "Don't air the family laundry in public."

2. ***Feelings should not be expressed openly.*** Most of the time in our society, when people begin sentences with "I feel . . .," they go on to talk about something they think.
3. ***Communication is best if indirect, with one person acting as messenger between the two others.*** In the typical case, no one in the family says anything directly. Rules two and three generate an inability to say directly to another person "I feel this way about the situation."
4. ***Unrealistic expectations.*** "I should be strong; I should be good; I should be right; I should be perfect." "Make us proud—and do that all the time." This is a set up to feel shame and doubt and frustration and anger.
5. ***Don't be selfish.*** Always think of others first. Don't think about what you want, need, or feel.
6. ***Do as I say, not as I do.*** Rarely does one's mother or father sit down and say "O.K., these are the family rules: Do as I say and not as I do." But we see them enacted.
7. ***It's not O.K. to play or be playful.*** A lot of people have difficulty enjoying themselves. We are afraid to let others see the child in us. We think that they expect us to be "mature" all the time. We seem to be afraid that if we or others let go, things might not be in control.
8. ***Don't rock the boat.*** Whatever you do, don't disrupt the status quo. Dysfunctional families strive to preserve homeostasis.

All these rules have something to do with protecting or isolating oneself from others by not taking the risk to get close. The rules stem from avoidance of interpersonal issues and fear of confrontation or of facing the need for change. People who grow up learning these rules do not realize that there are families in which individuals are free to talk about problems outside the family, to express emotions openly, or to make mistakes without undue criticism.

The Results Are Learned, Dysfunctional Behaviors

Patterns of living develop through practice. How we treat ourselves and others, how we handle things such as stress and conflict, all are direct results of the rules we learned to follow when we were growing up. For example, people who have grown up in perfectionistic families may expect every minor detail to go exactly as planned. If one's mother or father yell when things are left lying around the house or when minor tasks are left undone, one begins to believe that each little mistake that one makes in life is a major transgression. One may begin to say, "If only I were smarter, or prettier, or more athletic, or more something, then everything would be all right." It is hard to feel good about ourselves when we judge everything we do as not measuring up to someone else's standards. Attempting to follow dysfunctional family rules (or having critical parents who ascribe to those rules) leads to certain, typical, behavioral patterns. These are ways

of being that the person has learned, probably unconsciously, and continues even though they are dysfunctional.

People who come from families in which communication is poor, in which expressions of emotion are discouraged, in which personal identity and needs are secondary, and in which they are criticized or feel that they fall short of their parents' expectations, may be unable to face the difficult tasks of growing up. They may not know how to be vulnerable, ask for help, or forgive themselves for making mistakes. They continue to isolate and deny themselves. Kindness, selflessness, concern for others, and so on, are defined as virtues by most religions and are encouraged by our society. The problem is that unrealistic expectations about these "virtues" cause self-doubt. People from dysfunctional families tend to develop unhealthy patterns of coping, including compulsive, perfectionistic, approval-seeking, and dependent behavior. In their compulsive search for the approval of others, they may become "doormat" codependents. They tend to suffer from physical exhaustion, depression, and hopelessness and become unable to meet their responsibilities. They often become suicidal. They may abuse or neglect their children. In an attempt to meet such expectations, people turn to self-destructive behavior. Some become workaholics, alcoholics, chemical (drug) dependents, shopaholics, sexaholics, food abusers, or compulsive gamblers. Thus, codependents may be dependent on other people, substances, or behaviors. All these toxic relationships lead to self-delusion, emotional repression, low self-esteem, and increased shame.

Codependence and Psychological Development

Many people now think that the roots of codependence are in incomplete psychological autonomy. According to Erikson (1964), the first stage of development is the resolving of trust/mistrust issues. The second stage of development, about the age of two and a half, is where the child must learn to establish his or her own autonomy. If this does not happen, the child is plagued with shame and doubt. In many families, children do not receive encouragement to go out on their own and establish their own boundaries, therefore, they never are completely free from their parental roots, and it becomes hard for them to move out on their own.

Weinhold and Weinhold (1989) define codependence as a failure to complete one or more of the important developmental processes of early childhood, especially the process of separation. If separation—or the establishment of autonomy—is not completed successfully, the individual relies on others to direct his or her life, rather than exercising self-control.

Moreover, studies (Gilligan, 1982; Lever, 1976) have shown that mothers (the typical, primary caregivers) encourage separation and the formation of "ego boundaries" with male children but that—because they perceive girl children as being more like themselves—they *do not* encourage individuation as much or as fast with females. Thus, girls perceive themselves as more connected to and associated with others, whereas males are more self-oriented. As a result, masculinity is defined through separation, and

femininity is defined through attachment. Our society encourages independence, power, assertion, and similar characteristics in males and expects caretaking, empathy, and sensitivity to the needs of others from women. The games of children reveal these differences. Boys more often play outdoors in large groups and in games that emphasize competition and adherence to the rules. Girls, on the other hand, more often play indoors, in more intimate groups, in games that emphasize relationships. Girls also are more likely to make exceptions to rules. Boys routinely quarrel during their play, whereas the games of girls are likely to end if quarrels develop. Because women are defined in terms of relationships, they are threatened by separation. Men define themselves as individuals and are more threatened by attachment. Obviously, both types of sex-differentiated development limit an individual's range of emotional and behavioral options.

CHARACTERISTICS OF CODEPENDENCE

One of the current, popular authors on codependence, Melody Beattie (1987, 1989), focuses on the problem of "addiction to other people." She says that the two most typical behaviors of codependence are compulsive care taking and attempts to control others. A survey of the literature suggests that this view is shared by many. Mellody, Miller, and Miller (1989) state that the two most significant problems of codependence are relationships with oneself and others; specifically, recognizing one's own feelings and being able to share them. In addition, others (Hayes, 1989; Wegscheider-Cruse, 1988) describe other compulsive behaviors and diagnose codependence in terms of emotional and behavioral cycles. In general, codependent people share some or (perhaps, but not necessarily) all of the following characteristics.

1. ***Difficulty in identifying their own feelings.*** "Am I angry, am I lonely, am I sad, do I feel hurt or what?" It often becomes difficult to even pinpoint what one is feeling. This can range from emotional repression (denial of feelings) to confused emotions. A codependent person who feels abandoned, may describe his or her feelings as "closed down" or "numb" rather than in terms of his or her pain.
2. ***Difficulty in acknowledging and expressing their feelings.*** "I am feeling hurt, but how might others act toward me if they know how I feel and, worse, what might they think of me if they knew my true feelings?" Because of their early conditioning, many people are afraid to express emotions because to do so engenders the additional pain of fear, shame, or guilt. Thus, some codependent people are unable to own and express their own reality. This limits their ability to engage in emotional communication with others. Some codependents have trouble regulating their emotions; they are either too controlled or too effusive.
3. ***Difficulty in forming or maintaining close relationships.*** "I want to be close to others but I'm afraid of being hurt or rejected by them." As soon as people with this problem start getting close to another person, they may start pushing the

person away. Although they may want it, it is risky and frightening. Part of this may stem from an inability to trust others. The problem ranges from difficulty in experiencing friendship to difficulty with deeper intimacy or sexual issues.

4. ***Being rigid or stuck in their attitudes or behaviors.*** "Even though it hurts to live this way, it's the only way I know." An example is a person who stays in a relationship for twenty years because she does not believe that divorce is acceptable or that it is all right to be single or that she could support herself. The person may already be alone and miserable in the marriage, but stays with something she was trained not to change. She may worry more about what other people will think of her if she has a "failed" marriage or is single. Another example is the person who sacrifices a relationship in favor of a principle. If another person is late for dinner, the codependent person may focus solely on the issue of being on time rather than his or her primary goal of socializing with the other person. In part, this may be because of an inability to express feelings and to deal with issues as they arise. It requires a certain emotional flexibility to "shift gears," and that may be too risky for a codependent person. Similarly, many codependents have trouble experiencing and expressing their reality moderately; things are placed in an "all-or-nothing" perspective.
5. ***Perfectionism.*** Having too many expectations for oneself and others is another form of "all-or-nothing" thinking. An example is a person who goes on a crash diet and then binges on candy bars afterward. Perfectionists have learned that they "should" be perfect, do things perfectly, etc. What they really believe is that they will not be forgiven by others (and do not know how to forgive themselves) if they make a mistake, "let others down," or fail to live up to the expectations or standards of others—whatever those may be.
6. ***Difficulty in adjusting to change.*** This also is exemplified by people who stay in relationships far beyond what is good for them. Again, the inability (or perceived inability) to engage in effective problem solving, the inability or unwillingness to "shift gears," and the difficulty of overcoming ingrained behavioral patterns contribute to this problem. Many codependent people have learned one primary way of being; they are not flexible in that they do not perceive emotional or behavioral options.
7. ***Feeling overly responsible for the behavior or feelings of other people.*** Codependent people are embarrassed by what someone else does. They believe that the appearance and behavior of someone they are with reflects on them. A codependent mother may even be embarrassed when her baby cries. This leads to the next characteristic.
8. ***Attempting to control the behavior of others.*** Symptoms include doing other people's thinking for them or worrying about other people's problems for them, attempting to solve other people's problems for them, and attempting to influence the behavior and emotions of others. Often, codependents will say that

they feel responsible for so much because the people around them feel responsible for so little. They may feel the need to control events and people around them because they think that everything around and inside of them is out of control. If one has felt that one's own life is likely to go out of control unless one holds the reins tightly, one may attempt to extend that control to whatever is in one's environment.

9. ***Becoming so absorbed in other people's problems that they don't have time to identify or solve their own.*** Such people frequently give more than they receive. They may care so deeply about other people that they have forgotten how to care for themselves. They may not be able to identify, much less to take care of, their adult needs and wants.
10. ***A continual need for approval from others in order to feel good about oneself.*** According to Subby (1987), the codependent learns to do only those things that will generate the approval and acceptance of others. This is a continuing theme in codependence. Examples include agreeing with others when one does not really agree; saying "yes" when one wants to say "no"; doing things that one does not really want to do in order to please others; and trying to change one's personality in order to meet the preferences and expectations of others. Obviously, however, one cannot please all the people all the time. Unfortunately, the continual attempt to do so ultimately causes the person to deny much of who he or she really is.
11. ***Difficulty in making decisions.*** This involves worrying or thinking so much that one gets stuck. An example of this is that many of us find ourselves wearing things that we really do not like because we believe that they are stylish or "in" and that we must wear them in order to be accepted. We are so bombarded with media messages to the effect that "This is what everyone should be doing," that many of us start doing whatever it may be. This may be the result of lack of experience in making one's own decisions, a belief that one is not capable of making "good" decisions, or fear of making the "wrong" decision and being criticized or having to live with the consequences.
12. ***A general feeling of powerlessness over one's life.*** "Nothing I do makes any difference." Charlotte Kasl (1989) talks about codependence as addiction to security. Although she talks primarily about women, she also describes our society and the enculturation of giving up our power. The codependent person may be waiting for someone else to save him or her.
13. ***A sense of shame and low self-esteem,*** stemming from perceived failures in one's life. It is impossible for anyone to continually live up to unrealistic rules and expectations. If one is raised in an environment of conflicting messages, incongruous behavior, and repeated criticism, one feels shamed. People who are criticized repeatedly as children learn that they are "ugly," "stupid," "cannot do anything right," and so on. It is extremely difficult for these people to experience

appropriate levels of self-esteem as adults because they have not experienced success; they do not know their potential strengths; and they do not have a wide range of emotional or behavioral options.

14. ***Weak personal boundaries.*** One definition of a personal boundary is the psychic space between oneself and others. Codependents may not be aware of where they end and other people begin. Thus, it is easy for others to invade their "selves" mentally, emotionally, spiritually, and physically. In addition to not being able to set functional boundaries for themselves, some codependents often are not able to recognize, or do not respect, the boundaries of others. Attempts to control the emotions, thoughts, and behaviors of others are examples of disregard for the boundaries of others.
15. ***Compulsive behavior.*** Typical compulsive behaviors include excessive care taking, attempts to control others, excessive working, overeating, overdieting, overspending, gambling, promiscuity, taking drugs, and excessive consumption of alcohol.

Any of these symptoms or problems are currently considered to be indicative of a codependency problem. It seems clear that certain, dysfunctional, behavioral patterns are a result of dysfunctional family patterns in one's formative years. In fact, the recent literature suggests that codependence may be a characteristic of up to 90 percent of the people in our society.

THE PRICE OF SECURITY

Many codependent people appear to be self-sufficient, "strong," and in control. In fact, friends and relatives of codependent people often come to them with problems. Friel (1988) terms this pattern "paradoxical dependency," the paradox being that beneath the image of strength often lie insecurity, self-doubt, and confusion.

Charlotte Kasl (1989) talks about codependence being an addiction to security. Our culture and social situations accept and endorse codependent behavior. Women and even men are taught to look out for the other guy, often at their own expense. What happens with codependence essentially is that people become lost and then shut down. They shut down emotionally, losing touch with what they feel, what is going on inside them. They shut down spiritually. They shut down intellectually. It becomes more and more difficult to organize their thoughts. And they shut down physically. New research indicates that a lot of physical ailments—not hypochondriacal—such as ulcers, gastritis, headaches, and actual diseases come from not sharing emotionally.

The first National Conference on Co-dependency, held in Scottsdale, Arizona, in September, 1989, defined codependence as:

> . . . a pattern of painful dependence on compulsive behaviors and on approval from others in an attempt to find safety, self-worth, and identity. Recovery is possible.

Thus, codependent behavior is learned behavior that, for awhile, may have been functional but has become dysfunctional. The good news is that anything that is learned can be unlearned.

PROFESSIONAL RECOGNITION OF THE PROBLEM

Because of the history of defining codependents as people who live with alcoholics and drug abusers, most of the treatment in the past was related to Al-Anon programs and was an offshoot of the Alcoholics Anonymous twelve-step recovery program. In fact, much awareness of codependence has come from recovered alcoholics and drug abusers who became counselors in their fields and then realized that staying clean did not address the underlying problem of codependence.

In the last few years, "codependence" has become a business. In addition to the hundreds of books published by psychological and counseling presses, hundreds more are now available or planned by major commercial publishers. John Bradshaw's television program "Bradshaw on: The Family" was seen on fifty PBS stations. There are more than 1,500 Co-Dependents Anonymous (CODA) groups. The first National Conference on Co-Dependency was sold out at 1,800 registrants, mostly professionals in the field; more conferences certainly will follow. There are several associations for adult children of alcoholics. The American Association for Marriage and Family Therapy has recognized codependence, as has the U.S. Government. The National Institute on Alcohol Abuse and Alcoholism has partially funded a treatise on codependence. Dr. Joseph Cruse, the founding medical director of the Betty Ford Center, is organizer of the first National Institute for Physicians Specializing in Co-Dependency.

The problem now is that codependence has become so "popular" that it becomes a catch-all for all manner of symptoms and treatments. This is attributable, in part, to the large number of nonprofessionals who have jumped on the bandwagon and to the lag between those who are seeking help and those who are qualified to provide it. Professionals studying codependence now include family counselors, clinical and research psychologists, psychiatrists, and medical doctors, and they do not all agree on the causes or scope of the problem.

TREATMENT

Because codependence has become recognized so widely, many treatments currently are being used, ranging from self-help (primarily in the form of reading books) to attending support groups to psychotherapy to in-patient treatment centers (there are currently close to twenty-five centers, located primarily in Arizona, California, and South Dakota). Most approaches include long-term treatment and a support system. Also included are avoiding linking with other dependent (nonrecovering) people and, thus, forming destructive codependent relationships. Support groups and psychotherapy are the primary tools used by professional counselors.

In the long run, because of society's encouragement and reinforcement of codependent behaviors, a more global intervention seems necessary, rather than a strictly individual approach. Socialization of children, school curricula, parenting practices, and so on, should be examined and reworked to avoid adding more rewards for codependent behaviors.

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1. Difficulty in identifying their own feelings.
2. Difficulty in acknowledging and expressing their feelings.
3. Difficulty in forming or maintaining close relationships.
4. Being rigid or stuck in their attitudes or behaviors.
5. Perfectionism.
6. Difficulty in adjusting to change.
7. Feeling overly responsible for the behavior or feelings of other people.
8. Attempting to control the behavior of others.
9. Becoming so absorbed in other people's problems that they don't have time to identify or solve their own.
10. A continual need for approval from others in order to feel good about oneself.
11. Difficulty in making decisions.
12. A general feeling of powerlessness over one's life.
13. A sense of shame and low self-esteem.
14. Weak personal boundaries.
15. Compulsive behavior.

Characteristics of Codependence

CONJOINT FAMILY THERAPY

In her book *Conjoint Family Therapy*, Virginia Satir (1964) argues in favor of *family therapy* over *individual therapy.* Individual therapy is the traditional method of therapy in which the troubled or disturbed person meets with a therapist in one-on-one sessions. Satir maintains that the family unit has such an effect on the individual (and vice versa) that effective therapy can be achieved only by having the therapist meet with all the family members in addition to the disturbed person. (To avoid a derogatory connotation, Satir refers to the disturbed person as the *identified patient* or *I.P.*)

Satir states that the anguish and suffering of one family member is felt by and has an effect on the entire family unit. By family unit, Satir means the traditional nuclear family of parents and children. "Unit" is an appropriate description of a family, which expends much energy in order to remain homeostatic. Families want stable and familiar patterns of relationship among their members. If one person is dysfunctional, energy will be expended by the other family members in order to maintain the status quo.

DISTURBED CHILDREN COME FROM DISTURBED FAMILIES

Satir focused on family therapy in the treatment of children who have become dysfunctional and disturbed in the face of a less-than-ideal family situation. She asserts that a child becomes disturbed when his or her parents' marriage has problems.

Satir says that men and women often marry because they think that society expects them to or because they feel inferior and/or insecure and believe that the other person will support them and vindicate their self-worth. What they do not realize before the wedding is that *both* parties often feel this way. They become aware of it as time goes by and, searching for another means of feeling complete and worthwhile, they decide to have a child. Many couples mistakenly believe that a child will bring them closer together. Instead, they begin to compete (in overt and covert ways) for the child's attention and affection. What was once a shaky marriage is now a type of unstable love triangle. The child is aware that his or her parents exhibit confusing inconsistencies. The child becomes anxious when placed in the middle of a parental tug-of-war and, in an attempt to keep the family together, begins to develop dysfunctional behavioral patterns that serve to distract the parents and focus their attention solely on the child.

Therapists Explore Family Relationships

According to Satir, a thorough examination of the parents' marriage is essential before treatment begins with a disturbed child. Satir says, "If it is correct to assume that a dysfunctional marital relationship is the main contributor to symptoms in a child, the relationship between the mates will be the therapist's first concern" (p. 6). The therapist

will probe the following issues: what kinds of people the parents are, their family backgrounds, why they chose to marry, and how they communicate disagreements and disappointments. How parents communicate their disappointment with each other provides the therapist with information about why the child needs to exhibit problem behavior in order to hold the family together.

People who enter a marriage with low self-esteem do not have a secure base from which to give of themselves; once married, two such people are not able to give to each other. Because they have not learned to communicate their feelings, needs, and desires to their spouses, their lives are riddled with misunderstandings, frustrations, and continuing feelings of low self-worth, insecurity, and/or incompleteness. When they do try to communicate, such people often do so in a covert or oblique manner rather than in a direct, assertive manner. For example, instead of saying, "I'm hungry; let's eat now," a person may say something like, "You're hungry, aren't you?" or "There's a new restaurant down the street."

Couples who decide to have children in their search for self-esteem and fulfillment often do not realize that children are not giving: from the very beginning, children have needs that they demand be met. This can increase the parents' feelings of anxiety and hopelessness. The parents then may begin to use the child as a buffer between themselves. Each tries to get the child on his or her "side." Children become confused when they receive conflicting messages from their parents. Dysfunctional behavior stems from this confusion and insecurity.

The originating factor of most children's problems is a conflicting series of mixed messages communicated to them by their parents. If, for example, a father tells his son that it is okay for men to be sensitive and then laughs at him for crying at a sad movie, the child receives conflicting signals. If it persists, the child out of confusion and desperation will begin to adopt behavior that our society defines as abnormal as a covert form of protest.

FAMILIES TRY TO PRESERVE HOMEOSTASIS

Families usually enter their children into therapy at the prompting of an outsider. Teachers often notice that something is wrong and notify the parents. Before being notified, parents often appear to be unaware of or unconcerned by their children's disturbed behavior. Satir believes that this is because the behavior serves a purpose in the family unit, somehow contributing to the unit's homeostasis.

A therapist tries to help disturbed children learn to abandon their dysfunctional behaviors and to become "normal" members of their families and society. This may not, however, be what unstable families really want and need. Satir mentions studies of families whose schizophrenic children were receiving individualized therapy rather than family therapy. In these cases the family actually:

- Interfered with the treatment of the I.P., as though it were necessary that the I.P. remain disturbed.

- Produced a regression or a flare-up of symptoms in the I.P. after a home visit.
- Started to become dysfunctional or disturbed themselves as the I.P. got better—emotional problems somehow being essential to these families' homeostasis.

Thus, families in which there is more than one child may have more than one problem child. Satir states that various factors may help determine which child becomes the I.P.: birth order, special talents, appearance, age, and being the one who is present when parental conflict occurs.

In summary, family therapists believe that the family situation *must* be examined before and during the time that the I.P. is being treated. Because the dysfunctional family situation actually contributes to the generation of the child's abnormal behavior, the family therapist must seek out the reasons that the child became dysfunctional before the child can get better and stay that way.

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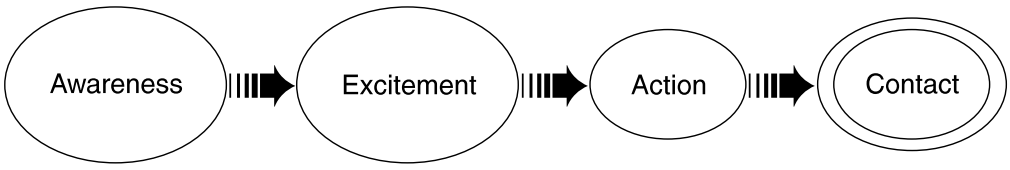
GESTALT THERAPY

Fritz Perls (1951, 1969a, 1969b), the founder of Gestalt therapy, was influenced by Sigmund Freud, Otto Rank, Wilhelm Reich, Alfred Adler, Carl Jung, and others. As a result, Gestalt therapy is an extension of psychoanalytic theory. However, in contrast to the analytic and psychoanalytic methods, Gestalt therapy is noninterpretive, ahistoric, and phenomenological. It focuses on present reality and interrelates mind and body ("Gestalt" being the German word for "whole"). It also has been influenced by psychodrama, general semantics, client-centered counseling, and group dynamics (Fagan & Shepherd, 1971). Characteristically, the Gestalt-oriented process includes change through activity, centrality of present experience, importance of fantasy and creative experimentation, and significance of language. The primary tool of Gestalt therapy is *awareness.*

CONTACT

The contact cycle is the key concept of Gestalt psychology. Gestalt places a great deal of emphasis on increasing both physiological and psychological awareness. Once awareness is achieved, excitement develops: that is, energy emerges from within the person. Excitement is followed by action, which produces contact.



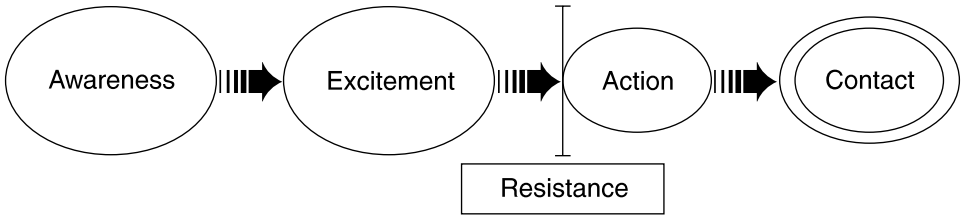
Contact Cycle

For example, as I pass a bakery, my *awareness* is the smell of fresh baked goods. *Excitement* is created by fantasies of sweet rolls and doughnuts. *Action* is going into the bakery to purchase something. Finally, I make *contact* with the baked goods.

Contact can be made with people, animals, or inanimate objects (food, nature, music, etc.). Although contact is desirable, too much would diminish awareness. Therefore, we all have cycles of contact and withdrawal in our daily lives. Eating and interacting with others are examples of rhythms of contact and withdrawal.

RESISTANCES

In addition to dulled awareness, which impedes the contact cycle, resistances also prevent contact. They are phenomena that occur between excitement and action in the contact cycle. For example, as I start to enter the bakery, I may tell myself, "Stop, you weigh too much; you're on a diet."



Although some resistances are counterproductive, others may be beneficial in stopping us from contacting things we do not desire to contact. There are six key resistances.

Introjection

These resistances are caused by our acceptance of the values and norms imposed on us by our families, churches, political systems, and cultures. We may stop short of action because of an introjected value or belief (e.g., "thin is beautiful, baked goods will make me fat").

Retroflection

Retroflection involves *owning*—accepting responsibility for—the negative happenings in our lives. To some extent, we should accept responsibility for our actions. However, when we do it excessively, we feel responsible for the problems of others and for things over which we have no control.

Attribution

Attribution is the opposite of retroflection. Instead of feeling responsible, a person attributes the cause of everything to someone or something else. In effect, the person gives up all power, control, and responsibility for successes as well as failures. An example is the phrase, "You made me angry." This implies that someone else had done something to me. Within the Gestalt context, however, it is impossible for someone else to *make* me angry. I choose whether or not to be angry. I alone am responsible for the meaning I attach to the behavior of others, and my anger flows from that meaning.

Confluence

Confluence occurs when two people parallel each other without making contact. It often happens when one person agrees with everything the other says. For example:

Sue: “I’d like to go out to dinner tonight.”

Howard: “I really enjoy eating out.”

Sue: “I haven’t had Chinese food in a long time.”

Howard: “Great, I love Chinese food.”

Sue: “On second thought, there’s a new German restaurant in town. That sounds better to me.”

Howard: “That’s a good idea, too.”

Sue: “Or we could stay in and order pizza.”

Howard: “That’s fine, too.”

Such a discussion produces no true interaction or contact.

Projection

A person using projection says that what is true for himself or herself is true for the other person. For example, I feel tired and I say to someone else, “You look tired.” In the same way, I can assume that others are bored, or happy, or frustrated. It has been suggested that all empathy is based on projection.

Deflection

Deflection is similar to confluence in that no true contact is made between those conversing. The best example of this is “cocktail party conversation,” in which two individuals are actually conducting two separate conversations. For example:

Ed: “We used to have a handyman named Salvador. He was a really neat guy.”

Lois: “I’d like to take a trip to San Salvador one of these days. There are lots of interesting places in Central America.”

Ed: “I went to Europe last summer. The food there was great.”

Lois: “Speaking of food, I really like to cook. I’ve taken several cooking courses.”

POLARITIES

Another major concept in Gestalt therapy is polarity—the idea that there are opposite, counterbalancing poles of action. These opposites attract each other. An experiential knowledge of each pole increases the available range of behavior. The aim is to achieve a rhythmic movement from one pole to another, as in the swing of a pendulum.

For example, people who are very involved in intellectual or cognitive happenings may know little about their emotional or bodily responses. The polarity exists between the intellectual and the physical. By attempting to understand both, a person can better integrate them.

FIGURE/GROUND

In Gestalt theory, something is *figure* when it is clearly and sharply focused for the individual. For example, the longing for a drink of water becomes figure when one is thirsty. When an issue is dealt with and assuaged, it moves into the background or *ground.* After the thirsty person drinks a glass of water, the thirst becomes ground, and a new figure emerges. Figures come into awareness, are clarified and dealt with in the here-and-now, and move into the background. Some issues can be transferred from figure to ground simply by acknowledging them. Others (e.g., feelings or physical needs) must be dealt with more specifically.

A rise in group energy typically occurs when a figure emerges into awareness. Energy is mobilized around that figure as the system moves into action, reaches a crescendo when contact is made and affirmed, gradually dissipates as integration occurs, and rises again when another figure emerges.

EXPERIMENT

The concept of experiment is uniquely Gestalt. Unlike structured experiences, the best experiments are those that are totally free of expectations about outcomes. The experiment is created by using the contact cycle as a framework. A person or group is asked to do something and to see where that action or involvement will lead.

In group therapy or training, it is important that experiments be introduced at the right times. Also, too many can disrupt the flow of the group and create an artificial rhythm. The type and frequency of experiments used should be considered carefully.

The following are brief descriptions of classic Gestalt experiments.

Dialog

In this experiment, a person converses with himself or herself in a dialog that represents different points of view. For example, the person may speak from a cognitive perspective, then talk from the emotional point of view. In some cases, the person will move from one chair to a second while speaking, in order to distinguish the two opposing aspects. However, it is less distracting to (a) have the person use the right hand to indicate one point of view and the left hand when speaking from the other or (b) to have the person use different voices when speaking about the two aspects.

Reversal and Exaggeration

This technique enables people to explore polarities or understand different perspectives by having them reverse their own viewpoints and speak only from the opposite points of view. Similarly, they can be asked to exaggerate their own positions and deny that any others exist.

