

HEALTHY PERSONALITY

Presented by

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1 CONTINUING EDUCATION HOUR

“I wanted to prove that human beings are capable of something grander than war and prejudice and hatred.”
Abraham Maslow, *Psychology Today*, 1968, 2, p.55.

Course Objective

The purpose of this course is to provide an understanding of the concept of healthy personality. Seven theorists offer their views on the subject, including: Gordon Allport, Carl Rogers, Erich Fromm, Abraham Maslow, Carl Jung, Viktor Frankl, and Fritz Perls.

Accreditation

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Mission Statement

Continuing Psychology Education Inc. provides the highest quality continuing education designed to fulfill the professional needs and interests of mental health professionals. Resources are offered to improve professional competency, maintain knowledge of the latest advancements, and meet continuing education requirements mandated by the profession.

Learning Objectives

Upon completion, the participant will understand the nature, motivation, and characteristics of the healthy personality. Seven influential psychotherapists-theorists examine the concept of healthy personality allowing the reader to integrate these principles into his or her own life and practice.

Faculty

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INTRODUCTION

The study of healthy personality was ignored for a long time in psychology, instead, mental illness was extensively examined. In the past several decades, however, a growing number of researchers have recognized the capacity for growth and change in the human personality. These “growth psychologists” (most prefer to be called humanistic psychologists) have taken a new and fresh look at human nature and have observed a different type of person from that described by behaviorism and psychoanalysis, the traditional schools of psychology. Whereas behaviorists see individuals as passive responders to external stimuli and psychoanalysts see people as victims of biological forces and childhood conflicts, the humanistic psychologists believe we can strive to become all we are capable of becoming and in the process transform from “normality” to healthy personality.

Healthy personality has proven to be a difficult and elusive concept to define. There are thought to be enough definitions of healthy personality to fill a small book. Jahoda (1958), however, observed that “positive mental health” includes one or more of the following six aspects of individuals:

1. The degree of personal integration achieved by the individual.
2. The degree of autonomy achieved by the person.
3. The adequacy of the person’s perception of reality.
4. The degree of environmental mastery achieved by the person.
5. The attitudes shown by a person toward his or her own self.
6. The style and degree of a person’s self-actualization.

Schultz (1977) assessed components of healthy personality and stated the following characteristics to be agreed upon by most theorists:

1. Capability to consciously and rationally direct one’s behavior.
2. Being in charge of one’s own destiny.
3. Knowing who and what one is and being accepting of strengths and weaknesses.
4. Being firmly anchored in the present.
5. Pursuit of challenge through new goals and new experiences.

As can be seen, any single definition of healthy personality will be inadequate to some degree, yet it will be beneficial to have a working model, hence, the formulation by Jourard (1963) will be used:

Healthy personality is manifested by individuals who have been able to gratify their basic needs through acceptable behavior such that their own personality is no longer a problem to their self. They can take their self more or less for granted and devote energies and thoughts to socially meaningful interests and problems beyond security, or lovability, or status.

This course investigates those conceptions of healthy

personality offered by Gordon Allport, Carl Rogers, Erich Fromm, Abraham Maslow, Carl Jung, Viktor Frankl, and Fritz Perls. These theories are selected because they are fully developed and are contemporary in their appeal. Each describes a level of personality development which is beyond normality leading to healthy personality.

The health of personality is considered important for happiness, peace of mind, personal adjustment, and success in living. To examine ways of becoming what we are capable of being is a worthwhile venture as Maslow (1967) stated by the following: “If you deliberately plan to be less than you are capable of being, then I warn you that you’ll be unhappy for the rest of your life.”

GORDON ALLPORT THE MATURE PERSON

Allport believed healthy individuals function on a rational and conscious level, aware and in control of the forces that guide them. Mature persons are directed by the present and by their intentions toward the future. The outlook is forward toward contemporary and future events, not backward to childhood traumas and conflicts as with neurotics. He saw a gap or dichotomy between neurosis and healthy personality with neither type displaying any similar characteristics. The neurotic reveals infantile conflicts and experiences and the healthy person functions on a different and higher plane. Allport only studied mature, healthy adults and had little to say about neurotics, hence, his system is truly health oriented.

THE MOTIVATION OF THE HEALTHY PERSONALITY

Allport stated that adult motives are *functionally autonomous* of childhood meaning they are independent of original circumstances. Rather than being pushed from behind by motivating forces in the past, we are pulled ahead by our intentions for the future.

Central to this model is the importance of future goals and intentions as indicated by Allport (1955): “The possession of long-range goals, regarded as central to one’s personal existence, distinguishes the human from the animal, the adult from the child, and in many cases the healthy personality from the sick.”

The *intentional nature* of the individual - striving toward the future - unifies the total personality by integrating all its components toward the achieving of goals and intentions. The intentional nature of the personality also increases the tension level of the person as he or she takes risks and explores new things. Allport believed that only through these new tension-producing experiences and risks can human beings grow. Interestingly, this view differs from tension-reduction models of motivation (including Freud’s) which profess that people are motivated to reduce tensions and thus maintain a state of homeostasis.

HEALTHY PERSONALITY

In Allport's view, happiness is not a goal in itself; it may be a by-product of pursuing aspirations and goals. In fact, he believed the healthy person's life could be grim with pain and sorrow.

Another paradox within this model states that the goals which are pursued by the healthy personality, in the final analysis, are unattainable. As an example, he used the explorer Roald Amundsen, who discovered the South Pole. After each new discovery, Amundsen would immediately plan for the next. He was motivated by the goal of continuing exploration, but this goal could never be fully realized so long as there were unexplored territories. To this end, Allport (1955) wrote: "Salvation comes only to him who ceaselessly bestirs himself in the pursuit of objectives that in the end are not fully attained."

Allport acknowledged the need to invent motives should existing ones become insufficient, hence, he proposed the *principle of organizing the energy level*. The woman whose goal was to raise children must find new goals and redirect energy once the children reach adulthood. Mature, healthy persons constantly need motives of adequate strength to consume their energy.

Allport's theory of motivation of the healthy personality also includes the *principle of mastery and competence* which proposes that mature, healthy persons desire not to perform at mediocre levels but at high levels of competence and mastery in striving to satisfy their motives.

CRITERIA OF THE MATURE PERSONALITY

The following seven criteria of maturity represent Allport's characteristics of healthy personality.

Extension of the Sense of Self

The self evolves from being focused only upon itself to a widening range of people and activities. Allport believed that the person needed to extend the self into activities with a feeling of genuine personal involvement and participation. The self then becomes invested in meaningful activities and they become extensions of the sense of self. This sense of authentic participation applies to work, family, leisure and all aspects of living. The more an individual is fully involved with various activities, people, or ideas, the more psychologically healthy he or she will be.

Warm Relating of Self to Others

Allport reported two kinds of warmth in relation to other people: the capacity for intimacy and the capacity for compassion.

The healthy person can display intimacy (love) for a parent, child, spouse, or close friend. A well-developed sense of self-extension brings forth this capacity for intimacy as the person displays authentic participation with the loved one and concern

for his or her welfare. The love of healthy persons is unconditional.

Compassion, the second kind of warmth, relates to an understanding of the basic human condition and a sense of kinship with all people. Empathy for others results from an "imaginative extension" of one's own feelings to humanity. In turn, the mature person is tolerant and non-judgmental of people's frailties, understanding they share the same weaknesses.

Emotional Security

This characteristic of healthy personality includes self-acceptance, frustration tolerance and emotional control. Self-acceptance is the most important and involves accepting all aspects of one's being, including weaknesses and failings, without being resigned to them. Mature persons live with their shortcomings with little conflict within themselves. They try to do their best and improve when possible.

Frustration-tolerance relates to tolerating stress and the thwarting of wants and desires. Healthy people devise different, less frustrating ways of reaching the same or substitute goals. Frustration is not crippling as it may be for neurotics.