Rehearsal

This allows a person to deal with fears about the outcomes of doing something. Having identified "the worst thing that could happen," the person can rehearse what he or she is afraid to say or do, either silently or in front of the group. This will often help the person to discover that the worst thing is not so bad after all or to alleviate the fear enough to allow the person to perform the activity. On another tack, the person could be asked to identify the best thing that could happen.

"If I Were King"

By imagining what they would do with unlimited power, people can become aware of both the genuine restraints on them and the restraints that they impose on themselves in their personal and work relationships.

Making the Rounds

A powerful intervention is for a person to go around the group, making brief statements to, or otherwise interacting with, each member of the group. For example, a person who is demeaning himself may be asked to stand in front of each member and complete the statement "You should appreciate me because . . . ."

Mimicry

This nonverbal intervention can focus on what is happening in a way that is not disruptive. A group member may be displaying some nonverbal behavior such as clenching a fist. By also clenching a fist, the facilitator or group leader can draw the participant's attention to the gesture in a subtle way.

Sentence Completion

One of the richer ways of checking out a hunch about a group member is for a facilitator or other group member to ask the individual to complete a sentence. For example, if a member seems to be masking anger, she can be asked to complete the sentence "People who get angry are . . . ." As she completes the sentence several times, she can become aware of some of the forces restraining her from dealing with her anger.

Try-On Sentence

In a variation of the previous technique, the leader or facilitator might say, "What I'd like you to do is try on this sentence—say it and see how it fits." As the person repeats the sentence two or three times, he or she can determine its accuracy—whether it fits, fits only partially, or does not fit at all.

Unfinished Business

This technique is helpful for tying together loose ends or unresolved issues from a session or from previous sessions. The leader can say, "Frequently when I leave groups or other people, I find myself saying things to myself that I wish I'd said to them or to the group. What I'd like you to do is imagine that you're walking away from this group. Is there anything you would regret not having said?" With that cue, things are frequently brought up and moved toward resolution.

It should be noted that not all issues need to be or can be resolved at a particular time; some need to "simmer." Group members should not be forced to work every issue through to a conclusion if it does not seem appropriate to them.

Resentment/Appreciation

If a person feels some hostility or negative emotion about another person, he or she can be asked to complete the sentence, "What I resent about you is . . . ." Then that person is asked to reframe the statement by substituting the word "appreciate" for the word "resent." With this method frequently comes the insight that resentments and appreciations often are closely linked.

Failure-Free Experiments

Two basic approaches can make experiments almost foolproof. The first is to try the experiment, give it full energy, and, if it does not go anywhere, feel free to give it up. If a particular set of ingredients does not make anything happen, it is important to go on with something else. The timing of an experiment cannot be "wrong." Issues that are not resolved in one way are dealt with in other ways.

Second, the facilitator must respect participants' resistances to an experiment. A reluctance to be involved or to deal with an issue is probably the most important issue to be confronted (since it is figural). The facilitator should take care to focus on the resistance itself and not question *why* it is there.

AWARENESS

Awareness, which is the initial stage of the contact cycle, can be divided into two types: *physiological* awareness and *psychological* awareness. Physiological awareness of what is happening within the body can provide clues to psychological issues.

Physiological Awareness

Physiological awareness can be heightened with any number of variations of an experiment called *body awareness.* During the process, the facilitator, using a modulated voice, guides a participant through three successively deeper levels of awareness: (a) environment ("What do you hear, see, smell, taste, and touch?, What are you aware of in the room?"); (b) how the participant's body contacts with the floor; and (c) what is

happening *inside* the participant's body. The participant then is softly guided back into the here-and-now. In guiding the participant, the facilitator should make short, precise, statements ("Say more about what is happening in your back") rather than ask questions ("Can you say more about . . . ?"). Questions require the participant to respond cognitively ("Yes, I can") before focusing on the area in question, and this can distract from the individual's self-awareness.

Psychological Awareness

Psychological awareness can be heightened through the use of two techniques: guided imagery (or fantasy) and dreams.

- ***Guided Imagery:*** This basically consists of asking people to "tune in" to the inner goings-on of their minds. By guiding them toward certain kinds of images (e.g., "You see a house at the end of the path; what does it look like?"), the facilitator can help them to be aware of what their internal images are. Because each individual has control over what he or she imagines, it seems unlikely that individuals would generate images on levels that they are unwilling to confront.
- ***Dreams:*** The Gestalt approach to dreams differs from the Freudian approach, which focuses on interpretation. Gestalt psychologists believe that all components of a dream are within the dreamer. A person who dreams about driving fast down a mountain road may be represented at one point by the automobile, at another point by the road, and so on. All perspectives can be reached through the individual. As a variation, having other group members play the various components of one individual's dream can help that individual to gain perspective. Fleshing in the parts of the dream that are not remembered also can aid in gaining understanding.

THE GESTALT APPROACH TO ORGANIZATION DEVELOPMENT

Gestaltists approach the subject of organization development differently from many other OD professionals. Gestaltists are not concerned with the "system." They do not focus on reporting relationships or organizational climate. Instead, they focus on each individual. Gestaltists believe that changing individuals is the way to achieve systemic or organization-wide change. Gestalt facilitators also serve as models in the hope that their willingness to tell "where they are"—their openness and authenticity—will encourage others to do the same.

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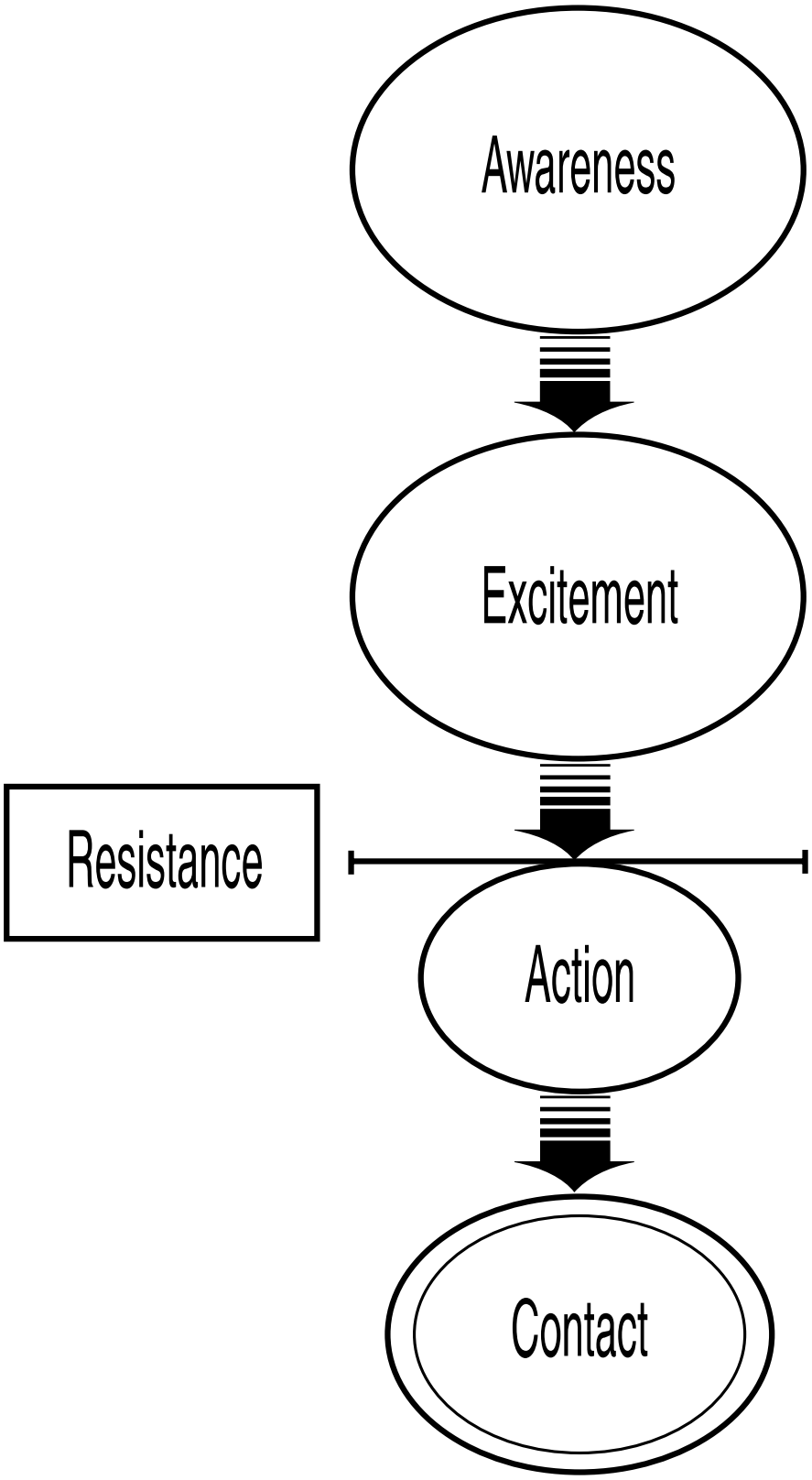


THE PENDULUM SWING IN THE GROWTH PROCESS

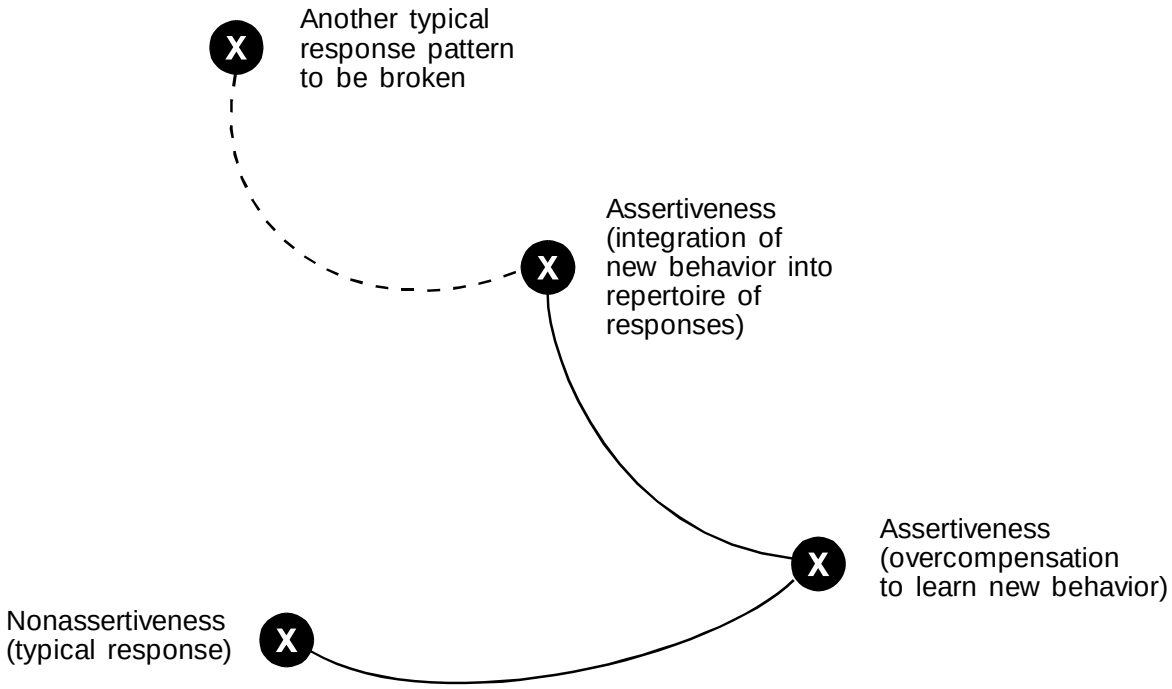
A person involved in the growth process can be thrown off balance by feedback such as "Say, have you changed! You used to be so quiet (cooperative, sweet, etc.). Now you're loud (bitchy, hard, etc.)." Such negative feedback is more easily assimilated if the person has a healthy perspective to help surmount this obstacle to continued growth.

DEFINITION OF THE PENDULUM SWING

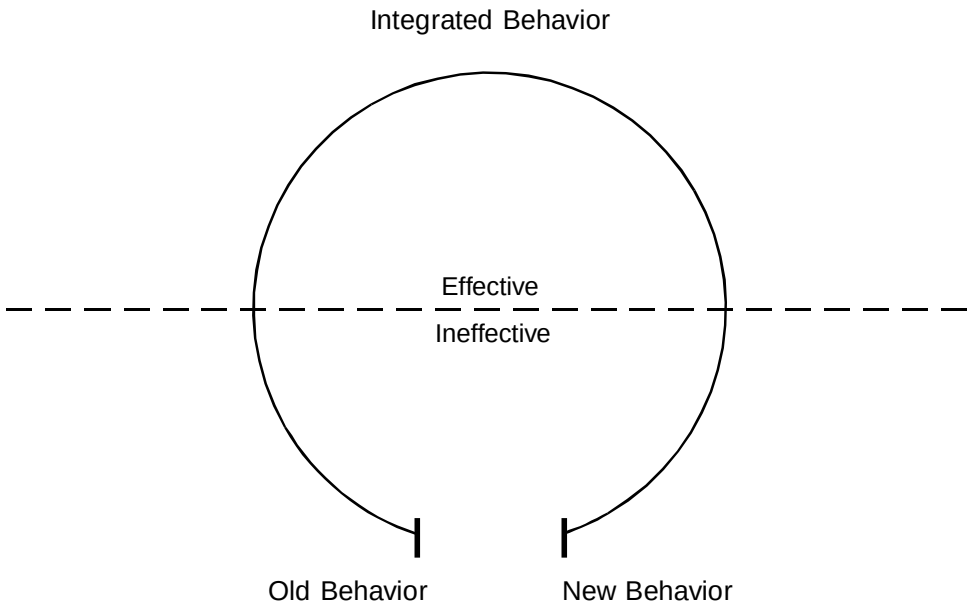
At its most basic level, the pendulum swing is a simple matter of overcompensation or overlearning. In experimenting with and adopting new behaviors—and subsequently creating new feelings about the self—a person engages in behavior that generally is the opposite of that individual's typical behavior. For example, if the person usually is nonassertive and decides to develop assertiveness, the pendulum does not swing immediately from nonassertiveness to assertiveness. It first swings from nonassertiveness to aggressiveness (or an insistence on assertive behavior at all times, without sensitivity to the situational elements and interpersonal needs of a situation). Once the newly learned behavior is practiced sufficiently so that it becomes "natural" or internalized (i.e., is integrated into the person's repertoire of available responses), the pendulum centers at assertive behavior when it is the appropriate response to situational elements and interpersonal needs. However, because a new behavior has been integrated, the pendulum comes to rest at a higher plane; it transcends both nonassertiveness and aggressiveness. The pendulum repeats this ascending pattern whenever a new behavior is tried out, practiced, and finally synthesized (see figure).

The pendulum swing also can be illustrated by a curvilinear model, as follows. In this model, both ends of the continuum are less effective responses and share similar characteristics. The centered and integrated point, instead, shows a more effective, appropriate response to the situation.

After the individual has practiced the new behavior for some time, it usually becomes centered in, or part of, the person. The pattern becomes less rigid and more spontaneous and flexible, as it is based on full awareness. The situation is sensed and interpreted with a minimum of reliance on past assumptions; emotions are acknowledged; desires and intentions of self and others are recognized and accommodated. The movement transcends the static and extreme polarities. The person will choose behavior, depending on what is necessary and appropriate in the here-and-now. The options have been increased.



The Pendulum-Swing Model



The Pendulum Swing As a Curvilinear Model

DIMENSIONS OF EFFECTIVE AND INEFFECTIVE BEHAVIOR

Ineffective (polarized) behavior (both old and new) and effective (centered) behavior can be described in several dimensions.

Pattern

Both the old and the new behaviors share similar characteristics. Although the old behavior is habitual or compulsive (performed without choice) and the new response is consciously planned to occur, both behaviors exhibit rigid patterns of response.

The effective (centered) response is neither habitual nor specifically planned. It arises spontaneously in the situation and is, therefore, flexible and accommodating.

Awareness

With both old behavior and new, awareness is only partial. In the old behavior (of the "interpret-act" type), past experience determines present action without utilizing data about the situation or one's feelings or intentions. The newly developed behavior is the "intend-act" type: what the person wants to do or accomplish primarily directs the action.

The centered behavior, on the other hand, is executed with full awareness. Sense data, interpretation of that data, acknowledgment of feelings or emotions, and recognition of one's own and others' wants are utilized as a basis for action.

Movement

Although the old behavior actually has no movement, being static and unchanging, and the new behavior moves laterally to the opposite end of the continuum, both the old and new behaviors operate from the same baseline. In contrast, the centered behavior transcends the baseline, going beyond polarities and the original continuum.

Level of Development

An ineffective level of overall development is exhibited by both the old and new behaviors. The old behavior was overused, while its opposite was underdeveloped; then the new behavior is overpracticed to the point of excluding the old behavior.

In the centered behavior, however, both ends of the continuum have been integrated and synthesized; both behaviors are available for use in the person's repertoire of responses.

Focus

Both the old and new behaviors exhibit a partial, or selective, focus. The old behavior focuses on the preservation of the person's self-image within the framework of past experience, while the new behavior focuses on the behavioral goal to be attained. Neither takes into account the unique elements of the situation.

The centered behavior exhibits a full focus. There is awareness and acknowledgment of the self and the goal and also of others and the contextual elements of the situation.

Response

In this dimension, both the old and new behaviors are characteristic of a coping response. The behavior performed in the past is utilized reflexively in the present because it renders consequences more predictable. The new behavior is a goal to be achieved, and problem-solving activity is used as a means to that goal.

The centered behavior is an expressive response. It arises naturally, without conscious planning or direction. At the centered point, it is an integral part of the person-in-the-situation.

Feelings

Negative feelings of dissonance, disharmony, or incongruence are involved in both the old and new behaviors. The old behavior usually is accompanied by vague feelings of frustration with the interaction pattern and its results. When the reason for these feelings becomes apparent, the feelings surface and the time for change has arrived. The new behavior usually is accompanied by feelings of anxiety, discomfort, and concern over a less predictable outcome.

The centered behavior is accompanied by positive feelings of harmony or congruence: the person is in harmony with self and situation.

IMPLICATIONS FOR TRAINING AND DEVELOPMENT

The important point to stress with this model is that the pendulum swing appears not only to occur in growth but to be necessary to it. Because a new behavior must be desired, chosen, learned, practiced, and developed before it can be integrated, this swing needs to be supported and encouraged. It should be recognized as a natural, necessary stage in the growth spiral. Far too many people become discouraged because they feel anxious when rigidly practicing a new behavior. Negative feedback from others about their new behavior only hinders the growth process; the person may see change as futile. Instead, the growing person needs to be assured that this phase will pass.

The pendulum swing fits into other therapeutic models, especially psychosynthesis and Gestalt, which focus specifically on owning and exercising latent potentialities or personalities. Methods of treatment used by these two psychotherapies can be utilized to accelerate centered behavior by encouraging the pendulum swing from one extreme to the other and by promoting this necessary step in growth with a minimum of conflict.

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PERSONAL JOURNAL

A personal journal can be a valuable way to keep track of the sequence of events and the corresponding emotional development that takes place in a personal growth or change effort. It is a useful tool in developing self-awareness, which is one of the first steps in the change process.

In a human resource development workshop, for example, each participant may receive a notebook and be instructed to write objective descriptions of the group process on the left-hand pages, accompanied by subjective reactions to the activities on the corresponding right-hand pages. The following is an example of such a journal entry.

What Happened	How I Felt
Sue began by using a getting-acquainted activity in which we were to list ten facts about ourselves under the title "Who am I?" We were to pin on the list and then walk around reading other people's lists without talking.	I felt a little panicked at first because nothing came to mind but "vice president in charge of sales." Then I thought of several silly things I might write, but I wasn't sure I wanted all these people to see them.

At the conclusion of the workshop or session, participants may be asked to review their journals to get a broad sense of what was accomplished, how they responded and changed, and what they learned.

Variations of the personal-journal technique can be used in team building or in value-clarification efforts. In a team-building activity, the facilitator can ask group members to list the talents that help them to work effectively and then to list their limitations. For example:

Talents	Limitations
I know my job. I like my work. I enjoy people. I am good at organizing.	I'm late to meetings. I can't be rushed. I get angry when disturbed at work.

The group can be asked to help each individual to determine a positive value for each limitation. In the above example, the group could help this person to see that her commitment to and involvement in her work causes her to lose track of time and thus be late for meetings. In this instance, involvement in work is the positive value underlying the limitation of lateness. By putting these activities in writing, participants will have something to refer to in times of frustration or self-doubt.

The personal journal also can be used for value-clarification purposes. In a career-development workshop, for example, participants can be asked to rank-order their "must haves" in a job (flexible hours, outdoor work, travel, interaction with others, etc.) to help them decide what sort of fields they should pursue. Again, writing down such activities provides a reference for future use.

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RATIONAL-EMOTIVE THERAPY

The term "rational-emotive therapy" (RET) was developed by the psychotherapist Albert Ellis (1973) in the 1950s. It has a cognitive-behavioral basis. The theoretical assumptions on which rational-emotive therapy is based state that people are not inherently good or evil and that our emotional problems are caused by our irrational belief systems ("faulty thinking") and exaggerated reactions (anxiety, etc.) to events. Ellis states that human beings are prone to self-doubt and negative self-talk. For example, if a person is turned down for an employment position, he or she is likely to take the rejection personally and interpret it to mean that he or she is a worthless, unachieving person. The object of rational-emotive therapy in this case would be to help this person realize that, although not getting the job was unfortunate and inconvenient, it was not a truly terrible experience, it was *not* a proclamation of worthlessness, and it did not necessarily predict a bleak future.

Ellis criticizes the approach of many psychotherapists, whose main objective is to make their patients feel better about themselves without necessarily helping them to *get better*. Many persons who seek therapy are helped to see that they are worthwhile human beings and that they are intrinsically good, which serves to make them feel better about themselves without actually curing their problems. Ellis and the practitioners of RET, on the other hand, strive to help their clients to learn that they do not need to evaluate or value them*selves* at all (because existence does not have any intrinsic value or worth). Rather, if they choose to evaluate anything at all, they are encouraged to evaluate their actions in reference to their goals and/or intentions. Likewise, clients in rational-emotive therapy are encouraged to realize that other people are not by virtue of their existence good, bad, annoying, helpful, or whatever. On the other hand, we may judge and label others' *actions* by how they affect us. Accordingly, it is not rational (i.e., it is "careless thinking") to label a person "stupid" because he performed one action that we thought was stupid. The action is separate from the person, who simply exists.

The only value that can be placed on actions or happenings is how they are perceived by each individual. For example, various physical sensations are not "good" or "bad"; however, most people would agree that touching soft fabric is more pleasant than touching a knife blade. Therefore, the former is deemed "better" whereas the latter is perceived as unpleasant because it produces painful sensations.

SOME DIFFERENCES BETWEEN RET AND CLASSIC PSYCHOANALYSIS

Unlike classic psychoanalysis, RET does not delve into the client's childhood to find reasons for his or her current problems. Ellis claims that psychoanalysis keeps clients

dependent on their analysts because they are forced neither to assume responsibility for their lives nor to challenge their irrational beliefs about their situations. For example, if a client were to complain that she was nonassertive and pleased others without pleasing herself, a psychoanalyst might trace the client's behavior back to the time when she tried too hard to please an irrational, violent, alcoholic parent. The psychoanalyst would hope that, by helping the client to identify the "cause" of her behavior, she would be able to alleviate the behavioral pattern and become more assertive. In contrast, a rational-emotive therapist might use the technique of direct confrontation: "This happened a long time ago. Why are you still letting your parent control you?" The object of the rational-emotive approach in this instance would be to help the client to realize that her nonassertive behavior, which is not pleasing to her, is *irrational.* It would be the expectation of the therapist that the client would accept that the behavior, although unnecessary and unpleasant, is not inherently good or bad. Because it is perceived as unpleasant and/or unwanted by the client, the rational course of action would be to change the behavioral pattern and the underlying belief system that supports it.

IRRATIONAL BELIEFS

Ellis found that people's problems and unhappiness tend to stem from one (or several) irrational beliefs. Seven of the most commonly held irrational beliefs are:

1. One must win love or at least approval from all others who play a significant role in one's life.
2. One continually must be a competent achiever in order to be valuable and worthwhile.
3. Some people are inherently bad or evil and should be punished accordingly.
4. Life is terrible when it is not just as one would like it to be.
5. Other people or circumstances are the cause of one's unhappiness, and one has no control over one's unhappiness.
6. Life is easier if one avoids one's responsibilities and problems rather than facing them.
7. One's past determines one's future. Events that happened in the past will continue to have an effect throughout one's life.

To counteract the effects of these and other irrational beliefs, rational-emotive therapy aims to produce three insights in clients.

- The insight that the stimuli that produced the irrational and unwanted behavior still exist; that they did not exist only in the past.
- The insight that the client actually contributes to the perpetuation of the irrational and problematic behavior.

- The insight that only by continually questioning and challenging one's own beliefs and behaviors can one overcome existing irrational thoughts and behaviors and prevent them in the future.

RATIONAL-EMOTIVE THERAPY AS A-B-C PROCESS

The RET approach can be broken down into distinct parts, which can be expressed using letters of the alphabet. The core of RET can be expressed using the letters A, B, and C, with the letters D and E representing additional steps in the therapy.

A stands for activity, action, or agent. This is the occurrence about which the person becomes upset or unhappy.

B is for belief. Beliefs can be classified in two ways: *rational beliefs* (rBs) or *irrational beliefs* (iBs). Ellis states that when a person experiences an action or agent that creates a disturbance, he or she has two kinds of beliefs about that action or agent. For example, if a man asks a woman out for a date and she turns him down, he may have a rational thought or belief such as, "It's unfortunate that she said no. It's no fun to put myself on the line and be turned down." The beliefs that upset and disturb, however, are the irrational beliefs such as "She's a bitch for turning me down"; "I'm so stupid for asking her out anyway"; "I'll never be able to get anyone to go out with me"; and "By saying no to my invitation, she is rejecting me." The type of self-talk that we engage in, and the type of language that we use in doing it, help to maintain the belief systems that we have set up.

Ellis maintains that it would be abnormal if some negative feelings or sensations were not aroused. Reactions become irrational only when they generalize, when they reinforce overall feelings of self-doubt or inadequacy, or when they make sweeping statements about another person's character. Words such as "should," "must," "always," and "never" represent irrational ("careless") thinking, whereas reality deals with actual probabilities. Irrational beliefs are at best nonconstructive and at worst destructive to oneself and others. They are highly exaggerated; in the previous example, the man tells himself that because one woman turned down his invitation, all women will reject him. There is *no rational basis* for this exaggerated, pessimistic conclusion.

According to Ellis, people make *themselves* upset, angry, etc., when others do something that they do not like. Nobody has the power to make another person angry (or sad, or guilty . . .)! We upset ourselves by responding in an irrational manner to someone else's actions. Actions are not of themselves good, bad, anger provoking, or stupid. We attach all our predetermined beliefs, both irrational and rational, onto those actions and thereby allow ourselves to feel the way we do.

In addition, irrational beliefs contain a sense of indignation at the ways things have turned out—as if things *should* be happening another way. In the example, the man is upset not only because he is experiencing self-doubt but also because he believes that he

should be successful with women, that they should accept his invitations. Rational-emotive therapy would seek to help this man learn that things are the way they are, that there are no "shoulds" or "musts," and that if he were to accept this, he would no longer be burdened with feelings of inadequacy and worthlessness. In short, RET espouses a more realistic approach to life. It is *rational to desire* that one's invitations be accepted; it is *not rational to demand* it.

C is for consequences. Like beliefs, there are both rational *consequences* (conclusions) (rCs) and irrational consequences (iCs). In our example of the man who was turned down for a date, it would be expected that he would conclude that it was unfortunate and unpleasant to have his invitation rejected; perhaps he would even analyze why it was rejected and plan to alter his approach so that it would not happen again. An *irrational* consequence, on the other hand, would be if the man became so disabled by his irrational beliefs that he began to suffer mentally and/or physically from headaches, uncontrollable anger, or depression.

In summary, the rational-emotive approach is that our emotional consequences (C) do not stem primarily from the activating events (A) of our lives but from our belief systems (B).

D is for disputing. However, many people do not seek help until they begin to suffer from mental or physical symptoms. The rational-emotive therapist intervenes in this destructive cycle by challenging the client's irrational beliefs and conclusions and helping him or her to begin the "D" phase, which is *disputing* the irrational beliefs. If the "rejected" man were to seek therapy, he could learn to challenge his negative self-talk: "Why am I a failure if one woman rejects my advances?"; "If one woman turns me down, why does that automatically guarantee that I will never get another date?" While the client disputes his or her irrational beliefs, he or she learns why and how they are irrational and self-destructive.

E is for effect. If the therapist is successful, the client will then begin to experience the *effect* (E) of the rational-emotive process on his or her behavior. Nonproductive and destructive feelings such as anxiety, self-doubt, and various accompanying physical symptoms will wane. Situations that previously provoked anxiety will be approached with less and less dread, and clients will gain a calmer and more objective view of both themselves and others.

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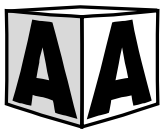
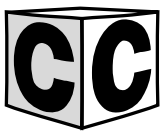


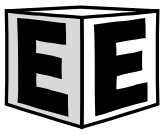
= Activity
= Action
= Agent

= Beliefs
rational (rBs)
or irrational (iBs)



= Consequences
= Conclusions
rational (rCs)
or irrational (iCs)

= Disputing



= Effect

STEPS IN CHANGING ONE'S OWN BEHAVIOR

In *You and Me: The Skills of Communicating and Relating to Others* (1977), Gerard Egan outlines three basic courses of action that are taken to produce behavioral change: *exploring, getting new perspectives,* and *acting.*

1. ***Exploring.*** One must become familiar with one's behavioral patterns before one can attempt to change them. Egan suggests that we explore what we like and dislike about how we act. Perhaps we like the ways in which we perform in crisis situations but dislike the ways in which we react to little annoyances. We should analyze our own behavior in as much detail as possible. Without specific, concrete behavioral examples in mind, it is nearly impossible for us to effect change.
2. ***Getting New Perspectives.*** It is very difficult to look at oneself objectively. We all have behaviors and mannerisms of which we are practically unaware. In addition, there may be patterns to our responses (we *always* become tense in certain situations, for example) that we do not recognize but which those close to us can see plainly. Therefore, it can be very helpful to ask a spouse, partner, or friend to provide feedback on our behavior and how it is perceived by others.
3. ***Acting.*** Self-analysis is of no use unless an action plan is developed and steps are taken to effect change. Once unwanted or undesirable behaviors have been identified, the next step is to identify desired behaviors. In Egan's model, identifying desired behaviors, creating an action plan, and initiating action are subparts of one, continual step. The question is how to replace the undesired behaviors with the desired ones. The answer is to think of a solution (an action plan) and then to *make a conscious effort* to implement that action plan whenever the situation arises.

These three steps are suitable for an individual who wants to effect change on his or her own. The steps become more specific and detailed within the scope of a training program. In a behavioral-change program, the steps would take the following form:

1. ***Learning core interpersonal skills.*** In order to change one's behavior, one first must be proficient in using the basic interpersonal skills of self-presentation, responding, and challenging. Egan refers to these skills as the "building blocks of further interpersonal change"(p. 317).
2. ***Getting feedback on one's skills.*** In a group setting, other members can give feedback on how well a person is using the core interpersonal skills, thus helping that person to learn faster by immediately bringing mistakes or progress to his or her attention.

3. ***Learning group-specific skills.*** Another advantage to learning in a group is that one can practice using interpersonal skills with different people. This provides situational flexibility and adaptability, which serves to enhance people's confidence in using the skills.
4. ***Practicing interpersonal assertiveness.*** The process of learning interpersonal skills (having to interact with others) encourages assertiveness. This is because a person who feels prepared to deal with others will be less likely to withdraw, be defensive or hostile, or back down. Interpersonal-skills training helps to teach assertiveness rather than passiveness or aggressiveness.
5. ***Discovering patterns.*** The self-analysis involved in a behavioral-change program helps people to become more aware of their unique patterns of behavior with others. Becoming aware of these patterns is essential to changing unwanted ones.
6. ***Getting feedback on patterns.*** Feedback from others can help people to recognize the differences between the ways in which they see themselves and the ways in which others see them.
7. ***Recognizing payoffs.*** If a person is able to recognize the benefits that will result from changing his or her behavior, these potential payoffs can act as motivating factors that will provide encouragement in times of frustration or extensive effort.
8. ***Seeing different possibilities.*** Learning interpersonal skills and examining responses to one's behavior can help to broaden narrow horizons of behavior. One may realize that one's usual response to a situation is not the *only* option. One may become more open minded and considerate of other patterns of behavior.
9. ***Experimenting with new behavior.*** This factor is related to seeing new possibilities. Open mindedness allows people to "try on" new ways of behaving.
10. ***Evaluating oneself and receiving feedback.*** As people "try on" new behavioral patterns, they automatically perform self-evaluations of the new behaviors and decide whether or not the new ways are better than the old. Likewise, other members of the group can give objective feedback on the new behaviors.
11. ***Transferring what one has learned.*** The final step is transferring the learning, that is, using the new behavior in one's everyday life outside the training group. This is the ultimate goal of behavioral-change training: to effect permanent change in the participants' lives.

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TRANSCENDENCE THEORY

One of the most significant ways in which individuals differ is in their means of managing the dissonance that inevitably occurs in their lives, i.e., an individual's emotional system functions smoothly until such factors as conflict, thwarted expectations, threats to self esteem, and being confronted with hostility create emotional disharmony. Transcendence theory explores responses to dissonance and suggests a model for conceptualizing growthful, functional accommodations to inevitable dissonance.

Conflict-engendered dissonance, probably the most prevalent type, is the least easily managed. The Judeo Christian ethic fosters a pattern of passive-aggressive responses by promoting "turning-the-other-cheek," avoidance of conflict, and denial of the emotional reality of the dissonance. In fact, Western culture engenders guilt in individuals who are unable to manage conflict in the "Christian" manner. It places a potent moral value on pseudo-acceptance rather than open manifestation of hostility. This behavior, which appears on the surface to be accepting, is, in fact, a system-exhausting suppression of hostility. For the purposes of the transcendence model, this passive-aggressive response to dissonance is labeled Level I.

It is at this level of accommodation that most individuals enter a human resource development setting. Frequently, a goal of HRD is to free participants from the constrictions of their Level I responses in order that they may learn to express hostility overtly. For most individuals, this is a difficult step and a true achievement if they are able to respond openly to conflict. It means overcoming an ingrained behavioral pattern and frequently produces an exhilarating sense of freedom, a result of the release from the discomfort of suppressed hostility.

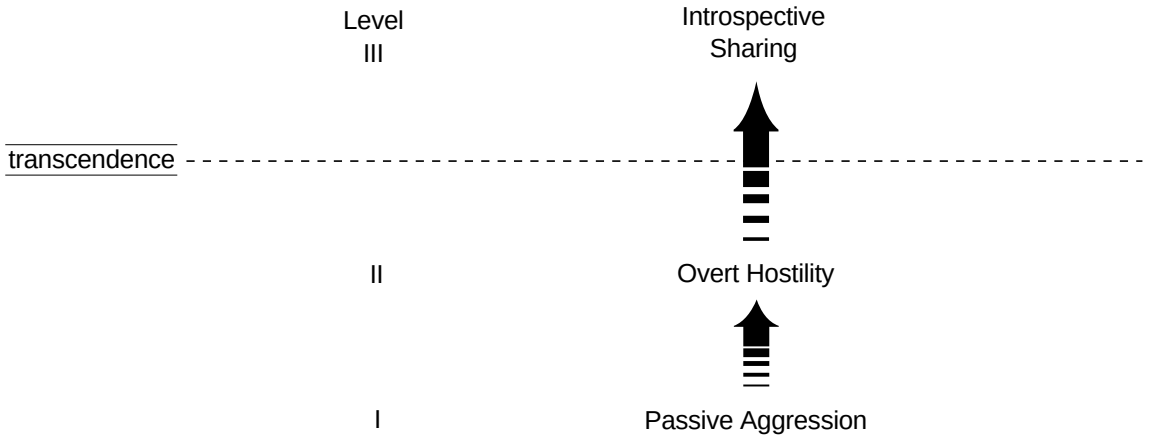
Moving from Level I to Level II responses is an important part of the growth process. However, the ability to express overt hostility too often is seen as an end rather than as a means to an end. It is a meaningful and necessary step in opening oneself to more self-actualizing behavior. The immediate response to conflict, even though it may only be a cathartic release of emotional toxin, is growthful. There is, however, the potential for an individual to transcend to a more constructive response pattern: Level III, introspective sharing.

To illustrate the three levels of response, we will use a situation that has high potential for conflict-engendered dissonance: a lack of punctuality. If I make an appointment with someone for three o'clock, and he arrives at three-thirty, I have, according to the transcendence model, three response choices. The conventional response (Level I) is for me to attempt not to show my anger. I may even enter into the "excuse" interaction by being supportive, e.g., reassuring the late comer that I understand that "these things happen" or that I have had the same experience myself.

However, the hostility that was building up from 3:01 until 3:29 cannot be dissipated by "forgiving" the lateness. It is, at best, suppressed. If I respond to the situation at Level II, I will be openly angry, vent my feelings, and clear my system of the hostility. However, my Level II response does not take the other person's needs into account and it does not help me to understand why the lack of punctuality has upset me. My system can be emptied of anger, but I have nothing positive with which to replace it. Moreover, I probably have made the other person angry and/or defensive. He must, in turn, choose a response. His choice may be Level I, to suppress his anger, in which case it will be difficult for him to function smoothly with me. He may choose to vent his hostility. What can result is that a potentially important issue for the parties involved will be reduced to "blowing off steam."

Anger is a secondary emotion; it is impotent in that it can supply no data other than the fact of emotional upset. It is imperative that the anger be "turned over" to reveal the primary emotion behind it. In order to find the real issues and deal with them in a productive way, I need to respond on Level III—introspective sharing. If I can keep from suppressing my hostility and from becoming openly hostile, by sharing the fact that I am upset, the other person and I can explore together what my concerns really are. What may be revealed is that I interpret the other person's lateness as a message that I am not a worthwhile person, not important. For me, this is a highly threatening implication that may be alleviated by sharing my concerns about my relative worth. The result may be more than just a resolution of the conflict; it may be a growthful resolution.

I cannot go from responding at Level I to responding at Level III without first developing the ability to respond at Level II. At Level I, I am not able to reveal hostile feelings to others and, perhaps, even to myself. When I learn not to fear releasing natural hostility, revelation of hostile feelings is no longer uncomfortable, threatening, or guilt-inducing to me. When I begin to respond to dissonance with introspective sharing, I am no longer limited to Level I or Level II responses. This progression is illustrated by the figure.

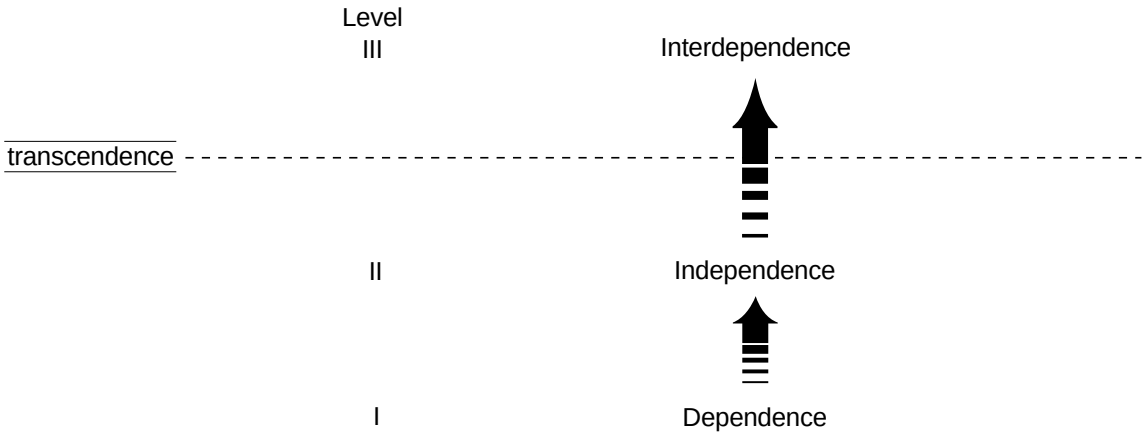


Accommodation of Dissonance

THE MYTH OF INDEPENDENCE

One aim of HRD is to make individuals more independent of others. Dependent people do not take risks for fear of upsetting the dependent relationships they nurture. Without risk taking, individuals cannot really grow because they are not free to experiment with behaviors that might be growthful. If individuals are able to move from *dependence* to *independence*, if they become self-sustaining, they move from a state of necessarily high trust to a state in which they need *not* trust others for comfort, security, love, or other needs. Independence precludes involvement with others, which might necessitate trust. Moving from a state in which one *must* trust others (the point at which many people enter an HRD experience) to a state of independence allows us to risk the rejection or displeasure of others because we are not dependent on them. Risk-taking often takes the form of freedom to express feelings both verbally and nonverbally. However, being stuck at this level also can cause problems in the real world. It is very limiting in terms of sustaining interpersonal relationships with others because the independent person functions without others.

In the illustration that follows, the dependent state is labeled Level I, in parallel with the passive-aggressive state, and the independent state, Level II, is parallel with the overtly hostile state. Level III, above both, is the state of interdependence, in which the person is sometimes dependent and sometimes depended on.



Dependency States

Interdependence is the essential state to which individuals must transcend in order to function most productively in terms of their own needs and the needs of others. As with the parallel state, introspective sharing, the individual cannot go immediately from a state of dependence to a state of interdependence. Dependent people who never have experienced independence are not aware that they have the strength to sustain others.

However, it is only when we transcend to Level III that our caring for others can become caring involvement. On Level I, dependent people let others care for them but often do not risk expressing their own caring for fear of rejection. When we proceed to

Level II, we can risk expressing our caring; however, we do not trust others enough to allow ourselves to become vulnerable by acknowledging our need to be cared for. When we become sure of our independence, we may transcend to interdependence, in which we can become involved in relationships with others in which each depends on the other for caring and each feels secure in expressing caring. As in the three levels of accommodation of dissonance, interdependent individuals have transcended their need for independence and have moved to a more productive level.

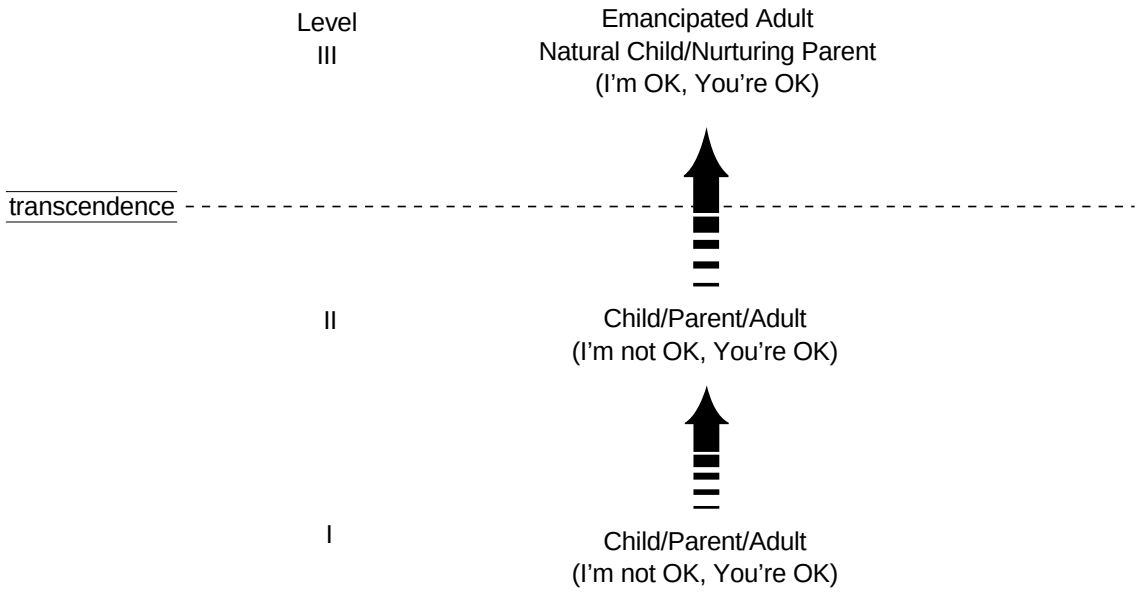
TRANSCENDENCE IN TRANSACTIONAL ANALYSIS

In transactional analysis (TA), Level I can be thought of as the state in which the individual's Child or Parent is in control. (The Adult exists and is functioning but it is not well-developed.) The existential position is "I'm not OK, You're OK." Because the "not-OK" Child is the primary factor in determining an individual's behavior, at this level, we will probably respond to dissonance in a passive-aggressive way. We cannot risk open hostility with our Parents or the Parents in others. Our archaic Parent "tapes" caution us: "It's not nice to fight!" "Don't argue, just do as you're told!" These directives reconfirm our being "not-OK" and leave us frustrated and angry, but silent.

If the Adult has been allowed to develop and is processing reality in an efficient manner, an individual may transcend to Level II. On this level the Adult discovers that there are times for open expression of hostility and that, realistically, we cannot be productive if we continue in the dependent, "not-OK" mode. Therefore, the now-stronger Adult will be in control on those occasions when the situational data indicate that the dissonance should be acted on. The Adult makes it possible for the Child to risk the disapproval of both the internal Parent and Parent within others.

If the Adult is processing reality in such a way that the individual is able to redefine his or her existential position as "I'm OK, You're OK," the individual may transcend to Level III, the emancipated Adult (see figure). It is at this level that the individual can experience true intimacy and interdependence, which foster introspective sharing.

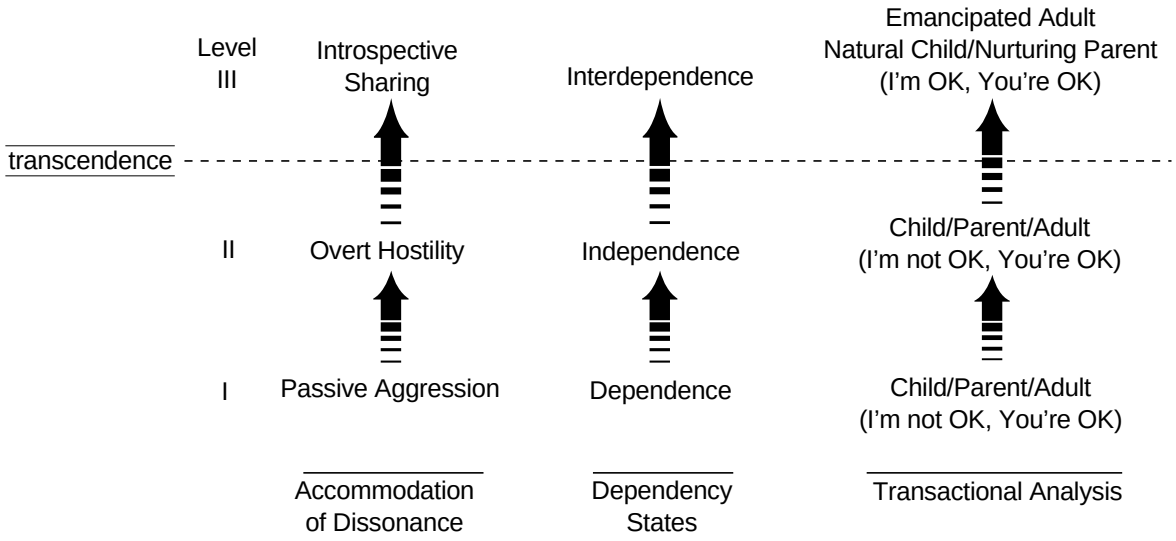
Level III allows the natural Child (pre-"not OK") to emerge once more and encourages the nurturing Parent. Both the natural Child and the nurturing Parent are healthy elements in an intimate, interdependent relationship with "self" and with others who have transcended to Level III. As in the previous illustrations, the individual must achieve Level II before transcendence to Level III is possible. To become the emancipated Adult, the individual first must have developed a wellfunctioning Adult at the second level. There is no possibility for the "not OK" Child to become the natural, "OK" Child again without the reality testing of a strong Adult.



Transactional Analysis

RELATING ON LEVELS I, II, AND III

Within the conceptual framework of transcendence, true communication or genuine relating can happen only in transactions between individuals at the same level or between those at contiguous levels of functioning. In other words, an individual engaged in introspective sharing on an interdependent, emancipated-Adult level cannot truly communicate with a passive aggressive, dependent individual whose irrational Child or prejudiced/punitive Parent is in control. There is no common ground for understanding. An individual at Level II is able to communicate with an individual at Level I because the "not OK" Child is a part of both; this is their common ground. Likewise, dependent individuals cannot relate in an interdependent way because they have not yet developed (or are not yet aware of) their ability to function independently. Communication will break down when it is essential for them to perform an independent function within the interchange. Finally, because passive-aggressive individuals deny their hostile feelings, they cannot communicate with people who need to share feelings of hostility in order to achieve an introspective level of conflict resolution. The final figure illustrates the parallel nature of the three models of transcendence.



Transcendence Models

A DEVELOPMENTAL PROCESS

Transcendence may be likened to the adolescent rites of passage. First we assert our independence and become overtly hostile when conflicted. We are, however, still essentially children who are slowly developing discerning, responsible, decision-making capabilities that will result in our becoming mature. We actively test and sort through all the ethics, mores, and disciplines that we have been asked to take for granted. From time to time, we may appear to be rejecting the valuable with the worthless, the proven with the prejudices. We "trust no one over thirty" and trust peers only as projections of ourselves. Yet, without this turmoil, there is no way for our emergence to be complete. If the process is thwarted, we may never reach Level II, the keystone to maturity, much less Level III, where personal fulfillment lies.

SOURCE

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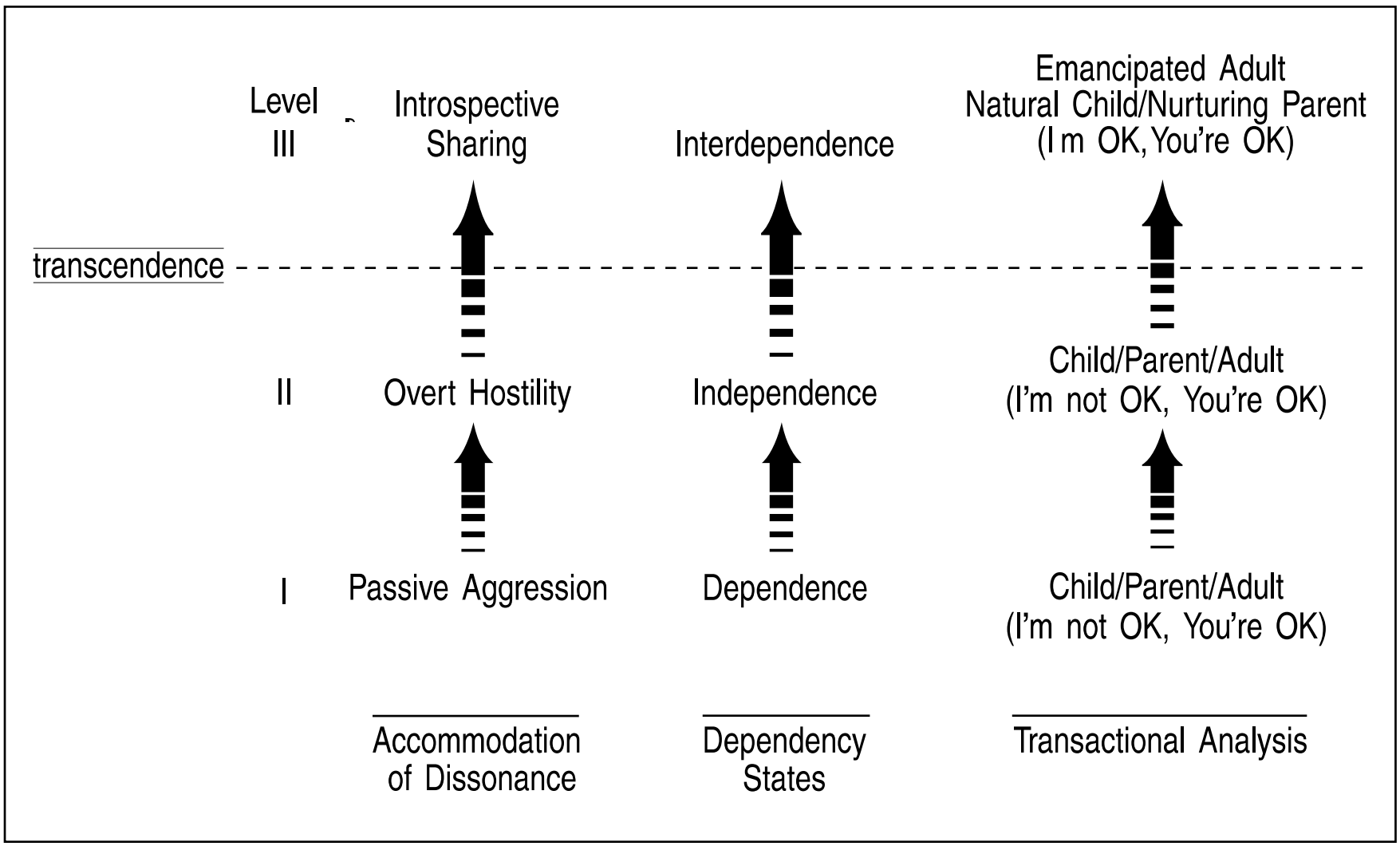

Transcendence Models

TWELVE-STEP PROGRAMS

Over fifty years ago, the founders of Alcoholics Anonymous created a mutual-support group and developed a twelve-step recovery program. Taken in sequence, the twelve steps offer a pathway for people to acknowledge their problems and admit that their lives have become unmanageable, to find a power greater than themselves and seek the aid of that higher power, to assess and repair the damages of their past actions, and to discover a deeper awareness of their own spirituality.

The twelve steps of Alcoholics Anonymous are as follows:[1]

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong, promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him,* praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

The wording of the twelve steps has been adapted by people in other recovery programs to address their own unique circumstances. At present, there are at least twenty-seven therapeutic and self-help programs that can be considered to be twelve-step recovery programs. These programs generally share the following characteristics, which also were developed by A.A.:

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[1] The Twelve Steps are reprinted and adapted with permission of Alcoholics Anonymous World Services, Inc. Permission to reprint and adapt the Twelve Steps does not mean that AA has reviewed or approved the content of this publication, nor that AA agrees with the views expressed herein. AA is a program of recovery from alcoholism. Use of the Twelve Steps in connection with programs and activities which are patterned after AA but which address other problems does not imply otherwise.

- The only requirement for membership is a desire to stop a certain compulsive behavior, such as drinking.
- There are no dues or fees for membership; each group is self-supporting through the voluntary contributions of members.
- The program is not allied with any sect, denomination, political party, organization, or institution; it neither endorses nor opposes any issue.
- Members maintain personal anonymity in respect to the news and public-relations media.
- Members meet regularly in groups to share their experiences, strengths, and hopes with one another in order to help themselves to solve common problems.
- Spirituality (as opposed to religion) is a fundamental value; members place principles before personalities.

ALCOHOLICS ANONYMOUS

Alcoholics Anonymous (A.A.) groups exist in every part of the United States and most parts of the world. The founders of A.A., a stockbroker and a physician, originated the idea of a fellowship of men and women who would meet together to support their recovery from alcoholism and to help other alcoholics to achieve and maintain sobriety. The characteristics of the A.A. organization and the twelve-step program have proven to be helpful for vast numbers of alcoholics, as is evidenced by the proliferation of A.A. and other twelve-step groups.

AL-ANON

Al-Anon is the largest organization of individuals who are members of families of (or in close relationships with) alcoholics. A primary purpose of Al-Anon groups is to help their members to cope with the feelings and situations created by alcoholism in the family. Alcoholism is referred to as a family disease; although family members may not drink alcohol themselves, they universally are affected by alcoholism. Those in close relationships with alcoholics often collude with the alcoholic to deny the existence of the alcoholism and/or accept blame or responsibility for the alcoholism and its consequences. Al-Anon members learn about the roles that are common to people who are closely associated with alcoholics:

- ***Enabling or rescuing.*** The person who helps or "rescues" the alcoholic may be a family member, a friend, a co-worker, or a member of a helping profession. Rescuing can range from making excuses for the alcoholic who misses work to providing money for unpaid bills. No matter what the particular crisis or rescue involves, and no matter what the helper's motivation is, the result is that the

"rescue" enables the alcoholic to continue to deny the consequences of his or her actions.

- ***Compensating.*** The person in this role fills the gap in performance left by the alcoholic's absence, lack of attention, or failure to perform adequately. Also referred to as a "victim," this person may be a family member, fellow worker, supervisor, or partner. In effect, the person colludes with the alcoholic to cover up for the deficiencies in the alcoholic's performance, allowing him or her to avoid the consequences of drinking.
- ***Provoking.*** This person usually is the person with whom the alcoholic lives, be it a spouse, a parent, a child, or a significant other. This person bears the brunt of the effects of the alcoholic's drinking and feels the hurt, disillusionment, bitterness, resentment, and fear that it engenders. More importantly, this person's feelings become part of the relationship. The provoker attempts to control the alcoholic's behavior by sacrificing, adjusting, crying, nagging, controlling, blackmailing, and so on. Nothing works; the alcoholic continues to deny the alcoholism and to blame others (particularly the provoker) for his or her problems. Their relationship becomes locked into a cycle of adjusting and blaming.

Having people to fill each of these roles makes it easier for the alcoholic to continue to drink while maintaining some semblance of a normal life and denying that there is a problem. These are not helping behaviors; rather, they encourage the alcoholic's dependence on the helpers and enable the alcoholic to continue to behave irresponsibly.

Al-Anon members learn how such behaviors affect the alcoholic; they learn that they did not cause the alcoholism and that they cannot cure it. They learn to avoid behaviors that enable the alcoholic while also learning to meet their own needs.