Emotional control pertains to an individual's control of personal emotions so they do not disrupt social functioning. The control is not repression, but a redirecting of the emotions into more constructive channels.

Mature persons exhibit these three traits because they have a basic sense of security. They deal with life's fears and ego-threats with a sense of proportion understanding that such stressors are often manageable.

Realistic Perception

Healthy persons regard their world objectively and they accept reality for what it is. Mature people do not distort reality to make it compatible with their wants and fears. Contrarily, neurotics may have a personal preconception of reality placing people and situations into compartments which may not reflect the reality of the situation.

Skills and Assignments

Allport believed in the importance of work and the necessity of losing oneself in this activity. He did not think it possible to find mature, healthy persons who have not directed their skills toward their work. Work and responsibility provide meaning and a sense of continuity to life. Allport (1961) quoted the famous brain surgeon, Harvey Cushing, on this point: "The only way to endure life is to have a task to complete."

HEALTHY PERSONALITY

Self-objectification

The individual who possesses a high level of self-objectification - meaning self-insight - achieves a higher level of self-understanding. Knowledge of self requires insight into the relation between what one thinks one is and what one actually is. Allport suggested that those with greater self-insight are more intelligent than those who possess less self-insight.

A Unifying Philosophy of Life

Healthy personalities are forward-looking, and motivated by long-range goals of accomplishment. This way of being provides continuity to their personalities. Allport called this unifying motivation *directedness* which guides all aspects of a person's life toward a goal (or series of goals) and gives a reason for living. Thus, within this model, having a healthy personality is contingent upon aspirations and direction toward the future.

Values are vital to the development of a unifying philosophy of life. The neurotic's values are thought to not be strong enough to unify all aspects of life.

Another contributing factor to a unifying philosophy of life is *conscience* which involves a sense of duty and responsibility to itself and to others. The mature person's conscience suggests, "I ought to behave this way," whereas the neurotic's verbiage is "I must behave this way," based on childhood obedience and restrictions.

CONCLUSION

Allport was the first personality theorist to study mature, normal adults instead of neurotics. He challenged several established theories of personality in developing his model. For example, he is rare in his emphasis that there are no functional similarities between neurotic and healthy personalities, that they are separate entities. His view that the healthy personality, once formed, is free of past childhood experiences differs from Freud and other personality theorists. Additionally, Allport's focus on increasing rather than decreasing the tension level as a means of positive change is noteworthy.

Psychological health is forward not backward-looking in this model. The outlook is toward what the person hopes to become, not to what has already happened and cannot be changed. Hence, Allport's model of personality is optimistic and hopeful.

The mature person is actively involved and committed to something or someone beyond the self. They are immersed in life. The healthy person is able to love and extend the self into deep relationships with others. Mature persons know who they are, in turn, they are secure in their relationships with self and others.

Gordon Allport's strength was his ability to detect common themes in the lives of psychologically healthy people and to state these themes with clarity.

CARL ROGERS THE FULLY FUNCTIONING PERSON

Rogers felt that our perception of the present is more important than past childhood events in attaining healthy personality. In working therapeutically with clients, he emphasized that personality must be examined and understood through the client's personal point of view, his or her own subjective experiences. What is real for clients is their unique perception of reality. Rogers developed a method of therapy which places the main responsibility for personality change on the client as opposed to the therapist, hence, the term *client-centered therapy*. He believed that reality is subject to each person's perceptual experiences, in turn, it will differ from one individual to the next, however, he sensed a common and basic motivational force for all: the tendency or striving to actualize.

THE MOTIVATION OF THE HEALTHY PERSON

Rogers indicated a single motivation - "one fundamental need"- in his model of personality: to maintain, actualize, and enhance all aspects of the individual. All aspects of human growth and development operate within this actualizing tendency, including physical maturation such as the body's organs and physiological processes developing. The actualizing tendency at the physiological level is irresistible as it thrusts the individual forward from one stage of maturation to the next, forcing one to adapt and grow. Rogers (1963) knew this process to be true for all living things as described by the following, "Here in this palm-like seaweed was the tenacity of life, the forward thrust of life, the ability to push into an incredibly hostile environment and not only hold its own, but to adapt, develop, become itself." The goal of life is not maintaining homeostasis, tension-reduction, or ease and comfort but movement toward increased complexity of functioning allowing us to become all that we are capable of becoming. At this biological level, Rogers saw no differences between the mentally healthy and ill, but significant differences appear regarding psychological aspects of actualization. The emphasis in actualization shifts from physiological to psychological beginning in childhood and is completed in adolescence.