ADULT CHILDREN OF ALCOHOLICS

Adult Children of Alcoholics (ACA) is another group that follows a twelve-step recovery program. Many adult children of alcoholics no longer live in the home environment with the alcoholic parent or caretaker; however, the experience of being brought up in such a household has long-term effects, particularly in the area of relationships with others. In alcoholic households, children are taught "don't talk; don't trust; and don't feel." Such rules play havoc with adult intimate relationships, which require honest, open, vulnerable communication. Typical characteristics of ACAs include:

- Low self-esteem and harsh judgment of oneself, sometimes compensated for by attempts to appear superior.
- Feelings of loneliness, isolation, and depression.
- Fear of people and authority figures.

- Fear of anger and angry people, fear of confrontation and personal criticism.
- Difficulty in recognizing and trusting feelings, trouble in acknowledging or expressing feelings.
- Problems with intimacy and spontaneity.
- A tendency to confuse love with pity, a tendency to want to rescue others, an attraction for "victims" in love and friendship relationships.
- An overdeveloped sense of responsibility, concern for others rather than oneself (which enables one to avoid looking closely at oneself).
- The need to control, difficulty in "letting go."
- Unrealistic expectations for self and others.
- Strong needs for approval, even at the expense of one's own identity.
- Feelings of guilt when standing up for oneself, a tendency to give in to others.
- A tendency to be a reactor rather than an actor.
- Fear of abandonment.
- An addiction to excitement.
- Behavioral characteristics of alcoholics, even without drinking.
- A greater incidence of alcoholism and/or involvement with other addictive/compulsive personalities, especially in primary relationships.

The ACA program helps members to understand that as children they were powerless over the effects of alcoholism; they learn to forgive their parents and themselves for the events of the past. An important component of the ACA program is that members learn to "reparent" themselves. In providing for themselves the love and support denied them as children, members free themselves from the shame and blame they felt as children, grow past their childhood reactions, and restructure their thinking and their images of themselves and others.

OTHER ANONYMOUS TWELVE-STEP PROGRAMS

Other twelve-step programs include Codependents Anonymous, Overeaters Anonymous, and Narcotics Anonymous. Groups also exist for cocaine addicts, gamblers, smokers, sex addicts, compulsive spenders, workaholics, and others. All use the basic format of the twelve steps to conquer the destruction wrought by a compulsive behavior. Overall, the spiritual aspect of these groups seems to be very important, and the significance of the understanding, support, and guidance of others in the program also should not be underestimated.

1) We admitted we were powerless over alcohol—that our lives had become unmanageable.

2) Came to believe that a Power greater than ourselves could restore us to sanity.

3) Made a decision to turn our will and our lives over to the care of God as we understood Him.

4) Made a searching and fearless moral inventory of ourselves.

5) Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6) Were entirely ready to have God remove all these defects of character.

7) Humbly asked Him to remove our shortcomings.

8) Made a list of all persons we had harmed and became willing to make amends to them all.

9) Made direct amends to such people wherever possible, except when to do so would injure them or others.

10) Continued to take personal inventory and when we were wrong, promptly admitted it.

11) Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12) Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

The 12 Steps of A.A.

ACHIEVEMENT MOTIVATION

Henry A. Murray (1938) developed a list of psychological needs related to motivation. The need for achievement and the need for affiliation or companionship were high on Murray's list of human needs. This stimulated further research, most notably by David McClelland and his colleagues (McClelland, Atkinson, & Lowell, 1953). One of their primary foci has been the need for achievement as a factor in motivation.

David McClelland (1961, 1971) defines a high need for achievement (*n* Ach) as a self-motivation to high levels of accomplishment. High achievers are "turned on" by the accomplishment of a task, the attainment of a skill, the meeting of a challenge, or the invention of something new. Such goals matter more to them than secondary, external results such as money, power, or prestige. For this reason, it is the challenge and achievement of doing the work that appeals to them, not the actual outcome. They want to *affect* the outcome. They are more attracted to a problem to be solved or something to be improved than they are to a gamble with high stakes.

McClelland's (1961, 1965) research showed that high achievers *set challenging but realistic goals* for themselves. They assume personal responsibility for solving problems, calculate risks, set moderate objectives, and want to receive frequent feedback on results. They are decisive. Although they are self-directed and self-motivated, they like to receive feedback on how well they are doing, which serves as encouragement to them to think of ways to do their jobs even better. Because they are goal oriented, they prioritize their tasks in order to best meet their objectives; they do not allow minor tasks to interfere with the achievement of their goals. Business people who are in jobs that entail a great deal of responsibility are likely to be high achievers.

In contrast, people with low needs for achievement tend to vacillate; they seek direction, motivation, and reinforcement from others. They are task oriented, so may attempt to do too many things at one time.

People who are high in *n* Ach also like to solve new problems; they tend not to be traditionalists. It is not surprising that entrepreneurs tend to have high achievement motivation and to be concerned with *accomplishment.* (McClelland says that managers, in contrast, seem to be more concerned with *power*.)

Because McClelland's studies showed that organizations and groups containing highly achievement-motivated people tend to make progress and grow more quickly than groups lacking such people, it has been assumed by some that high *n* Ach is a characteristic that is desirable in all employees. McClelland did not espouse this view, recognizing the need for different types of people in order to balance social needs. In an attempt to clarify his interest in studying high achievement motivation, McClelland (1971) said the following about high achievers:

> Some psychologists think that because I've done so much on *n* Ach I must like the kind of people who have strong need for achievement. I don't. I find them bores. They are not artistically sensitive. They're entrepreneurs, kind of driven—always trying to improve themselves and find a shorter route to the office or a faster way of reading their mail.

THE ROOTS OF N ACH

In *The Achievement Motive,* McClelland, Atkinson, Clark, and Lowell (1976) present the results of a study undertaken to discover why people differ in their levels of motivation to achieve. They hypothesized that persons with high achievement motivation were forced to be more independent at an earlier age and to be more self-sufficient at problem solving than were persons with low achievement motivation. The authors tested their hypothesis in three ways: (a) comparing the childhoods of individuals with known achievement motivation; (b) analyzing parent behavior in respect to their children's achievement motivation; and (c) conducting in-depth studies of persons with pre-measured levels of *n* Ach.

As the researchers suspected, the data collected supported the hypothesis that families and cultures that encourage individual development and self-reliance do tend to produce people with higher levels of achievement motivation. Accordingly, children who are allowed to be dependent on their parents tend not to be as motivated to achieve. This does not mean that one family is loving and nurturing and the other is not; it simply means that some families encourage independence in their children and that others tend to keep children subordinate and dependent on their parents.

McClelland et al. generalized their findings to postulate that achievement motivation is a necessary and universal human factor. As they see it, all persons ". . . are faced with learning problems from birth—with learning how to walk and talk, for instance—and the element of learning to solve these problems well or poorly enters into the experience of all men to a greater or lesser degree" (p. 332). What is still not clear is the extent to which achievement motivation is *aspiration to success* (positive affect) and to what extent what appears to be achievement motivation is merely the *fear of failure* (negative affect). Although two individuals may be equally motivated to achieve, their underlying reasons for being motivated may be quite dissimilar.

Although achievement motivation generally seems to be inherent or developed at an early age, McClelland (1965) proved that people can learn to become more achievement oriented. Once the motivation is acquired or strengthened, the person can maintain it indefinitely.

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- ❏ Self-motivated, self-directed
- ❏ Goal oriented
- ❏ Set challenging but realistic goals
- ❏ Goal is accomplishment or challenge itelf
- ❏ Assume personal responsibility for problem solving
- ❏ Calculate risks
- ❏ Set moderate objectives
- ❏ Sequence tasks in relation to goals
- ❏ Prioritize tasks to attain goals
- ❏ Want frequent feedback on results
- ❏ Evaluate by monitoring results and establishing checkpoints
- ❏ Nontraditional
- ❏ Independent at earlier age

Characteristics of High Achievers

APPROACH AND AVOIDANCE DIMENSIONS OF TYPICAL MOTIVES

Murray's work (1938) on human needs and motives inspired further studies, among them McClelland's work on achievement, affiliation, and power (McClelland, Atkinson, & Lowell, 1953). However, power proved to be a complex motive (McClelland, 1975), containing several elements: the need to *control* others; the need to make an impact on others (*influence*); and the need to do something for others (*extension*). McGregor (1966) further identified the motive of *dependence.* Thus, if one consults the behavioral science literature, one will find several opinions about basic human needs and motivations.

SIX TYPICAL MOTIVATORS OF HUMAN BEHAVIOR

Udai Pareek (1986) identified what he believes to be the six primary needs or motivators relevant to understanding the behavior of people in organizations and developed the MAO-B instrument to measure them. The six motives are:

1. ***Achievement:*** Characterized by concern for excellence, competition with the standards of excellence set by others or by oneself, the setting of challenging goals for oneself, awareness of the hurdles in the way of achieving those goals, and persistence in trying alternative paths to one's goals.
2. ***Affiliation:*** Characterized by a concern for establishing and maintaining close, personal relationships; a value on friendship; and a tendency to express one's emotions.
3. ***Influence:*** Characterized by concern with making an impact on others, a desire to make people do what one thinks is right, and an urge to change matters and (develop) people.
4. ***Control:*** Characterized by a concern for orderliness, a desire to be and stay informed, and an urge to monitor and take corrective action when needed.
5. ***Extension:*** Characterized by concern for others, interest in superordinate goals, and an urge to be relevant and useful to larger groups, including society.
6. ***Dependence:*** Characterized by a desire for the help of others in one's own self-development, checking with significant others (those who are more knowledgeable or have higher status, experts, close associates, etc.), submitting ideas or proposals for approval, and having an urge to maintain an "approval" relationship.

APPROACH AND AVOIDANCE DIMENSIONS

Each of the six motives can have two dimensions: approach and avoidance. For example, with the achievement motive, the two dimensions are hope of success (approach) and fear of failure (avoidance). The latter is dysfunctional. A person's behavior thus can be analyzed not only in terms of the six primary motives but also from the perspective of (positive) approach or (negative) avoidance, reflected by hope or fear. The table that follows summarizes the approach and avoidance dimensions of each of the six motives.

THE MAO-B INSTRUMENT

The Motivational Analysis of Organizations-Behavior (MAO-B) instrument contains sixty items, five for each dimension (approach and avoidance) of the six motives. The scoring yields an "operating effectiveness quotient" for each motivator—a numerical picture of what typically motivates the respondent's behavior, whether the person responds positively or negatively to each of the six motivators, and how the responses to each motivator influence the person's operating effectiveness.

The MAO-B instrument can be used for self-analysis, for individual counseling, and for organizational and human resource training and development. Using the information provided by the instrument can help managers and consultants to deal more effectively with people. First, of course, the managers and consultants should take the instrument to become aware of their *own* motivating factors before analyzing others. In all cases, the instrument can help people to discover what motivates their work performance, what hinders it, and how to overcome fear/avoidance reactions.

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Motives	Approach (Hope of)	Avoidance (Fear of)
Achievement	Success	Failure
Affiliation	Inclusion	Exclusion
Extension	Relevance	Irrelevance
Influence	Impact	Impotence
Control	Order	Chaos
Dependency	Growth	Loneliness

Approach and Avoidance Dimensions of Typical Motives

EXPECTANCY THEORY

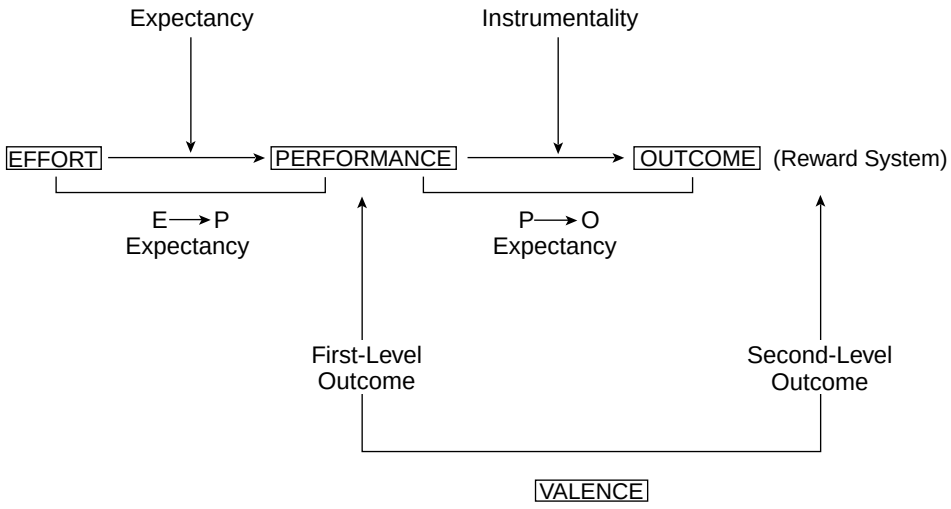
Human motivation can be described in terms of "content" (the theories of Maslow and Herzberg) or in terms of "process" (expectancy, equity, or path-goal theories). The latter suggest that motivation for human behavior is a function of two factors:

- The expectation in the doer that certain behavior will result in the achievement of a desired outcome;
- The perceived value of the outcome (goal or reward) that the behavior will yield.

In choosing between behaviors, people will choose the behavior with the highest probability of success, if the outcome is perceived as being worth the effort. If the reward seems to be unlikely, or there is too much risk involved, they will choose a behavior (action or decision) with less perceived reward but a greater chance of success. Furthermore, it has been shown (Campbell, Dunnette, & Weick, 1970) that people's expectations about how *well* they will do influences their motivations and attitudes in a given situation.

EXPECTANCY THEORY

The basis for the expectancy-valence theory of motivation was formulated by Tolman (1932) and developed for business and industry by Vroom (1964) and Lawler (1975). The four basic variables in this theory are expectancies, outcomes, instrumentalities, and valences, which are related as shown in the figure that follows.



Key Variables in Expectancy-Valence Theory

Expectancy

Vroom defined expectancy as the perceived relationship between a given degree of effort and a given level of performance—a first-level outcome. For example, reading a manual may lead to increased skill on a job (performance). An expectancy can be expressed as a subjective probability ranging from 0.00 to 1.00. Lawler defined two types of expectancy: effort-performance and performance-outcome. An E-P expectancy reflects a belief that effort will lead to a desired level of performance. A P-O expectancy is the belief that performance will lead to a particular outcome (e.g., a promotion or raise).

Outcomes

For the purposes of this discussion, "outcomes" are the consequences of one's behavior.

Instrumentality

Whereas expectancy relates to first-level outcomes (performance); instrumentality relates first-level outcomes to second-level outcomes (the reward system). Instrumentality deals with the question "To what extent is a first-level outcome instrumental in obtaining a second-level outcome?" Employees tend to see beyond immediate performance outcomes (meeting goals) and begin to assess consequences in terms of desired secondary results (raises, promotions, etc.).

Valence

Valence can be defined as the perceived value that employees place on first- and second-level outcomes. Valences have theoretical values of from +1.00 to -1.00. An outcome has a valence of zero when the employee is indifferent to its attainment. It has a negative value if employees strongly want to avoid the outcome (e.g., chastisement, demotion, dismissal). Two examples of expectancy variables are shown in the figure on the next page.

If the person in example 1 believes that efforts to increase knowledge, develop new skills, and adopt new attitudes is a worthwhile endeavor that will lead to increased performance, the person has a hypothetical E-P expectancy of 0.90. If this same person believes that increased performance will lead to promotion, raise, or other valued outcome, the person could have a high P-O expectancy of 1.00. If the person *values* both outcomes, he or she could be described as placing a high valence of 0.90 on them. It would be reasonable to state that this person has a high motivational force. If the person's skills and abilities are high and role descriptions are clear, he or she could expect to realize job success.

IMPLICATIONS OF THE THEORY

Steers (1981) and others suggest the setting of explicit and moderately difficult but potentially achievable goals and performance standards in order to clarify for employees precisely what is expected of them. Ambiguous job design and task descriptions lead to wasted effort.

Personality also can affect expectations. According to Lawler (1975), employees with low self-esteem are susceptible to low E-P expectancies. Coaching and supervision can be extremely helpful in clarifying goal expectations and bolstering the self-esteem of employees.

KEY VARIABLES

Examples	Effort→Performance / E→P expectancy	x	Performance→Outcome / P→O expectancy	x	VALENCE	=	Motivational Force
1	Expectancy that increased effort through management development will increase performance/productivity. (E→P = 0.90)	x	Expectancy that increased performance/productivity will lead to a promotion and/or merit increase (P→O = 1.00)	x	High positive valence (0.90)	=	0.81
2	Same as above (E→P = 0.90)	x	Expectancy that increased productivity will not lead to a promotion and/or merit raise. (P→O = 0.10)	x	Same as above (0.90)	=	0.081

Two Examples of Expectancy Variables

Another critical responsibility of the supervisor is to facilitate the link between performance and the reward system. Supervisors may have to work with higher management so that the reward and promotion systems more closely reflect performance (Hackman & Suttle, 1977). The performance-appraisal system is an important part of this link.

In general, the implications of expectancy theory can be utilized by managers at all levels.

PRACTICAL APPLICATIONS OF THE THEORY

Expectancy theory can be used to show HRD professionals and managers how to enhance employee motivation (for example, to attend a training program or to perform a task). The way to do this is to increase the employees' *perception* that (a) *they can succeed* and (b) they will be *rewarded for success in a way that has value to them.*

The process involves consistent implementation of the following, basic, management tenets. Although each is well known in theory, some managers believe that they "do not have the time" to employ them consistently. By explaining them in terms of expectancy versus performance and making their interrelationships clear, trainers can emphasize their importance to managers.

1. ***Define expectations.*** It is unrealistic to assume that employees know what managers expect. Managers need to clarify goals and performance standards individually with employees. Short-term goals and long-terms goals should be discussed; results should be measurable; and the process should be tied into the performance-appraisal system.
2. ***Increase the perceived value of work.*** Employees work to attain personal goals such as money, security, challenge, accomplishment, self-esteem, professional development, or social needs. When they believe that working toward organizational goals will help them to achieve personal goals, their commitment will be increased. The more that managers understand employees' personal goals, the more they can structure the work to take advantage of personal driving forces.
3. ***Structure assignments realistically.*** Match the task or challenge to the person. Ask the people who will be doing the work about special circumstances, opportunities, and so on. Challenge can stimulate growth and creativity if goals are ultimately achievable.
4. ***Coach for success.*** An employee who doubts his or her ability to carry out an assigned task will rarely confide such doubts to a manager. Fear of not meeting the manager's expectations can be demotivating and debilitating. Checking for employee concerns about assignments and coaching can help to establish an expectation of success.
5. ***Provide support.*** Let employees know that they can discuss work issues when the need arises. Be open to suggestions that can improve the work. Show a knowledge of efforts and progress. Help employees to structure their time, tasks, and resources to best achieve goals. Provide the resources or the support to get the job done.
6. ***Make feedback timely and specific.*** Knowing how one is doing is a key ingredient of motivation. Encouragement and correction are both valuable if given at the right time. Both are less than effective if given too late. Both positive reinforcement and correction also should be specific. If goals are realistic and measurable, progress can be assessed. Formal evaluations should be summaries of periodic, ongoing, informal evaluations; they should not contain surprises. Negative feedback should focus on current behaviors to be corrected, not on past history or on assumed attitudes, intentions, or personality traits.

7. ***Provide rewards for success.*** Meeting a challenge can provide internal rewards, but people need external rewards, too. Rewards can include public recognition within the work unit or organization, increased autonomy on the job, training for professional development, a *desired* new task or responsibility (not just more work), a promotion, a raise, and so on. Rewards of a monetary nature should be accompanied by recognition or praise. Because rewards for achievement of goals are in the nature of feedback, they also should be timely and specific.

Establishing an expectation of success is a major factor in increasing and maintaining employee motivation. Clarifying expectations; setting realistic and measurable goals; providing timely and specific feedback; conducting regular, periodic evaluations; and coaching are often described as "basic managerial skills," but too often are not employed consistently by managers. If managers understand the connections between these behaviors and the ways in which they affect employee motivation, they may be motivated to employ them more consistently.

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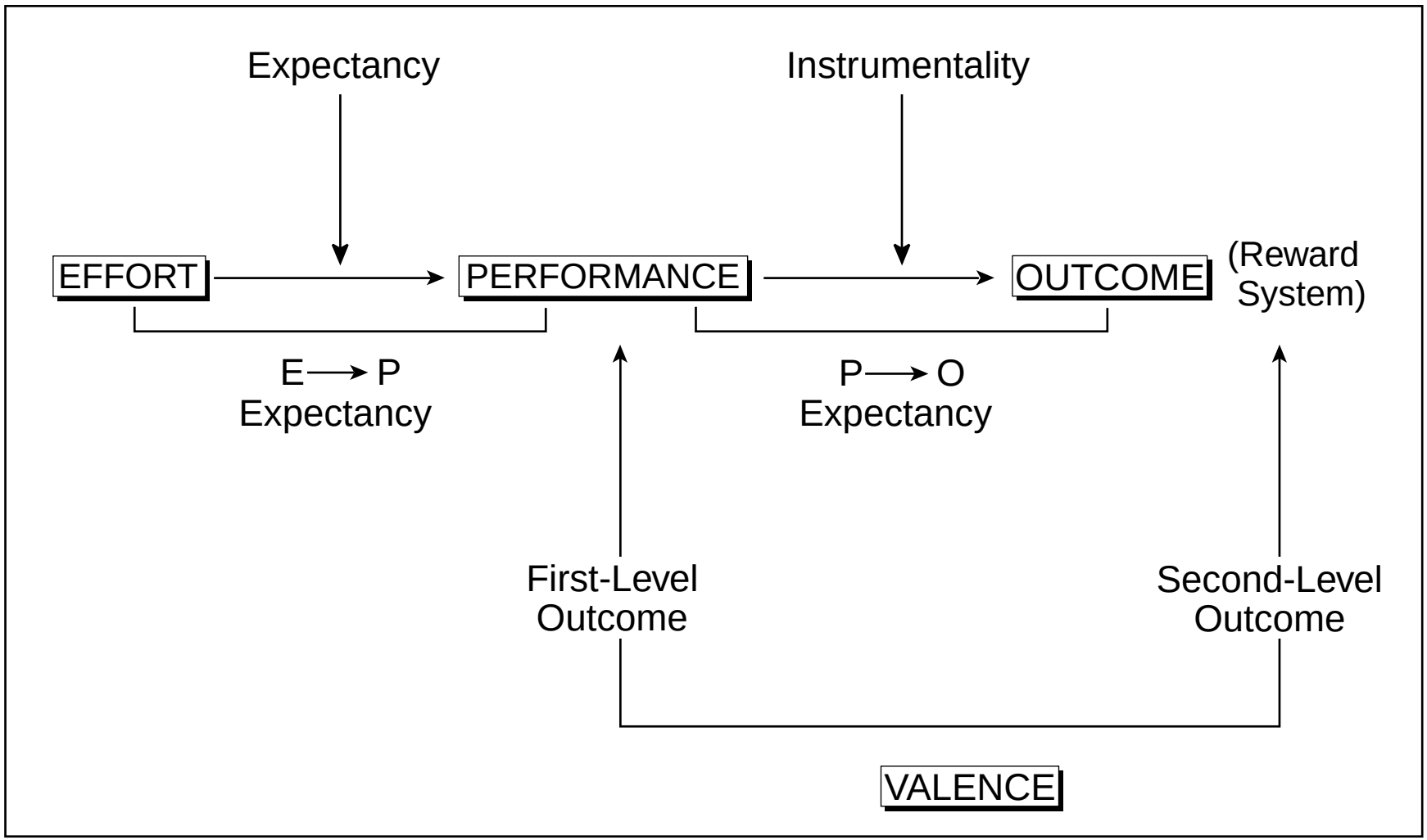

Key Variables in Expectancy-Valence Theory

HUMAN NEEDS AND PERSONALITY TRAITS

One of the most fruitful approaches that researchers have used to understand motivation has been to conceptualize motivation as the organism's attempts to fulfill its presently unmet needs. Henry A. Murray was a pioneer in the development of need theories of motivation.

During the late 1930s, Murray created (with C.D. Morgan) and attempted to validate the *Thematic Apperception Test* (TAT) (Morgan & Murray, 1935), an instrument that has been particularly useful for the study of motivation. The TAT is a psychodiagnostic instrument, consisting of a series of pictorial illustrations showing ambiguous social situations. For each picture, the test subject is asked to create a story describing what has led up to the scene in the picture, what is happening in the picture, the feelings of the characters in the picture, and how the interaction will end. Theoretically, the themes mentioned in the stories are "projections" of the subject's motives, needs, attitudes, and conflicts. Thus, the TAT is known as a *projective test.*

In 1938, Murray proposed that motivation could be explained in terms of a personality model called *need-press analysis*. Essentially, need-press analysis posits that unfulfilled needs are stable attributes of personality that can account for feelings such as motivation. In this model, analysis of the stories given in response to the TAT reveals the needs and feelings of the principal figure in the story and the environmental influences (press) to which that figure is exposed. Numerical weightings reveal the prominence of each of these.

From his research, including analysis of the content of the stories given in response to the TAT, Murray (1938) developed a list of human psychological needs that lead to particular personality traits. These needs are relevant to later studies of motivation and personality. Each results in a tendency to behave in a particular way.

NEEDS

The most important needs that Murray identified are as follows:

1. ***Achievement.*** A person operating from this need strives to accomplish something difficult, to do something for the first time, to win over others. This is the type of person whom McClelland describes as having high *n* Ach. Such a person tends to be an entrepreneur or self-employed. He or she enjoys being measured on the basis of results.
2. ***Affiliation.*** This person seeks to develop close relationships with others. It is important to this person to be a loyal friend or employee. He or she would prefer to work in a group and would want to form close relationships with co-workers and to identify with the work group.

3. ***Aggression.*** A tendency to attack, injure, or punish others—to overcome opposition forcefully—characterizes a person with this need. This individual seeks opportunities to beat the competition and make rivals look bad.
4. ***Autonomy.*** To act independently and be free of constraints is the goal of people with a high need for autonomy. They want to be in control of their jobs or their areas of responsibility and they want to have full responsibility for results. They can be found employed as branch managers, as field representatives, as consultants, and in research and development work. Because of their aversion to being closely supervised, many of them prefer to be self-employed.
5. ***Deference.*** Deferential people tend to admire and support their superiors and other authority figures. They conform to custom. Calling people by title (Miss, Mr., Dr.) is one of the ways in which they show respect. In short, they respect traditions and will uphold them.
6. ***Dominance.*** People with high needs for dominance will attempt to control their human environments. They will attempt to influence others to accept their way of thinking, often by forceful methods. They will volunteer to be the leader or will attempt to take charge in group events. Such people may attempt to manipulate others for their own advantage.
7. ***Exhibition.*** The goal of this type of person is to make an impression on others—to be noticed, to excite, to entertain, or to elicit a reaction from others. A person in whom this need is strong will engage in self-promotion. If emotionally immature, such a person will become the office clown or the "life of the party."
8. ***Nurturance.*** Nurturant people find satisfaction in helping, supporting, and taking care of those who are more needy or more disadvantaged than they. They literally enjoy the role of nurse, and they tend to be overprotective of subordinates.
9. ***Order.*** An orderly person likes to arrange things carefully; put them in order; and keep them clean, neat, and precise. Such a person may enjoy data collection and analysis or other forms of computational work. This person probably keeps his or her desk clean and tidy. People who are very orderly may not be highly creative.
10. ***Power.*** People with a high need for power attempt to control both people and resources. They tend to desire fame and recognition and may focus their lives on attaining high stature in their respective fields. They may exhibit this orientation by means of clothing, automobiles, and surroundings that contribute to their "power" images.

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1. Achievement
2. Affiliation
3. Aggression
4. Autonomy
5. Deference
6. Dominance
7. Exhibition
8. Nurturance
9. Order
10. Power

Murray's List of Human Needs

MASLOW'S HIERARCHY OF HUMAN NEEDS

Abraham Maslow theorized in publications in 1943 and again in 1954 that whatever needs a person is experiencing at the moment are primary influences on the individual's motivations, priorities, and behavior. A need creates *tension,* whether pleasant or unpleasant, and the goal of the resultant behavior is the reduction of the tension or discomfort. Needs and motives are related. A need is a deficit. A motive is a need or desire coupled with the intention to attain an appropriate goal, i.e., people are motivated to work in order to satisfy needs. Only unsatisfied needs are prime sources of motivation.

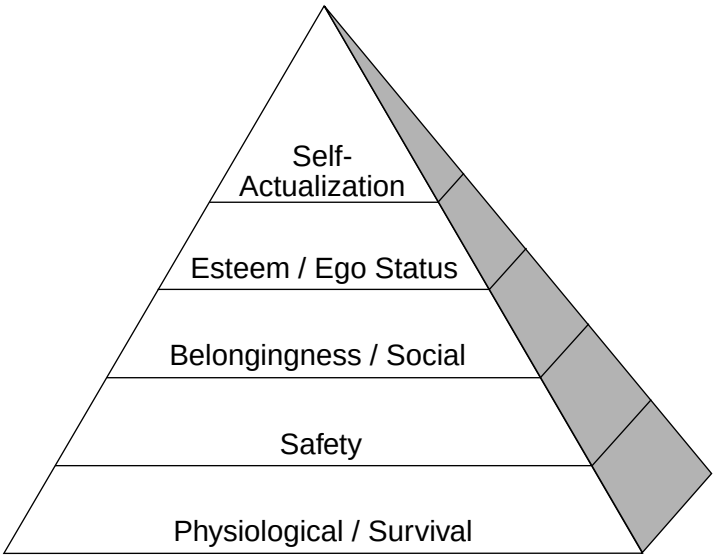
An understanding of an individual's behaviors and goals provides insight into the person's unsatisfied needs, and vice versa. Maslow developed a method for categorizing basic human needs. He placed them in a hierarchical structure containing five groups of needs (or need systems), from primitive or immature (in terms of the behaviors they foster) to civilized or mature needs. He speculated that individuals fulfill needs in ascending order from most immature to most mature. This progression is analogous to climbing a ladder, when the individual must achieve secure footing on the first rung in order to step up to the next rung. Although each need may not be met completely, it must be at least partially fulfilled to relieve the tension of that need and to free the individual to pursue the next-highest level. Maslow depicted this progression by means of a five-level pyramid or triangle. The need systems are in ascending order, with the lowest level at the bottom.

Maslow also believed that people have an internal need pushing them toward self-actualization (fulfillment) and personal superiority. However, the prioritization of needs suggests that one must meet lower-level needs before one can focus on higher-level ones and progress to self-actualization.

- ***Basic needs*** include physiological (bodily) needs such as the requirements for food, water, shelter, clothing, sleep, sex, and so on. The goals range from basic survival to the avoidance of physical discomfort. In our society, they may even include the attainment of a pleasant environment and what we call "creature comforts." If one's survival needs are met, one focuses on comfort. When one is physically comfortable, one thinks about a "better" house or car, a more functional office, etc.
- ***Safety needs*** include security, orderliness, protective rules, and avoidance of risk. These needs extend not only to actual physical safety but to safety from emotional injury as well. Many of these needs are met in our society through safe working conditions, adequate salaries, insurance policies, pension plans, safe

neighborhoods, burglar-alarm systems, police protection, medical checkups, immunizations, and other preventive measures.

- ***Belongingness/Social needs*** create tension when safety needs have been met to an adequate degree. These are the first interpersonal needs to be felt after the personal needs (Basic and Safety) have been met. One becomes less preoccupied with taking care of oneself and endeavors to form interpersonal relationships. The desire to be accepted and liked by other people, the need for love, affection, and affiliation (or belonging) center around one's interactions with others. This also includes the need to feel appreciated by others. Attainment of this goal is facilitated by family ties, friendships, and membership in work and social groups. Given the prevalence of such things as personal newspaper ads, dating services, group activities, teams, and clubs, one may deduce that people feel this need keenly.
- ***Esteem/Ego-Status needs*** are an individual's desires to be perceived as worthy by self and others, to gain status within groups, and to excel. This category also includes the needs for special recognition, social and professional rewards, promotions, awards, power, and achievement. One manifestation of this type of need is ambition. Such needs motivate the individual to seek out opportunities to display competence. They usually cannot be met until the individual has satisfied the Belongingness need and feels accepted by some group. Unlike the previous need levels, Ego-Status needs are not entirely inner-fulfilled; they are dependent on outside feedback. These needs are the most difficult to satisfy because they depend on the opinions of others and the ability of others to respond appropriately to the individual's efforts to perform in a superior way. It is, therefore, most difficult to move from this level to the next one.



Maslow's Hierarchy of Human Needs

- ***Self-actualizing needs,*** the highest level and the most difficult to satisfy, include the needs for personal development and self-fulfillment. A person who has satisfied the Ego-Status needs may feel the need for creative expression, personal growth, and challenge. One may fulfill this need by challenging oneself to become more creative, to achieve more, and to measure up to one's own criteria for personal success. One is no longer dependent on the good will of others, nor does one attempt to meet *their* standards. At the Self-Actualization level, a person is able to strive for his or her own "personal best." Self-actualizing behaviors are *growth-motivated,* not deficiency-motivated; they include risk taking, seeking autonomy, and developing freedom to act. True self-actualization cannot be achieved without taking risks and accepting that the individual alone has the freedom and the responsibility to make choices and work toward goals. This is the existential level. A self-actualized person has realized his or her potential and become what he or she is capable of being. This is not to say that self-actualized people are self-satisfied; rather, they acknowledge and accept the inevitable frailities of themselves, of others, and of the world without undue concern or disturbance.

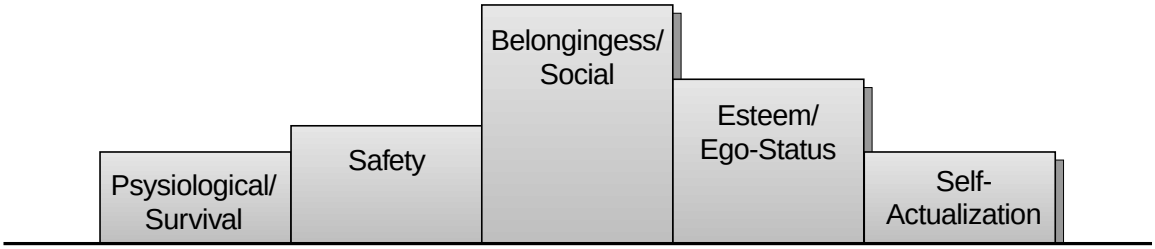
Inability to fulfill a lower-order need may result in an individual's becoming locked in immature behavior patterns. An individual also may return to immature behaviors under stress or when the attainment of higher-level needs is blocked for some reason.

It is not expected that any need is ever completely satisfied; rather, Maslow indicates that there must be at least *partial* fulfillment before an individual can become aware of the tensions created by a higher-order need and have the freedom to pursue its fulfillment.

Although there is little empirical support for Maslow's theory, it has been accepted as a convenient way of classifying needs. However, the use of the pyramid structure to depict the different types of needs seems to indicate that each level of need is "better" than the one below it. The pyramid does not make it evident that most individuals are responding to more than one level of need at a given time, although in varying degrees. It does not account for the *intensity* of the pressure that *various* needs exert on an individual in any particular situation.

VARIATIONS IN PRESENTATION OF THE MODEL

Paul Hersey (1980) depicts Maslow's model in a way that may convey its meaning better than does the traditional pyramid/triangle model. Hersey's illustration, which depicts the needs as a *frequency distribution,* makes it evident that people rarely are motivated by only one level of need.



Hersey's Frequency Distribution of Human Needs

We behave in response to a variety of needs, with one or more of them being predominant at a given time in a given situation. Changes in an individual's situation or environment can create changes in the person's felt needs.

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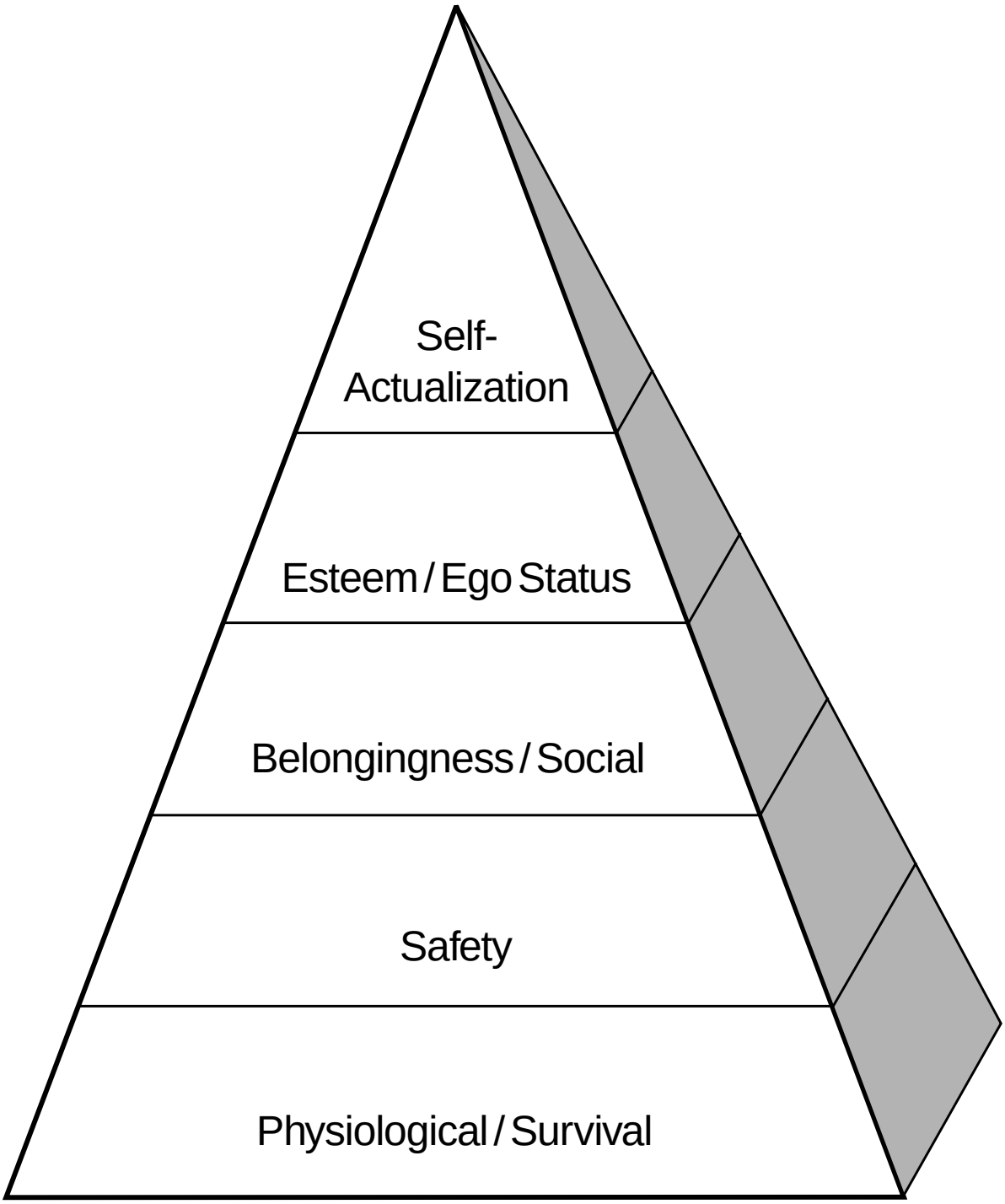

Maslow's Hierarchy of Human Needs

MOTIVATION-HYGIENE FACTORS

Frederick Herzberg (1966) developed a two-factor theory of work motivation, based on interviews with two hundred engineers and accountants. Those interviewed were asked to recall work situations (a) in which their satisfaction or positive feelings about their work/jobs were increased, and (b) in which their positive feelings about their work/jobs were decreased.

The results indicated that job factors that were associated with feelings of satisfaction were *different* from those associated with feelings of dissatisfaction. Herzberg classified them as follows:

1. ***Satisfiers or motivators*** are *intrinsic* elements within the content of the job that provide personal motivation and satisfaction. These include interesting or challenging work, level of responsibility, achievement of important tasks, recognition for work well done, and the opportunity for advancement. The positive feelings that result from these factors elicit motivated behavior. They allow people to satisfy their higher-level needs. When these factors are absent, people are not dissatisfied; they are simply not satisfied or pleased or particularly motivated.
2. ***Dissatisfiers or hygiene factors*** can be called *extrinsic* rewards. They tend to be significant when they are *lacking or perceived as deficient.* They help people to satisfy their lower-level needs. They include both the physical work environment (temperature, comfort, arrangement, noise, aesthetics, safety, and other working conditions) and the context in which the work is done (salary and benefits, type of supervision, personnel policies, availability of resources, quality of interpersonal relations, conflict management, time pressures, status, job security, etc.). If these factors are positive, they may not increase job satisfaction, but if they are absent or negative, they probably will lead to job *dissatisfaction* and interfere with performance.

In other words, the presence of satisfiers/motivators (positive things about the work itself) tends to increase satisfaction and motivation at work; the absence of such factors does not, however, create dissatisfaction. Conversely, the presence of dissatisfiers/hygiene factors (negative things about the working conditions) creates dissatisfaction with the job; the absence of these factors does not, however, create satisfaction.

IMPLICATIONS OF THE THEORY

This theory can be related to some degree to Maslow's theory of needs, because Herzberg maintains that only higher-level needs are actually motivators and that meeting low-level needs provides fulfillment of hygiene factors. The implication is that interesting work and the ability to grow, achieve, feel personal accomplishment, and be recognized are motivators. Herzberg criticizes attempts to motivate workers by means of salary, vacations and other "employee benefits." These are perceived by employees as things that *ought* to be part of the job.

Herzberg's theory is the basis for many job-enrichment programs and other motivational efforts directed at increasing the productivity of workers by making their work more interesting, stimulating, or challenging, or by increasing their responsibility for planning and outcomes. One goal of these programs is to increase the worker's positive identification with the work (the tasks involved in doing the job) itself, rather than with the external conditions related to overall employment.

LIMITATIONS OF THE THEORY

Herzberg's theory has been criticized on the basis of the method used to obtain the data, the inability of researchers to replicate the results, and the fact that it does not consider individual differences. Herzberg's engineers and accountants—professional people—may well have reached that point in their careers where their salary and benefits were sufficient to meet their lower-level needs. If Maslow's theory is correct, people who are still attempting to meet lower-level needs *are* motivated by factors such as salary and benefits. A person who is worried about having enough money will be motivated by money. A person who is interested in status or power may be motivated by the accoutrements of status or the types of power that money can buy. Even a person who is working on self-actualization may be aided by the autonomy that increased salary can provide.

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Satisfiers / Motivators	Dissatisfiers / Hygiene Factors
Interesting/challenging work Responsibility Achievement Recognition Advancement	Physical work environment (temperature, comfort, arrangement, noise, aesthetics, safety, etc.) Context in which work is done (salary, benefits, supervision, policies, resources, interpersonal relations, conflict management, time pressures, status, job security, etc.)

Herzberg's Two-Factor Theory of Work Motivation

POWER MOTIVATION, GENDER, AND PSYCHOSOCIAL MATURITY

David McClelland defines *power* as *". . . having impact"* (1975, p. 7). All people are concerned with having power (McClelland calls this *power motivation*), although some are more concerned with it than others and the need traditionally has been stronger in men than in women.

According to McClelland, one's concerns about power are demonstrated in three ways:

- ***Aggressive or controlling gestures,*** which may include physical assault, assisting others, influencing, or attempts at showing off;
- ***Acting in ways that cause emotions in others,*** which in our culture is treated as a sign of strength even if the act itself is not powerful or strong; and
- ***Concern about personal status and reputation.*** Persons concerned with how others see them usually hope to influence others to regard them in a favorable, more powerful light.

In *Power: The Inner Experience*, McClelland details the findings of a study he conducted to measure the power motive. He found that men with high power motivation (*n* Power) typically pursue one or more of the four activities that follow.

1. ***They read power-oriented publications.*** Often taking the form of magazines, such publications range from pornography (*e.g.*, *Playboy*, *Hustler*) to "macho" sports magazines such as *Sports Illustrated, Field & Stream,* etc. All place the reader in the role of controller: he fantasizes about "having" and dominating the women; he wants to control (i.e., win) the various sporting events and outdoor activities.
2. ***They accumulate prestigious possessions.*** Status symbols are assumed to connote wealth and power. Thus, a person who wishes to display his power may place great importance on owning a fancy car, a large house, electronic gadgets, etc.
3. ***They participate in competitive sports.*** The higher a man's power motivation, the more likely he is to participate in contact or team sports such as football, basketball, baseball, and so on.
4. ***They join organizations.*** Being "part of the group" makes some men feel more powerful. Organizations that are or once were all-male traditionally provide networking opportunities for career-oriented people.

HIGH POWER MOTIVE AND STAGES OF MATURITY

McClelland also details the findings of a later study that used Stewart's (1973) measure of social-emotional maturity to measure the power motive for both men and women at different levels of maturity.

For both men and women, the *n* Power score was significantly correlated with Stage II (of Stewart's stages of psychosocial development) score; the correlation was much less for Stages I and IV. The mean *n* Power score was significantly higher for men than for women, although McClelland believed that both the results may have been caused by biases in the pictures used or the scoring system.

The researchers then attempted to find for each developmental stage the most typical outlet for *n* Power. For Stage I, they identified "power-oriented reading." For Stage II, it was "controlled anger." For Stage III, they selected "expressed anger to people." For Stage IV, they chose "organizational memberships."

Although the relationships were not strong in all cases, overall, they did tend to support Stewart's measure of levels of maturity, as well as McClelland's theory that people will express a high power motive in different ways at different stages of development.

HIGH POWER MOTIVE AND SEX-LINKED CHARACTERISTICS

Then McClelland set about to discover whether there were different sex-linked characteristics of men and women who were high in *n* Power, regardless of the level of maturity. He identified seven characteristics for each sex that correlated significantly with *n* Power but were not linked to particular stages of maturity.

Men	Women
Rely more on emotion than on reason	More body discipline (e.g., diet, exercise)
More frequent arguments	More credit cards
Tell others about sex life	More disturbing dreams
Not concerned with home security	Play tennis more often
Remember more dreams	Clothes conscious
Have trouble sleeping	Willing to donate body parts after death
In power-oriented jobs	Drink high quantity of liquids during day

McClelland found that men with a high power motivation tend to be assertive and emotional. They argue with others; they tell others (brag) about their sex lives; they do not do things such as check to see if they locked the door; and although they are more

able to remember their dreams, they have trouble sleeping. They are action oriented and tend to minimize reason and understanding. They tend to hold power-oriented jobs. Overall, the *n* Power male seems to be emotionally assertive no matter what his stage of development.

The researchers had more trouble identifying power outlets for women, perhaps because they had less experience in developing questionnaire items related to women. What they did find was that women with high *n* Power are concerned with disciplining and taking care of their bodies: they exercise and diet more often; they drink more liquids during the day; and they are conscious of the appearance of their clothes. Such women seem to be concerned with developing themselves as resources. The researchers saw the items related to donating body parts and having credit cards as extensions of the self as a resource.

McClelland viewed these findings as fitting with traditional male-female roles: the aggressive male and the female as resource. The fact that the women tested had many dreams about being threatened or attacked led McClelland to speculate that their tendency to take care of their bodies may be a response to their sex-linked roles: "The male high in *n* Power has an emotionally assertive approach to life, whereas the female high in *n* Power focuses on building up the self which may be the object of that assertiveness" (1975, p. 51).

POWER ORIENTATION CORRELATED WITH STAGES OF MATURITY AND SEX

Further studies revealed differences between power-motivated men and women in each stage of psychosocial development.

Stage I

The men in Stage I (oral/intake) read power-oriented magazines, especially those dealing with sex and aggression, which is typical of the "intake" stage. They were more apt to tell friends and family members "confidential" information about their health, incomes, sex lives, etc. They were interested in fantasy and feelings in an intraceptive or psychic way, which is linked to their identification with the pre-Oedipal mother. These findings support Freudian descriptions of the oral stage. Men with a Stage I power orientation also reported unpleasant dreams (being chased, attacked, etc., or experiencing loss or disconnection), which reflected their insecurity and anxiety about being separated from the (maternal) source of strength and security. They shared a tendency to interrupt others in conversation (which previously had been identified as a characteristic of the oral stage). Finally, their behavior in regard to their automobiles was significant. They reported that they would often return to their cars to make sure that they had turned off the lights, locked the doors, and so on. They also had fewer accidents. The researchers theorized that for a man in this stage, a car is an extension of

himself—a symbol of his masculinity. Because they were also concerned with security, these men took great care of their cars.

The women with a Stage I power orientation were inspired and influenced primarily by men rather than women and had a greater Oedipal identification. One of their major concerns was "growing big in order to have more to share" (1975, p.57). They were more likely to plan to "invest" a large amount of money. They reported owning more precious possessions than did the men, but also were more likely to lend their things to others and to do so readily, which is similar to their greater tendency to donate bodily parts after death. Their lists of physical symptoms also reflected a concern with having the physical resources to meet the demands of life. McClelland concluded that these women seemed to want to "have more so that they have more to give" (1975, p.57)—a reinforcement of his earlier description of the high *n* Power woman who sees herself as a resource.

In general, subjects in the oral/intake stage tended to be oriented toward taking their power and strength from outside themselves and to be concerned with their health and physical symptoms. This stage parallels that of Stewart and relates to Freud's and Erikson's early stages.

Stage II

Men in Stage II (anal/autonomy) were concerned with exercising personal control, autonomy, or will power. They said that they had chosen not to act on numerous aggressive impulses. Parallel to this, they rejected institutionalized authority and related responsibility. They were particularly unlikely to seek help from their parents; they did not belong to organized religions; and they did not like the idea of guidance from authority. They also avoided responsibility and disliked those (e.g., young marrieds) who were taking on responsibilities. They found their work boring and tedious. They talked to women rather than men at parties, but primarily because talking to men implies talking about work. In short, these men did not want to be told what to do or to do what was expected of them.

Women in this stage reported similar concerns with power and autonomy, including control of aggressive impulses. Their concern was more specifically about voluntary control. Unlike their male counterparts, they were attracted to religion because of its ethical teachings. However, these women were unwilling to seek help from anyone and did not tell their mothers about their personal lives. They reported lying to family and friends, probably as a way of maintaining control over their lives. They preferred to have one primary relationship with an option for others. They were psychically oriented, interested in fantasies and dreams, and identifying with their femaleness through natural phenomena.

It seems that men in Stage II want freedom from authority whereas women want freedom to control their lives. McClelland points out that the young man is *separating* from the mother and establishing his *independence* whereas the young woman is making the transition from *receiving* male inspiration to *being in control* of her own life.

The study did *not* reveal some characteristics that were expected of individuals in Stage II: (a) the desire to have knowledge—especially to be able to plan how to control something ahead of time, and (b) the reporting of "prestige possessions." McClelland believed that this was a result of the way the study questions were formulated in attempting to adjust for the inclusion of women.

Stage III

Characteristics of men with a Stage III power orientation correlated significantly with the characteristics of the phallic/assertion stage. These included a preference for nonmonogamous sexual relationships—in fact, for several concurrent relationships. The subjects lied more often to family and friends, which may be related to the previous characteristic. They had more possessions or "collections." They tended to be heavier drinkers; they drank because of "problems"; and they reported physical problems such as trouble sleeping, lack of appetite, etc. McClelland draws a parallel between these characteristics of the personalized power drive and those described by Winter (1973) as the "Don Juan" type. Men in this stage also disliked caring for children and avoided other family responsibilities.

The high *n* Power women in Stage III were active and assertive. They expressed anger freely; they traveled alone and to new places; and they tried new foods. They did not discuss their sex lives with others and preferred action to deal with problems rather than seeking the advice of others. Parents of such women stressed the development of qualities such as intelligence rather than social virtues such as kindness or tolerance. Such women required less affiliation with others. They also reported an interest in exploring intraceptive or psychic things such as fantasies, dreams, motivations, etc. They felt an affinity with nature, and some reported feeling a "oneness with the universe." McClelland saw this as a further separation from the male influence.

Stage IV

The power outlets for men in Stage IV (genital/mutuality in relationships) were more difficult to determine. The items that the researchers chose did not correlate with *n* Power plus typical characteristics of Stage IV. What did appear was that men in this stage belonged to more organizations, were more willing to seek help from authorities and others, were more willing to meet new people in social situations, and were likely to have personal communication with their wives and parents. The aspect of religion that stresses personal charity did not appeal to them—perhaps because of their institutional orientation. They tended to have fewer possessions. An unusual finding is that these men tended to be shorter than average, their height being more like that of the average woman.

The results for women also did not relate as expected with a Stage IV power orientation but they were stronger than the results for men. The women in this group also belonged to more groups, chose expert help in solving personal problems, and were action-oriented. They tended to hold power-oriented jobs (teaching, etc.) and they

shared their "prouds" with family members and friends. They also had more mutual relationships with their husbands. They selected the castration metaphor for death, which may reflect their concern with action. The mothers of these women tended to have had more education, which may have contributed to their daughters being more "liberated." The women studied were able to maintain membership in organizations and roles in families without losing their personal identities.

The lack of relationship between *n* Power and Stage IV characteristics for men (as defined by Stewart, Freud, or Erikson) is not completely clear. McClelland speculated that the selection of alternative questionnaire items to reflect *n* Power may have influenced the outcomes. Also, the behavior of males who are maturing in terms of mutuality and equality may not be consistent with the *n* Power behavior represented by the assertive male role. On the other hand, women who are moving toward mutuality and equality must behave *more* assertively.

What McClelland's study did reveal were expressions of the need for power and certain characteristics of the power drive in individuals in various stages of development. In general, men with high *n* Power are more "tense and argumentative, more emotional than reasonable . . . projecting what impact they are going to have upon the world" (1975, p.77). Women with high *n* power are more concerned with developing themselves and their bodies in order to have resources to share. In short, men are concerned with "pushing ahead," women with "having and sharing." If one can determine the level of maturity of a person with high *n* Power, one can—to some degree—predict that person's orientations and behavior.

POWER AND LEADERSHIP

McClelland also analyzed the relationships between power motivation, levels of maturity, and leadership potential. He found that persons in Stage I, the oral/intake stage, are generally low in power motivation and therefore are not assertive enough to make good leaders.

McClelland divided the persons in Stage III (anal/assertion/sexual exploitation) into two categories: high power motivation/low inhibition and high power motivation/high inhibition. People who fit the high/low category tend to dominate others and to have a dictatorial leadership style. Those who fall into the high/high category tend to lead in a more socially accepted style; rather than seeking personal domination over others, they want to be the head of the organization (what McClelland refers to as "socialized power").

Individuals who fall into the last category, Stage IV maturity (genital/generativity/mutuality), tend to be high in both power motivation and inhibition and to make the best leaders. This type of person operates for the good of others rather than for personal gain, is a good organizer, and has the ability to synthesize and lead the many branches of an organization.

Of course, not all leaders have a high power motivation. Many people in leadership positions who have a lower power motivation are managers but are not in top management; instead, they act as liaisons between top management and workers.

As stated previously, all people have some degree of power motivation. According to McClelland, the most dangerous people are those with high power motivation and low inhibition. These are the Adolf Hitlers and petty tyrants who express their power and reach their goals by crushing others. Leaders must learn to balance personal power and socialized power so that they are effective and influential without ignoring the feelings and needs of others or losing their basic sense of right and wrong. The best leaders *empower* their people; they pass their power down through the ranks, thus enabling subordinates to have power to act, contribute, and make decisions. Democracy, states McClelland, is an effective way of preventing one person from gaining a dangerous level of power; its system of checks and balances and division of power prevents the leader from becoming a dictator.

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	Men	Women
Stage 1	Identify with mothers Psychic orientation (fantasy, bad dreams) Power reading (sex and aggression) Share personal information Interrupt others Take care of automobile	Inspired by males Develop resources (bodies and things) Loan or share self and things Physical symptoms
Stage II	Reject institutionalized authority Emphasize self-control, autonomy Reject help from parents Avoid responsibility	Control of own lives Religion as ethical guide Reject help from others Monogamous with freedom
Stage III	Assertiveness "Don Juan" behavior: sexual exploitation, problematic drinking, prestige positions, lying, etc. Physical symptoms	Action orientation Assertiveness Express anger Try new things Low affiliation needs Psychic orientation, identify with female principle in universe
Stage IV	Organizational affiliation Willing to seek help Meet new people Fewer possessions Mutuality in relationship	Organizational affiliation Seek help from experts Action orientation Share prouds Power-oriented job Mutuality in relationship

Characteristics of Men and Women with High *n* Power for Four Stages of Development

Based on D.C. McClelland (1975).

SALARY, EQUITY THEORY, MERIT RAISES, AND MOTIVATION

The salary a person receives for the job he or she performs is determined by many factors, and there is no one correct salary for any job. The salaries for similar jobs in different organizations can vary because of the geographical setting, the person's length of time on the job, educational and experiential qualifications, the presence of a labor union, or even governmental contract requirements. Salary typically has at least two major organizational purposes: to attract and hold employees with needed talent and to motivate employees to achieve a high level of job performance (Herzberg, 1966; Vroom, 1964). Compensation often includes much more than just salary. Typically, it includes the types and levels of pay, supplemental benefits, and nonfinancial rewards such as praise, recognition, and signs of status. Fairness in compensation relates to the links between pay and expertise, level of responsibility, and working conditions.

Compensation decisions are among the most important activities of managers because salaries and other benefits are one of the major expense items in organizations and are the major external rewards that the organization can offer to influence organizational effectiveness (Lawler, 1971; Porter & Lawler, 1968). On surveys of rewards, employees have ranked salary first or second in importance consistently, for every occupational classification, for the past twenty years (Schiemann, 1984; U.S. Department of Labor, 1984).

THEORIES OF MOTIVATION

All major, contemporary, theorists of motivation agree that it is important to reward high performance in order to encourage it to continue, to prevent it from diminishing, and to set an example for other employees in the unit or organization. Pay is important to high achievers because it serves as performance feedback, as a measure of goal attainment (Atkinson, 1964; McClelland, 1961), and as a reward for accomplishment (Herzberg, 1966; Herzberg, Mausner, & Synderman, 1959).

Motivational researchers have discovered certain preconditions to the effective use of pay as a reward (Lawler, 1971, 1983, 1984). These are as follows:

1. Keeping pay policies confidential is unwise.
2. Employees must view their salaries as being important, so that pay increases are seen as rewards.
3. The reward must be large enough to make a noticeable difference to the person receiving it.
4. The raise or reward must be linked clearly to high performance.