This model defines self-actualization as the process of becoming oneself, of developing one's unique psychological characteristics and potentialities, is life-long and continual, and is the most important goal in a person's life. Rogers believed that humans have an inherent urge to create and that the most important creative product is one's own self.

HEALTHY PERSONALITY

THE DEVELOPMENT OF THE SELF

At the time the self begins to develop in infancy, the infant learns to need affection, approval and love from other people which Rogers termed *positive regard*. The main requirement for healthy personality is receiving *unconditional positive regard* which develops when the mother or caregiver offers love and affection regardless of how the child behaves. This freely given love and affection, and the attitude it represents, become an internalized set of norms and standards for the infant.

Children growing up with the feeling of unconditional positive regard will not develop *conditions of worth* - feeling a sense of worth only under certain conditions, generally when behavior is not disapproved or rejected. Performing forbidden behaviors causes the infant to feel guilty and unworthy which leads to anxiety and defensiveness. The child "loves" itself only when behaving in ways it knows the caregiver approves, thus, becoming a "mother-surrogate." Resulting from this process is the individual's limited freedom because his or her true nature cannot be fully expressed. Contrarily, children experiencing unconditional positive regard feel themselves worthy under all conditions, have no need for defensive behavior, and will not have incongruence between the self and the perception of reality.

The self is deep in such healthy people because it contains all the thoughts and feelings capable of expression; they live life fully and freely with flexibility and openness to new experience. This person is free to become self-actualizing, to develop all of his or her potential, and to proceed to this model's ultimate goal, becoming a fully functioning person.

THE FULLY FUNCTIONING PERSON

Rogers' (1961) version of the healthy personality is not a state of being but a *process*, "a direction, not a destination." Rogers called one of his books *On Becoming a Person* which describes the continuing nature of the process.

Self-actualization is a difficult and painful process involving continuous challenges to one's capabilities. Rogers (1961) wrote, "It involves the courage to be. It means launching oneself fully into the stream of life."

Similar to Allport, Rogers sees happiness as a by-product of the striving for self-actualization; happiness is not a goal in itself.

Another essential point within this model is that self-actualizing people are truly themselves without pretending to be something they are not. The self is the master of the personality and operates independently of the norms dictated by others.

In addition to these points, Rogers offered five specific characteristics of the fully functioning person.

Openness to Experience

The absence of inhibiting conditions of worth allows one to experience all feelings and attitudes since none are seen as threatening or having to be defended against. Therefore, openness to experience is the opposite of defensiveness.

The fully functioning person intensely experiences a wide range of positive and negative emotions without closing off aspects of the personality; this results in greater personality flexibility.

Existential Living

The fully functioning person lives fully in every moment of existence. Each experience is perceived as fresh and new allowing for excitement as each experience begins.

The self is open to new experiences resulting in adaptability to life. Rogers (1961) believes the person is actually saying, "What I will be in the next moment, and what I will do, grows out of that moment, and cannot be predicted in advance either by me or by others."

Rogers emphasizes that this quality of existential living is the most essential component of the healthy personality. The personality is open to all that is happening at the moment and it finds in each experience a structure that can easily change in response to the next moment's experience.

A Trust in One's Own Organism

To Rogers, behaving in a way that feels right is the most reliable guide to deciding on a course of action and is more reliable than rational or intellectual factors. He wrote: "When an activity feels as though it is valuable or worth doing, it is worth doing. Put another way, I have learned that my total organismic sensing of a situation is more trustworthy than my intellect."