5. The policy must be to reward only good performance and not to reward poor performance.
6. Rewards must be frequent enough to continually reinforce a desirable (higher) level of performance.
7. The linkage between pay and performance must be highly visible for employees to perceive a relationship between them and to satisfy the employees' needs for recognition and esteem.
8. The pay plan should be evaluated in terms of its cost effectiveness rather than its cost. Rewarding a high performer may produce a high return to the organization.

Pay as a reward is powerful because it affects everything most employees want. In terms of Maslow's hierarchy of needs (Maslow, 1970), it can provide for physical needs, safety (such as health insurance and retirement funds), social contacts and attendance at social events, and status symbols. Money can even help to provide growth and autonomy for self-actualization.

Equity Theory

Equity theory (Adams, 1963; Carrell & Ditrich, 1978; Goodman & Friedman, 1971; Mowday, 1979) tells us that the level of pay in comparison with others' is as important as the actual pay. Equity theorists question the value of the reward unless the individual perceives it as achievement in comparison to others. Equity theory assumes that people want to see a relationship between their efforts and the rewards they receive. The crux of this theory is that people compare their performance and salaries with those of people in comparable jobs. The key is whether the person perceives equity or inequity. People generally will attempt to obtain equity either by working harder to earn more (if they believe that they will be justly compensated) or by working less effectively (if they believe that they are undercompensated for the work they do). Equity theory also assumes that employees will change their behavior in order to make more money.

Reinforcement Theory

In reinforcement theory (Skinner, 1969, 1971), pay is a positive reinforcement *when it is linked to and immediately follows good performance.* This means that the timing of reinforcement must be careful. If a reward were to follow a single inappropriate behavior in a pattern of good performance, the employee could be confused about what was being rewarded. It is therefore necessary to clarify what behaviors or results are being rewarded and reinforced.

THE ROLE OF MANAGEMENT

Although top management usually determines basic salary levels, often it is left up to the manager of a department or work unit to make recommendations about salary increases

for employees. Generally, the opinions of the manager and the peers who are familiar with the job requirements and the performance of the job incumbent are the two most important sources of information about how well a person is doing a job. Any negative motivations of peers can be offset with the use of an effective evaluation instrument and by averaging their responses.

One reason why salary increases may fail to achieve their intended effects is that managers may be unable or unwilling to discriminate between good performers and poor performers. Many managers are reluctant to identify poor performers, perhaps because it may reflect their inability to lead those employees to perform better. Because of this, a manager may equalize the rewards among all employees in the work unit. However, the manager then risks discouraging the better performers, who may resign, leaving the manager with a group of satisfied but ineffective and overpaid employees.

Managers who complain that their workers are not motivated might consider the possibility that they have installed reward systems that are paying for behaviors other than those the manager is seeking. Managers need to ask themselves whether they are rewarding mediocre performance (e.g., show up regularly, do not stick your neck out) while pretending that they are rewarding high performance (e.g., work hard, attain new skills, take risks).

MERIT INCREASES

Under merit-pay plans, each person usually receives a base pay increase—often tied to the cost of living—and then is eligible for an additional increase based on performance. Workers rated low may be considered for termination, those rated mediocre may receive only the cost-of-living increase, and those rated high generally receive the cost-of-living adjustment and a fairly substantial merit increase. In this way, the basic needs of all employees are met and the superior performance is rewarded.

Merit raises are evidence of a compensation system that bases an individual's salary or wage increase on a measure of the person's performance during a specific period of time. Measures of performance should be realistic, accurate, and agreeable to those who have contact with the job: the employee, the supervisor, subordinates, and peers of the person being evaluated.

IMPLICATIONS

Research and experience have shown that merit raises and other rewards can motivate employees to perform better if:

1. The reward has enough actual value to serve as a motivator;
2. The linkage between pay and effort or achievement is clear;
3. There is accurate role perception between the employee and the manager; and

4. The reward carries “achievement” value that provides status, recognition, or satisfaction to the employee.

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THE SELF-FULFILLING PROPHECY

THE NATURE OF PERSONAL PREMISES

The term "personal premises" can be used to include all our cognitive processes—our beliefs, assumptions, values, expectations, and general outlook. Although we are not aware of many of these elements in our daily lives, they operate on nonconscious levels to strongly influence the degree to which we are able to achieve results and succeed in our endeavors.

SELF-FULFILLING, SELF-REINFORCING, SELF-LIMITING

The well-known term "self-fulfilling prophecy" (Merton, 1948) suggests that whatever one holds in one's mind (even subconsciously) tends to occur in one's life. In other words, whatever we dwell on expands. If we dwell on problems, we find more problems; if we dwell on happiness, we find more happiness. These premises become self-reinforcing in that the more often one of them "comes true," the more absolute it becomes and the less subject it is to question. Premises become self-limiting as they become more absolute because they cause us to process experiences selectively in order to support existing premises. Thus, for example, if we believe that we *cannot* lose weight or *do not have* time to exercise, we have created artificial limitations that block out certain possibilities. It is far more responsible to tell ourselves that we *will not* lose weight or make time to exercise, and this language also is a more accurate description of reality.

We also set ourselves up for frustration and disappointment by allowing "shoulds" to govern our lives: "My boss should always be fair with me" or "I should do all my work without mistakes." These "shoulds" can lead to unrealistic expectations of ourselves or others and to dysfunctional behaviors. Beliefs leading to healthier reactions might be "I react maturely even when my boss is unfair" or "I am a competent person even though I am human and sometimes make mistakes."

Why We Do It

One theory of why this happens is that the mind operates much like a computer that takes every input quite literally. Whatever the "software" tells it to do, it does, and one's behavior is affected subtly. If we continue to believe as we always have believed, we will continue to act as we always have acted. Furthermore, if we continue to act as we always have acted, we will continue to get what we always have gotten.

Another feature is that our minds say "yes" to every suggestion made to them by people whom we consider to be authorities and to every suggestion we make ourselves.

Thus, the foundations of our personal premises are established by the repeated thematic messages we heard in childhood from parents, teachers, doctors, and so forth. We maintain these premises with our own inner dialogs and, as adults, by associating with people who received similar programing in childhood.

Social Interactions and the Self-Fulfilling Prophecy

In addition to operating on our internal cognitive processes, the power of the self-fulfilling prophecy (SFP) is enhanced by social interactions. We do not live in isolation; virtually everything we do is influenced profoundly by the reactions of others. This is particularly so in the case of the prophecies we make about the behaviors or attitudes of others. For instance, if we believe that others are hostile to us, we are likely to behave defensively or cautiously. We even may go on the offensive. At best, the other people—who may or may not have been hostile initially—are likely to perceive our behaviors as aloof. At worst, they will perceive our behaviors as unprovoked attacks and they are very likely to respond in kind. Thus, our initial perceptions will be confirmed; our initial attitudes will have become self-fulfilling prophecies.

The anticipation of hostility leads to behavior that others interpret as hostile. However, similar SFP processes can cause the fulfillment of both positive and negative prophecies about others. For instance, the SFP appears to work in the cases that follow:

- Sales people who make clear and enthusiastic presentations to potential customers, because they believe that their presentations will be received positively;
- Sales people who merely go through the motions because they believe that their presentations will fall on deaf ears;
- Spouses whose perception of the others' moods lead them to act in ways that help to generate the anticipated moods; and
- The timid suitor who calls a potential date and says, "You don't want to go out with me, do you?"

The SFP most likely occurs because our beliefs lead us to act in ways that influence the behaviors of others.

CHANGING THE PROGRAMING

We can change the "programing" that continually is affecting our behavior by choosing new, more desirable elements and suggesting them to ourselves often enough to accumulate enough new "yeses" to change the programing operation itself. It is important to note that we do not need to believe that this is so for it to work. Merely acting *as if* it is so for a month or two and paying close attention to subtle changes in what we are getting out of life can make the difference.

Personal Purpose

Having a clear sense of one's purpose in life is another key element to attaining the results that one wants to attain. An individual who is aware of his or her purpose is better able to select goals and to focus efforts in areas that serve that purpose.

OTHER APPLICATIONS OF THE THEORY

Whereas expectancy theory is based on the person's expectation of a reward for effort, the self-fulfilling prophecy is based on a belief that something can or will be done. The power of belief reaches across individuals, groups, and organizations. If an individual, a group or team, or an organization believes that something is true or can be achieved, that belief contributes to the self-fulfilling prophecy.

Rosenthal (1966, 1974) suggested that, in research, the experimenter's expectations affect the results. In one study, Rosenthal and his colleague, K. L. Fode (1963), falsely informed student "experimenters" in a psychology laboratory that they had been given "subjects" either from a colony bred to produce intelligent rats or from a colony bred to produce dull rats. They instructed the students to conduct structured studies in which the rats would solve a simple maze problem. (In reality, the students, not the rats, were the subjects of the experiment.) Rosenthal and Fode were interested in how the student experimenters' expectations would influence the "performances" of the rats, who, in fact, all were from the same colony, were intellectually indistinguishable, and had been assigned randomly to the students. The students who were told that their rats were intelligent reported significantly more correct responses to the maze than did the students who had been told that their rats were stupid. Interestingly, the students who thought they had smart rats liked their subjects better than did the students who thought they had dull rats.

A similar phenomenon had been demonstrated empirically during the Hawthorne studies (Roethlisberger & Dickson, 1939). In that classic study of management and work productivity, it did not matter whether the employees were given rest periods, the opportunity to socialize, or new lights for their work areas; as long as there was some intervention, productivity and employee satisfaction improved. Others (Babad, Inbar, & Rosenthal, 1982; Rosenthal & Jacobson, 1968) have shown that teachers who expect more of certain students can increase those students' performances and can stifle the performance of those students whom they expect to do poorly. The expectations of managers can affect their subordinates' productivity (King, 1974), and the importance of assumptions and expectations on the outcome of OD interventions also has been noted (Eden, 1986; French & Bell, 1978; Golembiewski, 1979).

The key to the power of belief in affecting performance seems to be the synergistic combination of belief and effort. Expectation of success stimulates and reinforces effort. Just as one tends to steer a car in the direction that one is looking, if one is focused on fear of failure, effort is diminished. If one is focused on anticipation of success, effort is

enhanced. Thus, the effect of positive "self-talk" and positive managerial support on performance and achievement should not be underestimated.

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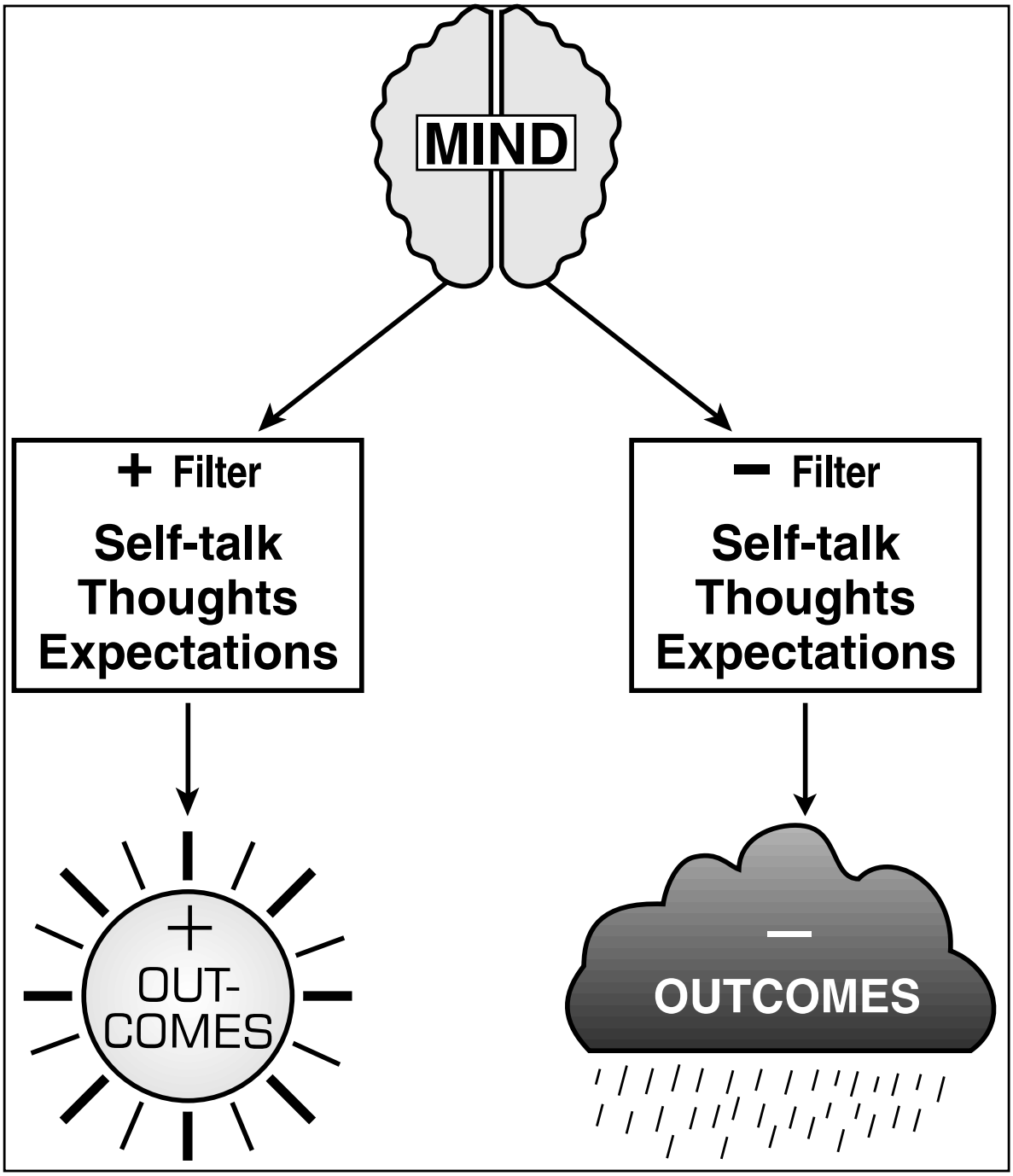

The Self-Fulfilling Prophecy

THEORY X-THEORY Y

In *The Human Side of Enterprise*, Douglas McGregor (1960) defined two sets of assumptions about human nature and explained how these affect people's attempts to influence the behavior of others, especially how they affect managers' attitudes toward employees.

McGregor suggested that the styles and approaches that managers (and others in authority) used—and their effectiveness or ineffectiveness—were affected by the subtle, frequently unconscious effects of their assumptions about people.

McGregor found that most managers and supervisors at the time believed that their employees were lazy, unambitious people who had to be threatened, bribed, directed, or punished in order to get them to work. Theory X amounted to either the "carrot" or the "stick" approach to motivation. Those who took a "soft" approach tended to use rewards and coaxing in place of coercion—the "carrot." Those who used a "hard" approach tended to use punishment—the "stick." These assumptions were rarely stated formally, but most organizations had policies and procedures based on this view. Jobs and goals were defined for the employees; decisions were made by upper management; rewards were based on tightly structured criteria; and those who deviated were punished in some way. Much of this viewpoint was based on the work of Frederick Taylor, whose "scientific management" theories had focused on the production aspect of work, with people considered much like pieces of machinery.

However, some managers, and many behavioral scientists, were developing a different point of view about people and their attitudes about work: a realization that people who are committed to their jobs are self-motivated and self-regulating and want to be involved more in their work. Some of this realization was the result of the motivation theory of Abraham Maslow (1943.)

McGregor labeled the two theories of human nature and attitudes about work "Theory X" and "Theory Y." Theory X represents the traditional view of management; Theory Y represents the newer attitudes in organizational psychology.

This is not to say, of course, that all managers believe entirely in Theory X or Theory Y. Most managers probably believe that people are a combination of both, with a tendency to behave as one type.

Theory-Y management is not a "soft" version of Theory-X management. In fact, it often requires more skill of the manager because it sets high standards and expects people to meet them. Theory Y implies more participative management, and this requires that the manager take risks. A Theory Y manager structures the job to allow employees room for personal growth. McGregor said, "The essential task of management is to arrange the organizational conditions and methods of operation so that

people can achieve their own goals best by directing their own efforts toward organizational objectives" (1957, p.26).

In general, people:[1]

THEORY X	THEORY Y
1. Have an inherent dislike for work and will avoid it if possible or do as little as possible	1. Will work hard to achieve goals that they understand and to which they are committed.
2. Do not seek out responsibility and avoid it if possible.	2. Are willing to assume responsibility for things in which they believe.
3. Either prefer to be directed in order to avoid responsibility or are not able to direct their own behavior.	3. Are capable of directing their own behavior.
4. Cannot be trusted to make good decisions.	4. Are capable of making decisions about their own endeavors and prefer to do so.
5. Are neither self-motivated nor achievement oriented.	5. Have a need to achieve.
6. Are not dependable.	6. Are trustworthy and dependable.
7. Are motivated only by money and other gains.	7. Are motivated by things that interest or challenge them, that contribute to their self-respect of feelings of accomplishment.
8. Are not concerned with the needs of the organization.	8. Want to contribute to the success of the organization of which they are a member.
9. Need to be supervised closely and coerced, controlled, or threatened in order to obtain adequate effort toward the achievement of organizational objectives.	9. Need to be provided with the resources to do the task and supported in its accomplishment.
10. Are not able to change.	10. Are eager and able to learn and grow in order to develop personally and professionally.

IMPLICATIONS OF THE THEORY

McGregor's theory is more far-reaching than a classification of managers. It explains the failure of many management systems and introduces the concept of new ways of managing. Because there is only so much money that can be offered as motivation and only so much control that can be applied, Theory-X management is limited. However, the possibilities for creating opportunities for people to obtain personal satisfaction, knowledge, achievement, challenge, prestige, and other rewards through work are unlimited. However, McGregor also realized that new ways of managing could not be implemented through old organizational systems.

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[1] Adapted from Douglas McGregor, *The Human Side of Enterprise,* New York, McGraw-Hill, 1960. Used with permission of McGraw-Hill, Inc.

McGregor's work also is important for managers on a personal level. One's identification with a theory says a great deal about one's view of human nature. Persons who identify with the Theory-X viewpoint are saying in essence that they have a negative view of people, that people are lazy, have poor motivation, and do not strive to reach their potential. On the other hand, those who hold the Theory-Y view are more positive, believing that people are essentially growthful and that they will do their best if allowed. The Theory X-Theory Y model certainly offers opportunities for human resource development interventions such as team-building sessions, management development, and the like. But it also offers those in supervisory positions a chance to gain some self-knowledge. If one believes in the self-fulfilling prophecy, the implications of Theory X and Theory Y are substantial.

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THEORY X	THEORY Y
1. Avoid work.	1. Will work toward goals.
2. Avoid responsibility.	2. Will assume responsibility.
3. Need direction.	3. Can self-direct.
4. Cannot make decisions.	4. Can make decisions.
5. Not achievement oriented.	5. Want to achieve.
6. Not dependable.	6. Are dependable.
7. Motivated by money.	7. Motivated by interest or challenge.
8. Not concerned with organization's needs.	8. Are concerned with their organizations.
9. Must be controlled.	9. Want to be supported.
10. Cannot change.	10. Want to develop.

Assumptions About People

Adapted from Douglas McGregor, *The Human Side of Enterprise*, New York, McGraw-Hill, 1960. Used with permission of McGraw-Hill, Inc.

THREE PROCESSES OF SOCIAL INFLUENCE

Herbert C. Kelman (1958) realized that change, both behavioral and attitudinal, varies in its degree of permanence and effect. Some people make "shallow" changes but are unable to, or have no intention of, making the changes permanent or altering the attitudes behind them. Others change not only their behavior but their underlying attitudes and ways of thinking. An example of this would be two dieters. In order to lose weight, one person goes on a starvation diet and loses five pounds. After the weight loss, the dieter resumes his habitual eating patterns and gains back the weight. No attitude change or permanent alteration of behavior has taken place. In contrast, the second dieter thoughtfully contemplates her eating patterns and becomes aware of a habit of consuming large quantities of junk food in the evening while watching television. The second dieter also recognizes her lack of fitness, which is contributing to a lack of energy in the evenings and, thus, to the snacking. The second dieter begins a swimming program and begins buying fruit instead of potato chips and candy for snacking. This example illustrates the difference between surface change and deeper, more permanent change.

Aware that there are different "levels" of change, Kelman hypothesized that the process by which a person is influenced to change affects his or her level of commitment to permanent change. Kelman (Kelman & Hamilton, 1989) proposed that there are three ways of influencing and producing attitude change in others.

1. ***Compliance.*** The person being influenced accepts the influence because he or she expects to obtain a favorable reaction from the person who is exerting the influence.
2. ***Identification.*** A person accepts influence because he or she identifies with the influencer and wants to create or maintain an association with the influencer. The behavior that the influencer wants is maintained by the person influenced only in the appropriate role.
3. ***Internalization.*** A person accepts influence because the influencer's demands are consistent with his or her values. The behavior that occurs as a result of the influence is rewarding and becomes part of the normal repertoire of the person who was influenced. Further influence is not necessary to maintain the behavior.

A person who *complies* changes easily and willingly in order to please a person or group of people. Compliance is not necessarily synonymous with agreement or belief; a person can comply with a regulation without believing that it is right. According to Kelman, people comply with external pressure to gain expected rewards and to avoid punishment or the displeasure of the group. Therefore, any satisfaction gained by complying with social influence is produced by the favorable reaction that the individual

elicits from the group. Compliant behavior is a response to external authority, e.g., "I will dress like everybody else at work because there is a dress code and I don't want to lose my job."

Some people not only comply with social pressure but *identify* with the persons doing the pressuring. People often willingly conform to social influence because they wish to be viewed as "that type of person" or because they want to be accepted and liked as part of the group. (The "group" may be several people or just one.) As with compliance, the person who conforms may not personally value the conforming actions; rather, he or she values the group's acceptance, affection, etc. Identifying behavior is a response to peer pressure, e.g., "I will dress like everybody else at work because I want my co-workers to like me." A person who responds to social influence with identification is more committed to maintain the behavior/attitude change than someone who merely complies with authority.

The highest level of commitment to behavior or attitude change occurs when the person *internalizes* the desired change. When a person believes that the influence exists in order to produce a behavior or attitude that is intrinsically right or good, he or she is far more apt to embrace the influence and make a strong effort to change. This type of influence, though it may be sparked by outside influence, is actually inner driven. Most of the pressure to change is from within the individual. An example of internalized influence is, "I will dress like everybody else at work because I value my company's professional image." Internalized influence is the most likely to produce permanent behavior or attitude change. It is the sole type of influence that the individual truly "buys into" or believes in.

ANTECEDENT AND CONSEQUENT CONDITIONS

Kelman also studied the degrees to which influence is accepted. He concluded that the effect of influence on an individual is determined by a combination of the following:

- Importance of the anticipated outcome to the individual;
- Power/authority of the influencer; and
- Importance and prominence of the desired change.

Just as different types of influence tend to produce different results and levels of commitment, the results of any attempt to influence can be attributed to a certain set of "antecedent conditions." In other words, the right combination of prior circumstances can reliably produce compliance, identification, or internalization—whichever is desired. Likewise, each process has a unique set of "consequent conditions." Kelman proposed the following hypotheses concerning antecedent and consequent conditions.

Antecedent

1. The more the power of the influencer is based on means-control, the more likely that compliance will result.
2. The more the power of the influencer stems from its appeal, the more likely that identification will result.
3. The more the power of the influencer comes from its believability, the more likely that internalization will result.

Consequent

1. Compliant responses are usually performed only when the respondent is being watched by the influencer.
2. Identification responses are usually performed only as long as the desired relationship is intact.
3. Internalized responses are usually performed whenever the issue in question surfaces, without concern about "who's watching" or "what everybody else thinks."

IMPLICATIONS OF THE THEORY

Kelman's theory can help to reveal the mechanisms underlying some phenomena that have been observed by organizational and developmental psychologists.

Application to McGregor's Theory

Douglas McGregor (1960) postulated that managerial behavior and results of management can be predicted by the assumptions that leaders make about their subordinates. The "Theory-X" manager assumes that most people are lazy, uncommitted to organizational goals, and unlikely to be productive without continual supervision. Therefore, the Theory X manager uses a program of rewards and punishments to obtain performance from subordinates. The subordinates soon learn not to exert themselves when they are not being bribed or coerced to do so. On the other hand, "Theory Y" managers assume that creativity is widespread among the populace, that people want to be productive, and that the most effective way to manage is to allow subordinates to make a useful contribution toward the achievement of organizational goals. Theory-Y also assumes that employees who are trusted and given responsibility will perform well even though they are not closely monitored.

Kelman's theory may explain why Theory-X and Theory-Y act as self-fulfilling prophecies. When a Theory-X manager uses coercion to elicit performance, *compliance* occurs. The employee's production drops off whenever the supervisor lessens the pressure. In turn, this reinforces the original assumption that employees are lazy and shiftless. Managers who use the "soft" version of the Theory-X method—coaxing or

bribery—may obtain identification, but bribed employees identify with organizational goals only in the sense that they meet them for their own self-interests. Only Theory-Y management results in internalization; Theory-Y employees are personally committed to what they are doing and will do it more effectively, more consistently, and with self-regulation. Increasingly, the management literature has focused on the importance of "communicating vision," "honesty," "modeling," "empowering," and "encouraging" as means to motivate employees to superior performance. The common demoninator seems to be to foster *internalization* of organizational goals rather than to force compliance or bribe people to identify.

Application to Developmental Psychology

Kelman's theory can be related to stages of maturity. Young children are dominated by absolute authority figures—their parents. They learn to seek praise and avoid punishment for its own sake; they are not concerned with whether what they are doing is right or with being "liked" by their parents. This stage of development can be likened to Kelman's compliance influence.

Teenagers are not as intimidated by parental authority. Their primary concern is "fitting in" and being similar to their friends. Many teenagers' actions are a direct result of peer pressure and are undertaken with careful consideration of how they will look to the peer group. Teens can be said to be controlled by the identification influence.

Mature, self-actualized people, on the other hand, tend to have strong internal moral and ethical codes by which they conduct themselves. They will act in a manner that suits their personal standards and values without worrying excessively about authority or the opinions of others.

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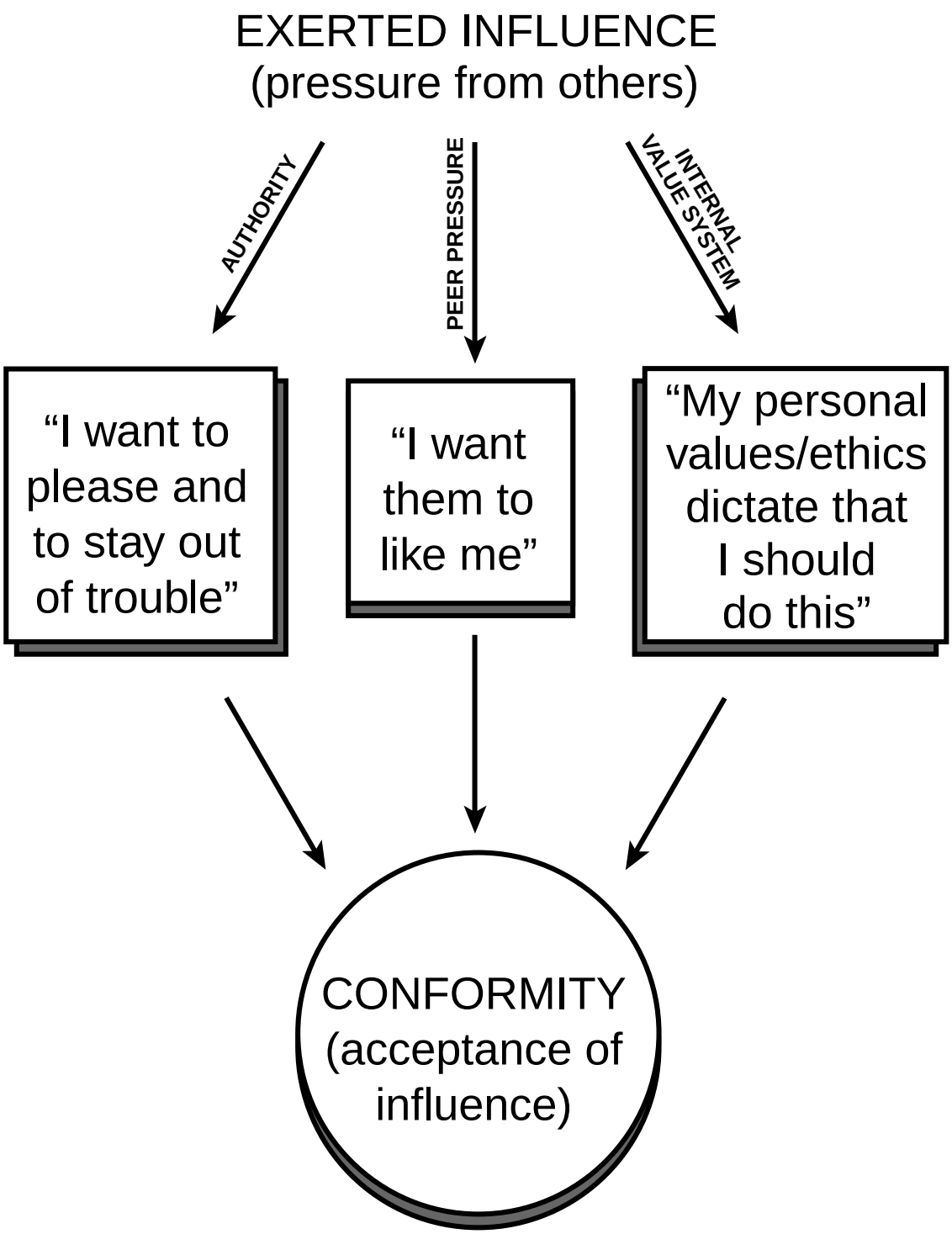


Three Processes of Attitude Change

CAREER ANCHORS

Edgar H. Schein (1990), a professor of management at the Massachusetts Institute of Technology, has developed the *Career Anchors* instrument and related activities for the purpose of providing general career guidance. The instrument can be used:

- by individuals,
- by pairs of people (for example, couples) who will explore their career options jointly,
- in workshops,
- in career counseling by managers,
- by organizations conducting human resource inventories,
- as part of an organization's personnel development planning, and
- by placement and career counseling services.

THE CONCEPT OF A CAREER ANCHOR

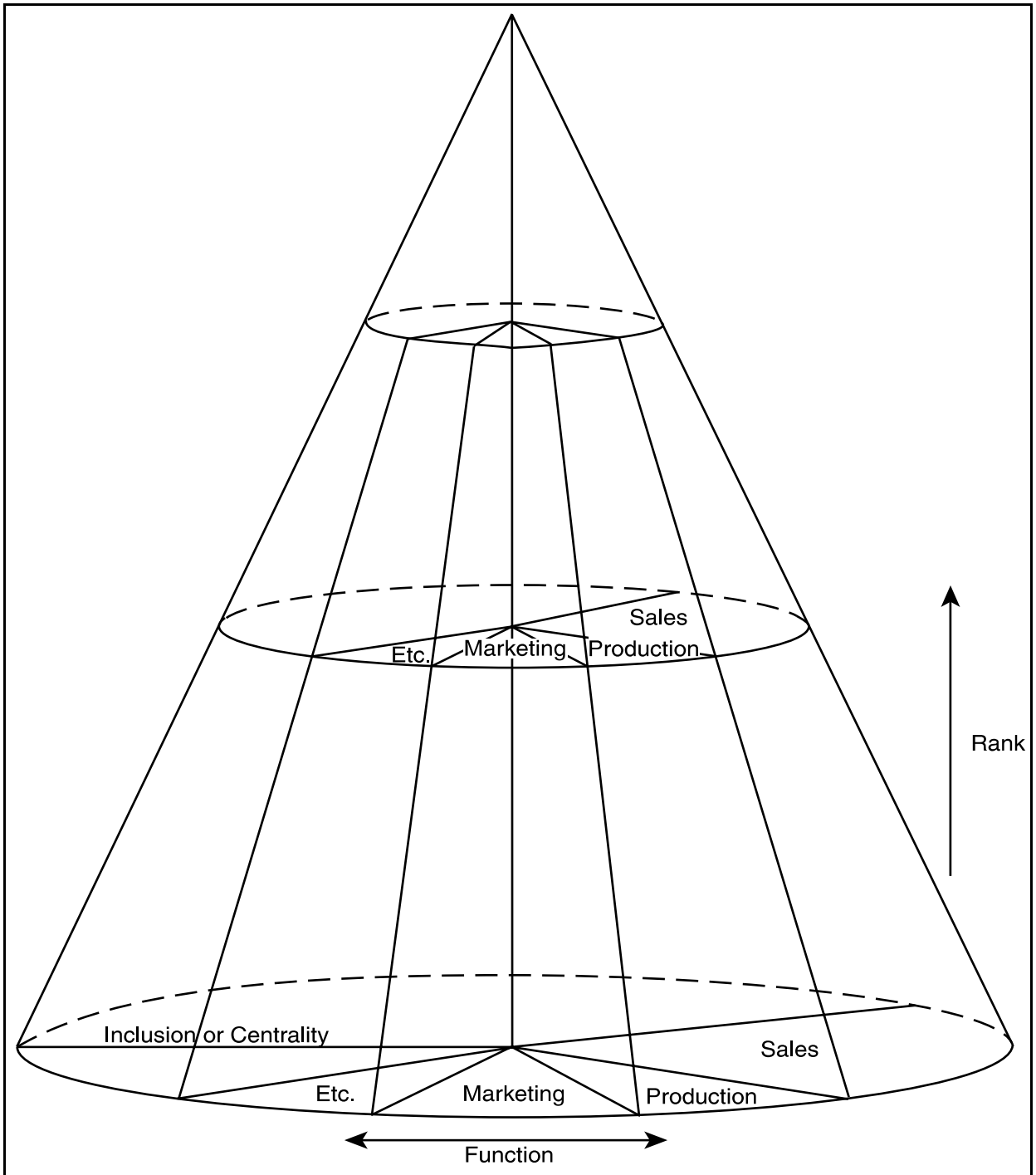
The word "career" has many connotations. Sometimes "having a career" means being in a recognized profession; sometimes it means having an occupational life that is well structured and involves steady advancement. In the context of career anchors, the term "career" means how an individual's work life develops over time and how it is perceived by that person.

A *career anchor* is a combination of perceived areas of competence, motives, and values that *one would not give up;* it represents one's real self. Without knowledge of the anchor, outside incentives might tempt an individual into situations or jobs that subsequently are not satisfactory because the person feels that "this is not really me."

The Internal Career and Its Anchors

The standards by which an individual measures his or her own success may be quite different from those used by another person or by society at large. In fact, the subjective definition of success largely reflects one's career anchor or internal career definition. All career progress can be measured along three basic dimensions, which correspond to the movement within an organization or occupation. The three dimensions are shown in the illustration as an organizational cone.

As people move into careers, personal development or training changes what they are able to do and how well they are able to do it. The illustration represents this kind of



A Three-Dimensional Model of an Organization

From "The Individual, the Organization, and the Career: A Conceptual Scheme," by E. H. Schein, 1971, *Journal of Applied Behavioral Science, 7,* page 404. Copyright © 1971 by JAI Press, Inc. Reprinted by permission.

movement as rotation through organizational functions, such as "sales" and "production."

Every occupation or organization maintains some hierarchy or system of ranks and titles by which a career occupant can judge his or her progress. Hierarchical success—represented by movement along the "rank" dimension in the figure—is a function of attaining or surpassing the level to which a person aspires.

Another important criterion of success is the extent to which an individual believes that he or she has penetrated the inner circle of an organization or occupation. Such penetration often is correlated with hierarchical movement, but it may be achieved independently. For example, an employee whose advancement has leveled off, but who is consulted by more senior, high-ranking people by virtue of his or her experience, seniority, or personality, still influences policy. Many technical people in organizations enjoy this kind of influence. Secretaries often have power and influence far beyond their formal positions, resulting from informal contacts that have been built over the years. In the figure, "inclusion or centrality" is represented by the distance from the central axis of the cone.

In summary, career movement occurs along horizontal, lateral, and vertical lines. Career paths are complex interactions of these three kinds of movement. People are highly sensitive to the kind of movement that job shifts represent because of their different aspirations and self-images. The career anchor concept is one way to describe self-images within the internal career.

Development of the Instrument

The concept of career anchor originally arose from a study designed to better understand how managerial careers evolved and how people learned the values and procedures of their employing organizations. A longitudinal study of forty-four alumni of the Master's program at Sloan School of Management, Massachusetts Institute of Technology, began in 1961. The initial interviews and surveys of values and attitudes were conducted in 1961, 1962, and 1963, while the respondents were second-year students in the two-year Master's program. All were interviewed at their places of work six months after graduation and again one year after graduation. These interviews revealed a great deal about the problems of making the transition from school to work organizations.

All respondents completed questionnaires five years after graduation and had follow-up interviews in 1973, after they were approximately ten to twelve years into their careers. From these sources came insights into how the internal career evolves. The 1973 interviews elicited a detailed chronological career history, asking respondents not only to identify key choices and events but also to speculate about why they had made those particular choices and how they felt about each change. The interview format essentially was the same as that used in Schein's (1990) instrument.

The actual events of the career histories proved to be highly varied, but the reasons that respondents gave for their choices and the patterns of their feelings about events proved consistent. For each individual, underlying themes—of which he or she had

often been unaware—reflected a growing sense of self, based on the learnings of the early years. When these people tried jobs that did not feel right to them, they referred to the image of being pulled back to something that fitted better—hence the metaphor of an anchor.

TYPES OF CAREER ANCHORS

Schein predicts that one's career anchor will describe one's attitude toward one's occupation. The following sections describe the eight career anchors identified by Schein:

Technical/Functional Competence

If a person's career anchor is competence in some technical or functional area, the person would not give up the opportunity to apply his or her skills in that area and to continue to develop those skills to an ever higher level. Such people derive their sense of identity from the exercise of their skills and are most happy when their work permits them to be challenged in those areas. They may be willing to manage others in their technical or functional areas, but they are not interested in management for its own sake and would avoid general management because they would have to leave their own areas of expertise.

General Managerial Competence

If one's career anchor is general managerial competence, one would not give up the opportunity to climb to a level high enough in an organization to enable one to integrate the efforts of others across functions and to be responsible for the output of a particular unit of the organization. People with this career anchor want to be responsible and accountable for total results and they identify their own work with the success of the organizations for which they work. If they presently are in technical or functional areas, they view them as necessary learning experiences; however their ambition is to obtain generalist jobs as soon as possible. Being at a high managerial level in a function does not interest them.

Autonomy/Independence

A person whose career anchor is autonomy/independence would not give up the opportunity to define his or her own work in his or her own way. If situated in an organization, such a person wants to remain in jobs that allow him or her flexibility regarding when and how to work. People who cannot stand organizational rules and restrictions seek occupations, such as consulting, in which they will have the freedom they desire. They turn down opportunities for promotion or advancement in order to retain autonomy. They may even seek to have businesses of their own in order to

achieve a sense of autonomy; however, this motive is not the same as the entrepreneurial creativity described later.

Security/Stability

For people whose career anchor is security/stability, the most important thing is employment security or tenure in a job or organization. Their main concern is to achieve a sense of having succeeded so that they can relax. The anchor shows up in concern for financial security (such as pension and retirement plans) or employment security. Such stability may involve trading personal loyalty and willingness to do whatever the employer wants for some promise of job tenure. People with this career anchor are less concerned with the content of their work and the ranks they achieve in the organization, although they may achieve high levels. As with autonomy, everyone has certain needs for security and stability, especially at times when financial burdens may be heavy or when one is facing retirement. People anchored in this way, however, always are concerned with these issues and build their entire self-images around the management of security and stability.

Entrepreneurial Creativity

People whose career anchor is entrepreneurial creativity would not give up the opportunity to create an organization or enterprise of their own, built on their own abilities and their willingness to take risks and to overcome obstacles. They want to prove to the world that they can create an enterprise that is the result of their own efforts. They may be working for others while they are learning and assessing future opportunities, but they will go out on their own as soon as they can. They want their enterprises to be financially successful in order to prove their abilities.

Service/Dedication to a Cause

If one's career anchor is service/dedication to a cause, what one would not give up is the opportunity to pursue work that achieves something of value, such as making the world a better place in which to live, solving environmental problems, improving harmony among people, helping others, ensuring the safety of others, curing diseases through new products, and so on. Such individuals pursue such opportunities even if it means changing organizations, and they do not accept transfers or promotions that would take them out of work that fulfills those values.

Pure Challenge

If a person's career anchor is pure challenge, he or she would not give up the opportunity to search for solutions to seemingly unsolvable problems, to win out over tough opponents, or to overcome difficult obstacles. For such individuals, the only meaningful reason for pursuing a job or career is that it permits them to win out over the impossible. Some people find this type of pure challenge in intellectual kinds of work,

such as the engineer who is interested only in impossibly difficult designs; some find the challenge in complex, multifaceted situations, such as the strategy consultant who is interested only in clients who are about to go bankrupt and have exhausted all other resources; some find it in interpersonal competition, such as the professional athlete or the salesperson who defines every sale as either a win or a loss. Novelty, variety, and difficulty become ends in themselves, and if something is easy it immediately becomes boring.

Lifestyle

A person whose career anchor is lifestyle would not give up a situation that permits him or her to balance and integrate personal needs, family needs, and the requirements of his or her career. Such people want to make all the major sectors of their lives work together toward an integrated whole; therefore, they need career situations that provide enough flexibility to achieve such integration. They may have to sacrifice some aspects of their careers (for example, a geographical move that would be a promotion but would upset the total life situation). They define success in terms broader than just career success. Their identities are more tied up with how they live their lives, where they live, how they deal with their family situations, and how they develop themselves than they are with any particular job or organization.

UNITY AND IMMUTABILITY OF THE CAREER ANCHORS

According to Schein (1990), multiplicity of career anchors is more or less precluded by the definitions in his model. A career anchor is defined as the *one* thing a person would not give up if forced to make a choice. This definition allows for only one anchor—the one set of talents, values, and motives at the top of one's personal hierarchy. However, many career situations make it possible to fulfill several sets of talents, motives, and values, making a choice unnecessary and thus preventing a person from finding out what is really at the top of his or her hierarchy.

Interestingly, Schein also reports that one's career anchor probably is not something that will change greatly during the course of one's life. It has not yet been possible to study enough people for long enough periods of time to determine how career anchors evolve. However, fifteen of the original panelists in the study of students from the Sloan School of Management have been followed into their mid-forties; thus far, the weight of evidence is on the side of stability. Schein says that this is to be expected, because as people clarify their self-images—as they become more aware of what they are good at, want, and value—they tend to want to hold on to those self-images. The better people know themselves, the more they want to hold on to those insights.

IMPLICATIONS OF THE CAREER-ANCHORS MODEL

Schein speculates that a person's career anchor will, to a great extent, determine what the person will seek in a job. Therefore, we ought to be able to forecast what *type of work*, what *type of pay and benefits*, what *promotion system*, and *what type of recognition* will be sought by a person who has a given career anchor. The ability to predict what a person will want to derive from a job has great utility for career planning by individuals. Organizations also can improve their personnel placement, counseling, and management if they can predict the individual preferences of employees. The following table summarizes the four preference implications of having any of the eight career anchors:

SOURCE

Schein, E.H. (1990). *Career anchors* (2nd ed.). San Diego, CA: Pfeiffer & Company.

CAREER ANCHOR	TYPES OF WORK PREFERRED	PAY & BENEFITS PREFERRED	PROMOTION SYSTEM PREFERRED	TYPE OF RECOGNITION PREFERRED
Technical/ Functional Competence	Challenging and independent work with unrestricted resources to do it right	External equity, i.e., same pay as comparably skilled colleagues in other organizations. Absolute pay more important than bonuses or stock options.	A professional promotional ladder parallel to the managerial ladder. Increase in job scope as desirable as increase in rank.	Recognition from professional peers, including savvy subordinates, more important than praise by an unknowledgeable superior.
General Managerial Competence	High levels of responsibility.	Internal equity, i.e., substantially more pay than level below in own organization.	Promotion based on merit, measured performance, and results.	Promotions to higher positions of responsibility.
Autonomy/ Independence	Clearly defined goals, but no close supervision.	Terrified of "golden handcuffs." Merit pay and immediate payoffs, but no compensation or benefits with strings attached.	A new job with even more autonomy, but no rank or responsibility.	Portable recognition. Medals, testimonials, letters of commendation, prizes, and awards are valued more than promotions, title changes, or even financial bonuses.
Security/Stability	Stable and predictable work and extrinsic rewards are more important than intrinsic rewards, such as job enrichment.	Steady pay based on length of service. Prefers benefit packages that emphasize insurance and retirement programs.	Seniority-based promotional system. Welcomes a published pay scale, with defined longevity requirements for raises.	Recognition for loyalty and steady performance.
Entrepreneurial Creativity	Creative work allowing invention, ideally in own enterprise.	Ownership and control is the most important issue. Actually may pay self rather poorly, but wants to own the stock, the patents, etc.	Wants the power and freedom to move into the roles considered key for continued exercise of creativity.	Building fortunes and high-profile recognition, e.g, own name on the product or company named for self.

CAREER ANCHORS

CAREER ANCHOR	TYPES OF WORK PREFERRED	PAY & BENEFITS PREFERRED	PROMOTION SYSTEM PREFERRED	TYPE OF RECOGNITION PREFERRED
Service/ Dedication to a Cause	Work that permits influencing policies in the direction of own values.	Fair pay for contribution and portable benefits because there is no *a priori* organizational loyalty.	Movement into position with more influence as well as freedom to operate autonomously.	Recognition from peers and superiors and feeling that own values are shared by higher levels of management.
Pure Challenge	Opportunity to overcome impossible obstacles and solve unsolvable problems.	Pay is less important than the presence of challenge.	Ever tougher challenges.	Passing self-imposed tests.
Lifestyle	Work that can be integrated into total lifestyle. Organization whose attitudes respect personal and family concerns.	Flexibility of working conditions and options for integrating work into life are more important than amount of pay.	Career advance-ment that takes into account lifestyle preferences such as unwillingness to relocate geographically.	Understanding and accommodation of lifestyle preferences.

CAREER ANCHORS (Continued)

ROLE EFFICACY

According to Udai Pareek (1980), the performance of people working in an organization depends on their own potential effectiveness, their technical competence, their skills and experience, and the design of the roles they perform in the organization. It is the integration of individuals and their roles that ensures their effectiveness in the organization. Unless people have the requisite knowledge, technical competence, and skills required for their roles, they cannot be effective. However, if a role does not allow a person to use his or her competence, and if the individual continually feels frustrated in the role, effectiveness is likely to be low. The closer that *role taking* (responding to the expectations of various other people) moves to *role making* (taking the initiative in designing the role creatively so that the expectations of others as well as of the role occupant are integrated), the more the role is likely to be effective. Pareek calls this potential effectiveness "efficacy." It is the psychological factor underlying role effectiveness.

DIMENSIONS OF ROLE EFFICACY

The higher the individual's role efficacy, the more likely that the role and the individual are effectively integrated. Pareek describes role efficacy as having ten dimensions:

1. ***Centrality*** (*vs. Peripherality*). The dimension of centrality measures the role occupant's perception of the significance of his or her role. The more central that people believe their roles are in the organization, the higher will be their role efficacy. If people think that their roles are peripheral, i.e., not very important, their potential effectiveness will be low. This is true at all levels in the organization.
2. ***Integration*** (*vs. Distance*). Every person has a particular strength—experience, technical training, special skills, etc. The more that the person's role provides an opportunity for the use of such special strengths, the higher the role efficacy is likely to be. This is called self-role integration; the self and the role become integrated. If people occupy roles in which they are not able to use their talents or skills, they experience self-role distance. Because we want our strengths to be utilized so that we can demonstrate how effective we can be, integration contributes to high role efficacy.
3. ***Proactivity*** (*vs. Reactivity*). In almost all organizational roles, we respond to various expectations that others have of those roles. To some degree, this *reactive* behavior satisfies both the role incumbents and others. However, when a person is able to take some initiative and do something independently, to exhibit

proactive behavior, efficacy is higher. If a person would like to take more initiative, but does not have the opportunity to do so, his or her efficacy will be low.

4. ***Creativity*** (*vs. Routine*). An opportunity to be creative or to try new and unconventional ways of solving problems also is important. When role occupants perceive that they do something new or unique in their roles, their efficacy is high. The perception that they do only routine tasks lowers role efficacy, as does the lack of opportunity to be creative.
5. ***Interrole Linkage*** (*vs. Isolation*). If role occupants perceive interdependence with others in the organization, their efficacy will be high. If there is a joint effort to understand problems, find solutions, and so on, the efficacy of the various roles involved is likely to be high. Being a member of a task group can serve this purpose. Conversely, the feeling of isolation in one's role reduces role efficacy.
6. ***Helping Relationships*** (*vs. Hostility*). One important aspect of efficacy is the individual's perception that he or she is able to give and receive help. On the other hand, if no help is given when asked for, or if respondents are hostile, the perception of hostility or indifference decreases efficacy. A helping relationship requires both the expectation that help will be available when it is needed and the willingness to respond to the needs of others.
7. ***Superordination*** (*vs. Deprivation*). Another dimension of role efficacy is the perception that one's role contributes to (is of value to) some larger entity. Roles that give people the opportunity to work for superordinate goals have the highest role efficacy. Many people have voluntarily accepted reduced salaries to move from the private sector to the public sector because their new roles provided them an opportunity to serve a larger interest. Superordinate goals that serve large groups cannot be achieved without some collaborative efforts.
8. ***Influence*** (*vs. Powerlessness*). Role efficacy increases in proportion to the person's ability to exercise influence in his or her role. The influence may be in terms of decision making, scheduling, processes, implementation, advice, or problem solving. In relation to superordination, roles in the public sector may be more efficacious because they influence a larger segment of society.
9. ***Personal Growth*** (*vs. Stagnation*). The factor of self-development is very important to role efficacy. When a role occupant has opportunities—and perceives them as such—to grow and develop in his or her role through learning new things, role efficacy is likely to be high. Similarly, if the individual perceives his or her role as lacking in opportunities for growth, role efficacy will be low.
10. ***Confrontation*** (*vs. Avoidance*). When problems arise, they can be confronted and attempts can be made to find solutions for them, or they can be avoided. In

general, if people in an organization avoid or deny problems or shift them to someone else, role efficacy will be low. Confronting problems to find relevant solutions contributes to efficacy, and avoidance reduces efficacy.

MEASURING AND INCREASING ROLE EFFICACY

Pareek (1980b) has created an instrument, the Role Efficacy Scale, to measure the dimensions of role efficacy present in an individual's job. The Role Efficacy Scale is useful in a number of different situations. It can be used for role clarification in team building, for coaching key managers, for problem identification within a work team, and for training managers and supervisors about the concept of role efficacy.

Measurement of role efficacy is done with the purpose of developing a plan to improve it in order to increase personal and organizational effectiveness. Because factors concerned both with the individual (the role occupant) and with the design of the role contribute to efficacy, two approaches can be adopted for increasing role efficacy.

Role Redefinition

After the dimensions in which role efficacy is low have been diagnosed, the problem can be approached from the perspective of the role. Various ways of building those missing dimensions into the role can be suggested. However, there are no standard solutions for adding various dimensions into a role; the solutions will differ from situation to situation. In redefining roles, various ways of developing the missing dimensions can be prepared first by individuals involved in the situation (the role occupants and significant persons who work with them). Then these individual suggestions can be discussed in detail to discover to what extent they are feasible and likely to increase role efficacy.

Action Planning

It is equally important to work on role efficacy from the point of view of the role occupant. Role efficacy may be low because the role occupant is not able to perceive certain dimensions in the role, or the individual may not be able to use his or her own power to build those dimensions into the role. Counseling and coaching may be necessary. For example, if a person perceives that linkages with other roles are weak, he can be encouraged and helped to build stronger linkages with other roles. Or if an individual believes that her role does not provide opportunities to learn new things and grow, she can be helped to perceive other dimensions of the role. The purpose of action planning is to help the individual take necessary steps without waiting for redesign of the role.

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Centrality (vs. Peripherality)

Integration (vs. Distance)

Proactivity (vs. Reactivity)

Creativity (vs. Routine)

Interrole Linkage (vs. Isolation)

Helping Relationships (vs. Hostility)

Superordination (vs. Deprivation)

Influence (vs. Powerlessness)

Personal Growth (vs. Stagnation)

Confrontation (vs. Avoidance)

Dimensions of Role Efficacy

ROLE STRESS

When individuals and organizations experience role stress, they adopt ways of dealing with it (Pareek, 1987). Neither an individual nor an organization can remain in a continual state of tension, so even if a deliberate and conscious strategy is not utilized to deal with the stress, some strategy is adopted. For example, individuals' strategies may be to leave the conflicts and stress in order to take care of themselves. We call such strategies "coping styles."

The word "coping" has been used in several ways; two meanings predominate in the literature. The term denotes general ways of dealing with stress and also has been defined as the effort to "master" conditions of harm, threat, or challenge when a routine or automatic response is not readily available (Lazarus, 1974). Pareek uses the first meaning: dealing, consciously or unconsciously, with stress.

It is useful for individuals and organizations to examine what strategies they are using to cope with stress. If no coping strategy is adopted, lack of effectiveness may result. Hall (1972) has reported that the act of coping itself, as opposed to noncoping, is related to satisfaction and is more important than any particular coping strategy.

Lazarus (1974) emphasizes the key role of cognitive processes in coping activity and the importance of coping in determining the quality and intensity of emotional reactions. As Monat and Lazarus (1977) point out, there is impressive anecdotal and research evidence that we continually are "self-regulating" our emotional reactions. For example, we may escape or postpone unpleasant situations, actively change threatening conditions, deceive ourselves about the implications of certain facts, or simply learn to detach ourselves from unpleasant situations. Lazarus' emphasis is on the individual (i.e., the self) actively appraising the situation and what he or she can do, rather than on the environmental contingencies that presumably manipulate the individual's behavior.

A link between styles of living, coping, and somatic illness has been suggested by Friedman and Rosenman (1974), who argue that a primary cause of heart disease is a distinctive pattern of behavior. They call this "Type A" behavior; it involves continual, pressured interactions with the environment and a compelling sense of time urgency, aggressiveness, competitiveness, and generalized hostility. In a sense, this pattern is a mode of coping with societal values of achievement and the work ethic in which these values have been internalized by the Type A person.

Two different approaches to the study of coping have been pursued by various investigators. Some (Byrne, 1964; Goldstein, 1973) have emphasized coping traits, styles, or dispositions. This approach, often used by researchers in the study of personality, assumes that an individual will utilize the same coping strategy (such as repression or sensitization) in most stressful situations, creating for the individual a stable pattern or style. A person's coping style or disposition typically is assessed by

means of personality tests, not by observing what the person says or does in a particular situation.

Other researchers (Cohen & Lazarus, 1973; Katz, Weiner, Gallagher, & Hillman, 1970; Wolf & Goodell, 1968) have studied active, ongoing, coping strategies in particular stress situations. According to Cohen and Lazarus (1973), many psychological traits, including coping styles, show very limited generalities and, thus, are poor predictors of behavior in any given situation. Therefore, they prefer to observe an individual's behavior as it occurs in a stressful situation and then infer the coping processes implied by the behavior. This approach has been relatively neglected in the study of coping.

STRATEGIES FOR COPING WITH STRESS

Lazarus (1975) has suggested a classification of coping processes that emphasizes direct actions and palliative modes. Direct actions include behaviors or actions that, when performed in the face of a stressful situation, are expected to bring about a change in the stress-causing physical or social environment. Palliative modes are those thoughts or actions whose purpose is to relieve the emotional impact of stress, be it bodily stress or psychological stress.

Pareek (1976) proposed two types of coping strategies that people generally use to deal with stress. One is that a person may decide to suffer from, accept, or deny the experienced stress or to blame somebody (self or other) or something for the stressful situation or the individual's being in it. These are passive or avoidance strategies and are referred to as "dysfunctional" ways of coping with stressful situations. A second type of strategy is the decision to face the realities of the situation and to take some form of action to solve the problems, either individually or with the help of others. The active, approach style is regarded by social scientists as a "functional" way of dealing with stress.

People do not restrict themselves to using one type of coping strategy exclusively, and different people employ complex and varied combinations of strategies to deal with the same kinds of stress.

CATEGORIES OF RESPONSES

1. ***Externality.*** This dimension measures the degree to which the person places the responsibility for the role stress on external factors, resulting in aggression toward and blame placed on such external factors. This may include the tendency to expect the solution to the stress to come from external sources. Externality is measured as high or low.
2. ***Internality.*** This is the opposite of externality. One may perceive oneself as responsible for the stress and may therefore express aggression toward or blame

oneself. Similarly, one may expect that the solution to the stress should come from oneself. Internality is measured as high or low.

3. ***Mode of Coping.*** There are two modes: avoiding the situation (a reactive strategy) or confronting and approaching the problem (a proactive strategy). McKinney (1980) has proposed the concept of engagement style, differentiating the perception that one has of oneself as "doing" (agent) or "being done to" (patient).

Combining the two aspects of each of the three dimensions results in eight possible strategies to cope with stress. Concepts have been borrowed from Rosenzweig (1978) to name the various strategies.

The avoidance mode is characterized by (a) aggression and blame, (b) helplessness and resignation, (c) minimizing of the significance of the stressful situation by accepting it with a sense of resignation, or (d) denying the presence of stress or finding an explanation for it. All these behaviors "help" the individual to not do anything in relation to the stress. The categorization scheme uses Rosenzweig's term "punitive" (e.g., impunitive) to denote three of the strategies in the avoidance mode. "Defensive" is used to denote the fourth strategy. These strategies are abbreviated with capital letters (M, I, E, and D).

The approach mode is characterized by (a) hope that things will improve, (b) effort by the individual to solve the problem, (c) the expectation that others will help or asking for help, and (d) doing something about the problem jointly with others. Rosenzweig's term "persistive" is used to denote the four strategies in this mode. These strategies are abbreviated with lower-case letters (m, i, e, and n).

Avoidance Responses

Impunitive (M). This is a combination of low internality, low externality, and avoidance. Such responses indicate either simple admission of the stress or that the stress is unavoidable and that nothing can be done about it. A fatalistic attitude falls in this category.

Intropunitive (I). This is characterized by high internality, low externality, and avoidance. Remorse, guilt, or self-blame and aggression are directed by the person toward himself or herself.

Extrapunitive (E). This is characterized by low internality, high externality, and avoidance. This person experiences irritation with the situation and/or aggression and blame toward outside factors and persons.

Defensive (D). This is characterized by high internality, high externality, and avoidance. With the involvement of both oneself and others, but in the avoidance mode, one avoids aggression or blame by using defense mechanisms. These deny the stress, rationalize the stressful situation, or point out benefits of the stress.

Approach Responses

Impersistive (m). This strategy is characterized by low internality, low externality, and the approach mode. Rosenzweig's "impersistive" category relates to "expression given to the hope that time or normally expected circumstances will bring about the solution of a problem; patience and conformity are characterized."

Intropersistive (i). This strategy is characterized by high internality, low externality, and approach. A person with this typical response pattern would take action in response to a stress.

Extrapersistive (e). This strategy is characterized by low internality, high externality, and approach. Statements of request made to someone to solve the problem or those indicating the expectation that the solution will come from other people are typical of this pattern.

Interpersistive (n). This strategy is characterized by high internality, high externality, and approach. It is the opposite of the defensive (D) style. This strategy is indicated by statements that suggest joint effort, by the respondent and some others, to deal with the stress.

Individuals may utilize two or three strategies, with one being dominant and another being a back-up style.

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THE THREE ASPECTS OF LIFE

Richard N. Bolles is best known as the author of *What Color Is Your Parachute?* (1989), a self-help annual for job seekers. He also has developed a comprehensive system of life and vocational planning. Bolles describes his planning system in *The Three Boxes of Life: And How To Get Out of Them* (1981).

THE THREE ASPECTS OF LIFE

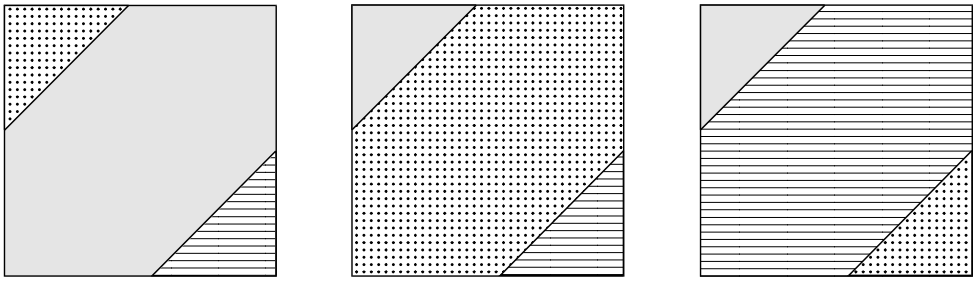
The three aspects of life are as follows:

- ***Education,***
- ***Work,*** and
- ***Play or Retirement.***

Bolles observes that our society has been organized so that the three parts of existence that are important to life and vocational planning—education, work, and play or retirement—are "boxed" so that they are kept separate from one another. Most people spend up to the first quarter century of their lives learning facts and some skills that may or may not be useful in later life. They then spend up to the next half century working at jobs, perhaps—but not necessarily—applying what they learned in the educational sector. Finally, they are "put out to pasture," in retirement for the last twenty-five years or so of their lives, during which they probably will not have much use for either work or educational skills.

Bolles does not claim that the three aspects always are completely distinct from one another. The letters "L," "W," and "P" do double duty in this theory; they stand both for the "**l**ife/**w**ork **p**lanning" system and "**l**earning, **w**ork, and **p**lay," the ingredients of life. According to Bolles, each of the three aspects—education, work, and retirement—contains some learning, some work, and some play, but that our lives are arranged so that we focus on only one aspect during each phase of our lives and have little time or energy left over for the other two aspects. Typically, "learning" is the focus of the first life phase; "working" is the focus of the middle life phase; and "retirement" or "playing" is the focus of the last life phase. The illustration below depicts the three aspects of life and the time that we spend on each aspect—learning, working, and playing—within each life phase.

Bolles believes that life is better when each phase of life is filled with more nearly equal measures of learning, working, and playing. That is, we would all be healthier and happier if we led more balanced lives throughout each of the three major life phases.



The Three Worlds

ISSUES INVOLVED WITH EACH ASPECT OF LIFE

Regardless of what people focus on during their lives, they must deal with four major issues during each of their life phases. These issues are:

- ***Analyzing the Surroundings.*** The first major challenge that people face—and they may face it many times during their lives—is to figure out what is going on. The main question is, "How is this mode of living structured, and what will it demand from me?"
- ***Keeping Afloat.*** Once oriented, one must figure out how to survive in one's environment. The types of questions to be answered during this stage are, "How will I obtain good grades during my school years?" "How will I get and keep a job? How will I build a career?" "How will I fill my time now that I have retired?"
- ***Searching for a Purpose.*** The main question around this issue is, "What can or should I be doing to bring meaning into my life?" This is the quest for a mission or ultimate goal. Examples of questions that might be asked during this stage are, "What is it I want to learn, as a student?" "What is it I want to create, as a worker?" "How will I meaningfully fill my time as a retiree?"
- ***Striving for Improvement.*** Once a purpose has been found, one must ask oneself, "Am I working as effectively as I could to achieve my goals? Am I spending my time doing what I *want* to do or what I think I *should* do?"

The issues that we confront and reconfront as we move through the three aspects of life are hierarchical. We cannot deal with keeping afloat until we have analyzed our surroundings. We cannot search for a purpose unless we have learned to keep afloat in

our particular life phase. Only when we have found a purpose can we begin to strive for improvement. Bolles depicts the hierarchical nature of the issues as a pyramid similar to Maslow's (1970) famous hierarchy of needs. As with the hierarchy of needs, one must negotiate the lower, more basic levels successfully before one can progress to the higher, more complex levels.

LEARNING TO INTEGRATE THE ASPECTS OF LIFE

A primary challenge in life is to integrate the three aspects of life and to avoid being boxed into any one aspect. Ideally, educational systems should prepare us for the working world, and work organizations should prepare us for life as retirees. In reality, however, schools and employers fulfill those tasks only marginally well. Schools often do not teach skills that are marketable in the workplace, and employers prepare employees for retirement only by providing pension plans, which Bolles believes are covert attempts at preventing employees from changing jobs. Schools do attempt to smooth the transition by having placement officers help students to find jobs, and organizational personnel officers do pay some lip service to helping workers to prepare for retirement. Unfortunately, job-placement services in schools and retirement-preparation programs in work organizations are not considered central functions of those institutions. Helping students and employees negotiate the aspects of life are only peripheral functions.

In short, each person must take responsibility for integrating the aspects of his or her life. To move from one aspect to another, the issues of each must be dealt with successfully. Once the issues of *analyzing our surroundings*, *keeping afloat*, *searching for a purpose*, and *striving for improvement* into our lives have been confronted, we can leave one life phase behind and begin anew with another.

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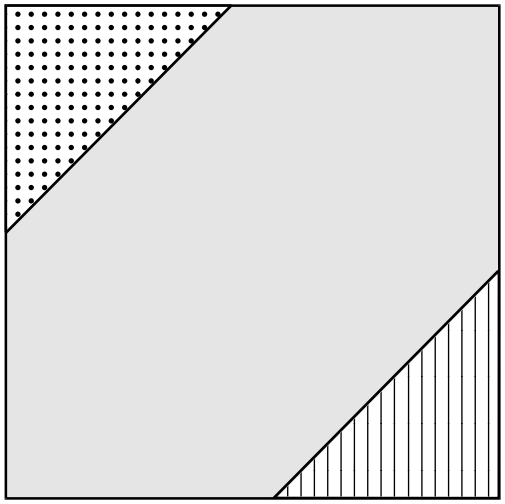
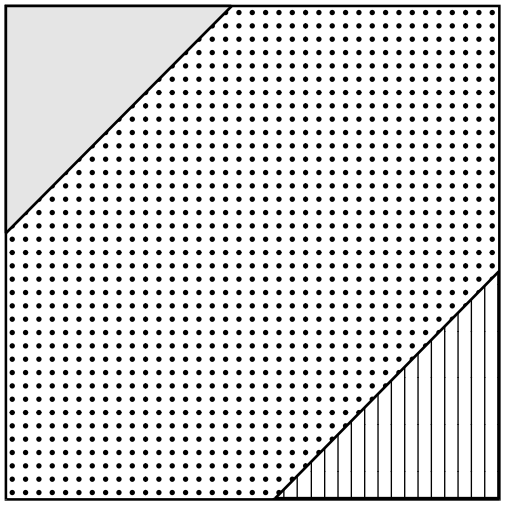
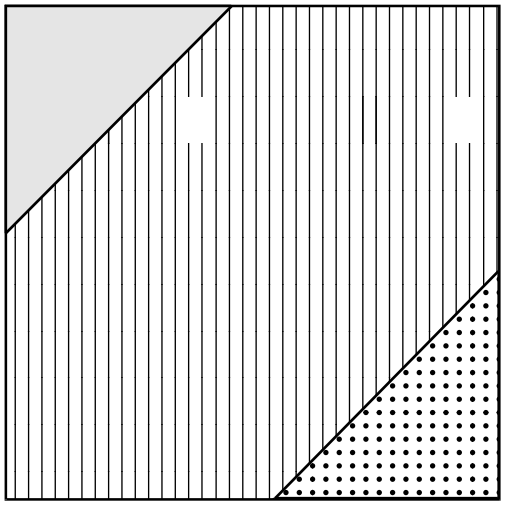


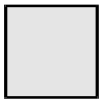
EDUCATION

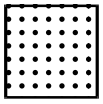


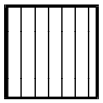
WORK



RETIREMENT

 = activities related to learning

 = activities related to working

 = activities related to playing/relaxing

The Three Worlds

VOCATIONAL DEVELOPMENT

Vocational psychologist Donald Super (1957, 1963) observed that the pursuit of occupational careers has an important characteristic in common with other human behaviors. That is, a *stage theory* often can adequately explain why workers make particular career choices during given periods of their lives. Erikson (1963), Freud (1976), Ginzberg et al. (1951), and Piaget (1952) all proposed theories concerning the stages of development through which humans progress during their lives. Similarly, Super suggested that humans move through a series of developmental stages during their vocational careers. He proposed that vocational careers typically include the following stages of development:

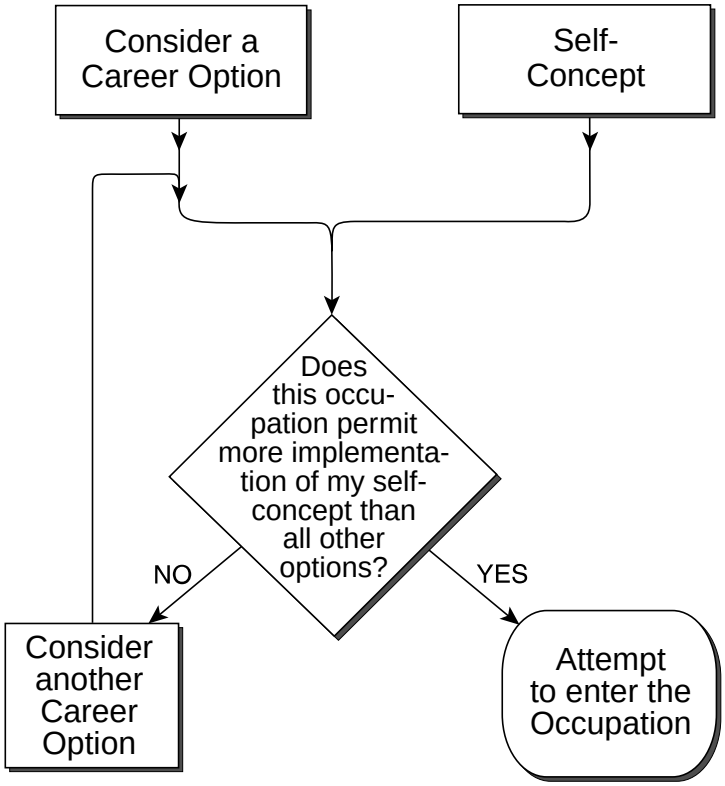
- ***Crystallization.*** A stage that occurs between the ages of fourteen and eighteen, during which people develop overall self-concepts and occupational self-concepts that determine the general directions of their future careers.
- ***Specification.*** A stage that occurs between the ages of eighteen and twenty-one, during which people's broad occupational goals are more narrowly focused toward their eventual life work.
- ***Implementation.*** A stage that occurs between the ages of twenty-one and twenty-four, during which workers take steps to learn and enter a trade.
- ***Stabilization.*** A stage that occurs between the ages of twenty-five and thirty-five, during which workers attempt to demonstrate mastery of their trades.
- ***Consolidation.*** A stage that occurs between the age of thirty-five and retirement, during which workers seek the professional recognition and security commensurate with their abilities and seniority.

SELF-EXPRESSION AND VOCATIONAL DEVELOPMENT

Self-concept and self-expression play pivotal roles in Super's theory of vocational development. According to his theory, we attempt to express our self-concepts by making particular vocational choices. Workers are more likely to make vocational choices consistent with their self-concepts regarding status, aptitudes, interests, and so on, than they are to make choices that contradict those self-concepts. Therefore, people who view themselves as nurturant and scientifically oriented might seek entry into the field of medicine. If their self-concepts also include high levels of self-esteem, they might seek training for the high-status medical positions of surgeon or "specialist." Alternatively, if their self-concepts are lower on the status dimension or the aptitude

dimension, they might seek lower-status positions in medicine or positions in entirely different fields.

The following flow chart represents the role that self-concept plays in Super's vocational development model:



Self-Expression Component of Super's Vocational-Development Model*

VOCATIONAL MATURITY AND STAGES OF VOCATIONAL DEVELOPMENT

Vocational maturity is the extent to which people exhibit behaviors appropriate to their stages of vocational development. Thus, vocationally mature fourteen-year-olds might daydream about their ability to enter and enjoy various future occupations, while vocationally mature forty-five-year-olds might make efforts to stay abreast of new developments in their fields.

By comparing a person's occupational behaviors to those described in the following summary of Super's theory, one can assess that person's vocational maturity:

* From D.E. Super, 1964, "Goal Specificity in the Vocational Counseling of Future College Students," *Personnel & Guidance Journal, 43,* 127-134. Copyright © American Association for Counseling and Development. Used with permission.

Appropriate Behaviors for Various Levels of Vocational Maturity

STAGE	AGE	TASK	REQUIREMENTS/ BEHAVIORS
Crystallization	14 to 18	Crystalize vocational preference.	Consider what work is appropriate, as one's concepts of self and vocation develop.
Specification	18 to 21	Specify vocational preference.	Focus previously diffuse goals on a specific single career and begin to take action to achieve that goal. Example: an aspirant to a career in business enrolls in a degree program in accounting.
Implementation	21 to 24	Implement a vocational preference.	Finish training for some occupation and begin employment in that field.
Stabilization	25 to 35	Stabilize within a vocation.	Become situated in a vocation and apply one's skills and abilities to proving that the choice was appropriate. Typically, during this period one might change employer but would not change general occupation.
Consolidation	35 to retirement	Consolidate status and advance.	Use one's skills to obtain recognition in one's field. One becomes established and achieves comfort in the field during this period.

APPLICATIONS OF THE THEORY

Vocational and academic counselors can use Super's theory to design guidance and interventions suitable for their clients. For instance, Super (1964) recommended that vocational guidance counselors at colleges provide students with information regarding the "exploratory" or "specialization" qualities of courses in the curriculum. This information would be useful for most college-age students, who would be at the "crystallization" or "specification" stages of vocational development.

The theory also can be useful for self-assessment and organization development. An appreciation of the theory could help individuals to plan their own careers. Managers who understand the theory can use it to plan placement, advancement systems, and succession.

DRAWBACKS TO THE THEORY

Super's theory seems to track the typical career pattern of the era during which he did his research, the 1950s and earlier. However, careers are far more volatile today than they were in the 1950s, because rapid advances in technology are developing whole new areas of employment that did not exist before. This can disrupt the orderly career progression envisioned by Super. The revolution in personal computing provides one example: a forty-year-old school psychologist at the consolidation stage of vocational maturity discovered an aptitude for computer technology when he bought a personal computer. At first the psychologist pursued his new interest as a hobby and found ways to computerize some of the tasks of his current job, but eventually he made a transition to the field of computer science. This career change put the forty-year-old psychologist back among twenty-year-old trainees going through Super's "implementation stage." Still, his career change appears to say more about his discovery of a new opportunity than it says about a lack of vocational maturity.

Another drawback to the theory is that it might encourage attempts to fit square pegs into round holes. Some unconventional people decline to progress through the stages of vocational development in lock-step manner, and this is not necessarily attributable to a lack of vocational maturity. The theory does not easily accommodate people whose careers have been interrupted by child rearing, by public service (such as social work, the military, or the Peace Corps) or by a realization that earlier career choices were not as personally c fulfilling as had been anticipated. Super's theory also seems to ignore people who learn about personal talents later in life or return to earlier ambitions after a successful career in another field. The theory does not easily accommodate a person who, at mid-life, embarks on a new career, requiring a return to school for education in a new profession. It also does not account for progressive organizations that give employees opportunities to learn new trades within the organization.

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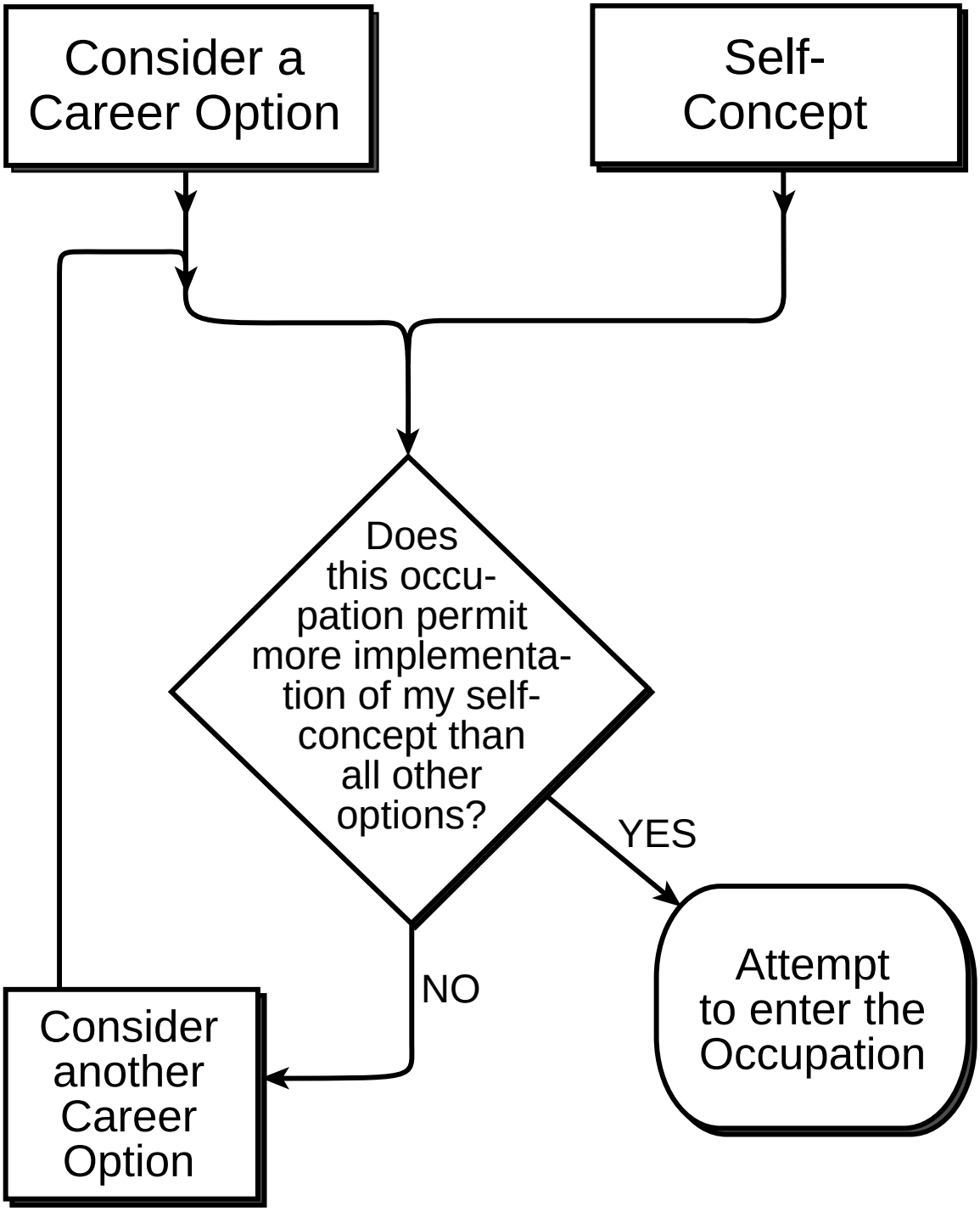

Self-Expression Component of Super's Vocational-Development Model

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VOCATIONAL ORIENTATION THEORY

John L. Holland has developed a useful theory for vocational counseling, placement, human-resource management, and job searching. Essentially, Holland (1971) suggested that people stereotype all occupations as belonging to one of six typical "work environments." The six environments are:

1. ***Realistic.*** Building, driving trucks, and farming are realistic occupations.
2. ***Investigative.*** Science and academic research are investigative occupations.
3. ***Artistic.*** Sculpting, performing, and writing are artistic occupations.
4. ***Social.*** Teaching, religious ministry, and social work are social occupations.
5. ***Enterprising.*** Sales, politics, and finance are enterprising occupations.
6. ***Conventional.*** Accounting, computer technology, and pharmacology are conventional occupations.

According to Holland, the same six categories that comprise the work environments can be used to describe the personality orientations of workers. That is, each of us prefers a life style consistent with one or more of the six occupational stereotypes. The challenge for placement officers is to identify prospective employees' vocational orientations in order to find the right people for particular jobs. Similarly, vocational counselors must help their clients to discover their orientations. Holland developed a personality inventory called the *Self-Directed Search* (1985), which is a useful instrument for determining an individual's vocational orientation. Once an individual's vocational orientations is known, that person can be placed in an occupation with a corresponding work environment.

THE SIX ORIENTATIONS

Holland's theory defines each of the six personality orientations and provides lists of adjectives and typical jobs associated with that orientation. The following table, adapted from Holland's theory, describes the orientations and lists some associated jobs and adjectives:

ORIENTATION	DESCRIPTION	ADJECTIVES	TYPICAL JOBS
Realistic	Doers, not reflectors, who prefer concrete tasks, requiring coordination, strength, or skill.	Enduring Insensitive Not cultured Unassuming	Architect Athlete Builder Dietician Draftsperson Engineer Farmer Forester Urban planner
Investigative	Thinkers, not doers. Analytical observers who seek knowledge and attempt to solve intellectual problems.	Curious Introverted Not popular Slow moving	Academic researcher Analyst Medical researcher Scientist
Artistic	Creative people who dislike structure and seek opportunities for artistic self-expression.	Aloof Original Unconventional	Artist Designer Draftsperson Musician Writer
Social	Supportive people who seek close personal relationships but avoid thought problems and challenges requiring manual dexterity. These people fulfill their needs for attention by helping or teaching others.	Inflexible Kind	Funeral director Job analyst Librarian Foreign service officer Minister Nurse Personnel director Social worker Teacher Training director
Enterprising	Seekers of power and authority. Verbally skilled and somewhat manipulative people.	Argumentative Energetic Pleasure seeking Striving	Administrator Advertiser Financier Lawyer Realtor Retailer
Conventional	Respecters of authority, who require much structure and orderliness. Self-disciplined and self-sacrificing people with a predilection for situations in which a leader sets the rules and regulations.	Conscientious Dependent Efficient Suspicious	Accountant Appraiser Business manager Computer technologist Court reporter Pharmacist Risk manager Stenographer Transportation manager Typist Word processor

Holland's Vocational Orientations

The orientations in Holland's model are not entirely independent. That is, there are significant correlations between some pairs of orientations. Not surprisingly, research (Holland, Whitney, Cole, & Richards, 1969) has shown that there are differing levels of correlation among the orientations. For instance, the realistic orientation is most strongly correlated with the conventional orientation (r = 0.36) and with the investigative orientation (r = 0.46), and weakly correlated with the social orientation (r = 0.21). This finding suggests that the six orientations in Holland's model can be diagramed as shown by the hexagonal figure on the following page.

Generally, occupational orientations that are highly correlated are adjacent sides of the hexagon, and those that are not correlated strongly are at distant corners of the hexagon. The model's hexagonal shape implies that people will find jobs from adjacent sectors of the hexagon to be more satisfactory alternatives than jobs from distant sectors, when jobs in one's preferred sector are unavailable.

VALIDITY OF THE MODEL

Holland's theory predicts that workers will gravitate toward jobs whose work environments are consistent with their vocational orientations. Holland (1962) found some empirical support for this prediction. A majority of his subjects who had social, investigative, or realistic orientations found employment in corresponding fields. A majority of subjects with enterprising orientations entered occupations that were either enterprising or realistic. Only the artistic and conventional subjects chose careers that were theoretically inappropriate.

O'Neil, Magoon, and Tracey (1978) conducted a seven-year longitudinal study, which impressively supported claims for the predictive validity of the Holland model. They found that male students classified as investigative by the *Self-Directed Search* were likely to obtain graduate degrees and education in investigative fields and also were likely to prefer and plan for careers in those occupations.

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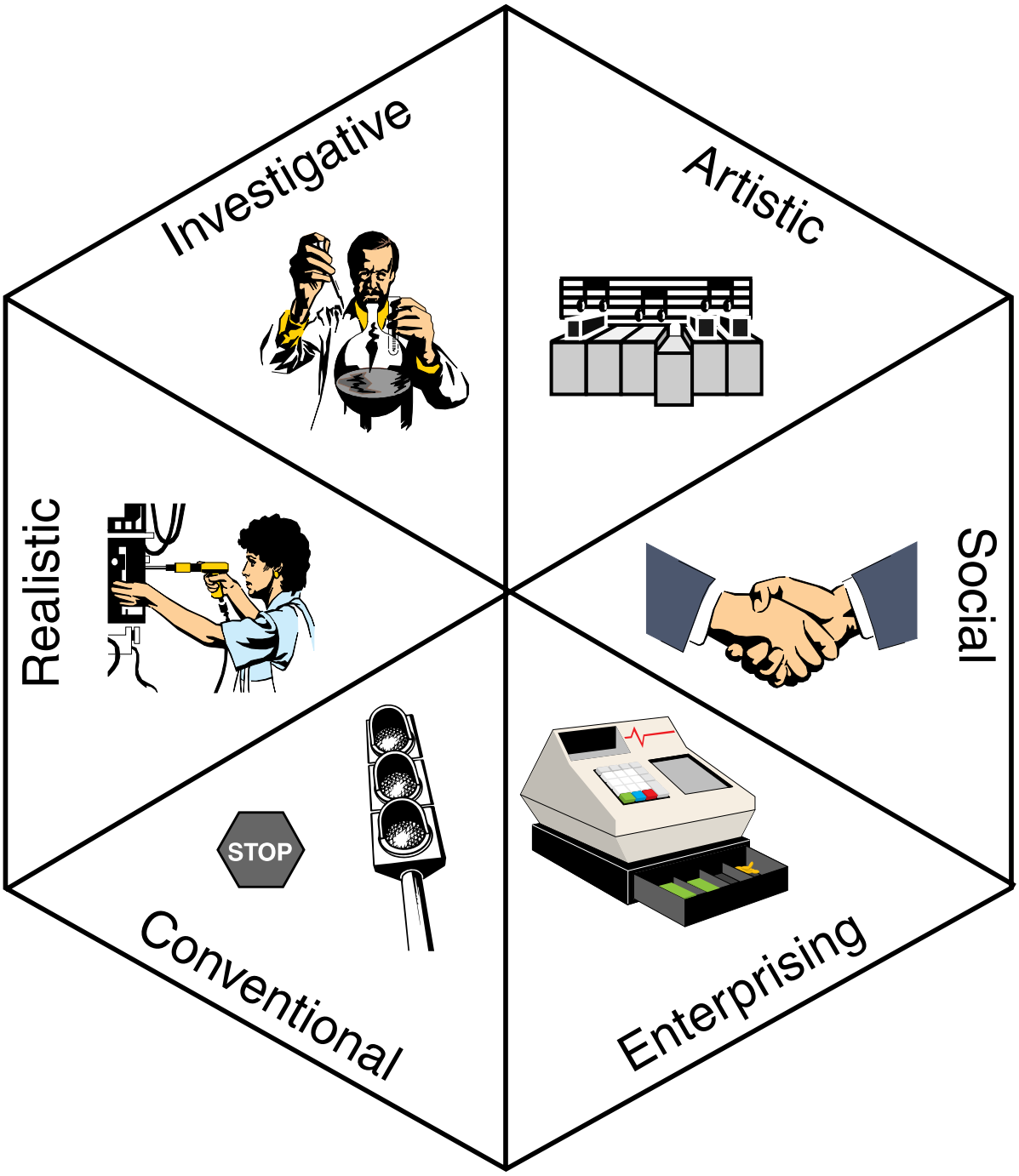

Holland's Work Environments