Making decisions only based on rational or intellectual factors is felt to handicap the individual since emotional factors are not utilized. All facets of the person - conscious, unconscious, emotional, and intellectual - should be analyzed in decision-making. Healthy persons trust their decisions as they trust themselves.

A Sense of Freedom

Psychologically healthy people experience freedom of choice and of action without inhibition or constraint. These individuals choose freely between alternative courses of thought and action.

Fully functioning people feel a sense of personal power about life and believe that the future is dependent upon their actions. This feeling of freedom and power creates many life options and the accompanying belief that we are capable of doing what we wish to do.

HEALTHY PERSONALITY

Creativity

Rogers felt that all fully functioning persons are highly creative and spontaneous. Creative individuals are not known for conformity or passive adjustment to social rules; due to their lack of defensiveness, they are not concerned with approval from others for their behavior.

The fully functioning person is thought to be more capable of adapting to and surviving drastic life changes due to the creative and spontaneous element. Hence, Rogers considers fully functioning persons to be a “fit vanguard” in the process of evolution.

CONCLUSION

There is a special appeal in Rogers’ views that has contributed to his popularity - his call to be “me” and to be “now.” This model is attractive in an age which emphasizes self-expression and being free of inhibitions.

Healthy persons are capable of self-directed growth and leading their lives largely unaffected by childhood events. There exists an inherited tendency for psychological growth and actualization, a built-in natural motivation for health of mind.

The contributions of positive regard and conditions of worth are valuable as are the characteristics of fully functioning people. Being fully open to all experiences without feeling threatened offers potential for an exciting life style. Responding to life experience as fresh and new and living fully in each moment of existence is very worthwhile. The ability to choose and act freely without constraint, to feel a sense of power over life, and to be creative and spontaneous appear as cornerstones of healthy functioning.

ERICH FROMM THE PRODUCTIVE PERSON

In this model, mental health is based on society’s ability to adjust to the basic needs of all individuals, not in terms of how well individuals adjust to society. Psychological health is more of a social affair than individual. A healthy society enables its members to develop love for one another, to be productive and creative, to strengthen capacity for reason and objectivity, and it fosters fully functioning selves.

Fromm describes the essence of the human condition as *loneliness and insignificance* (this view is not as pessimistic as it appears) due to the historical evolution of mankind from the lower animals and key eras in history which allowed cultures to attain freedom, but at the expense of security and belongingness. For example, as the growing child becomes increasingly independent of the mother, he or she becomes less secure. Also, according to Fromm, unlike animals, our behavior is not tied to instinctive mechanisms, rather, we have knowledge and awareness, but unfortunately, also isolation and

alienation from the rest of nature, society, and our fellow humans.

This model suggests that the challenge is to find resolution for the dichotomies in our existence and to find new forms of union with nature, with others, and with ourselves. Fromm (1955) indicated that the choice is between “regression and progression, between return to animal existence and arrival at human existence.”

THE MOTIVATION OF THE HEALTHY PERSONALITY

Healthy people satisfy psychological needs in creative and productive ways whereas unhealthy persons satisfy them in irrational ways. Fromm offered five needs which derive from the freedom-security dichotomy.

Relatedness

Due to our awareness of being alone and separate in the world, we must seek ties with others and find a sense of relatedness with them.

Unhealthy ways of finding relatedness include becoming *submissive* to another person, group or ideal such as religion for example, or by trying to achieve *power* over others by forcing them to submit to our will. The healthy way of relating to the world is through *love* - not only in the erotic sense but also love of parent for child, love of oneself, and solidarity with and love for all people. This satisfies the need for security and allows a sense of integrity and individuality.

Inability to satisfy the need for relatedness results in *narcissism* - experiencing everything from one’s own subjective rather than objective point of view.

Transcendence

This need involves rising above or transcending our passive roles and becoming *creators* - active shapers of our lives. By creating such things as children, ideas, or material goods we rise above the passive and accidental nature of existence and achieve purpose and freedom.

The alternative to creativeness is *destructiveness* - destroying life, and it also allows for rising above the passive state. Obviously, only creativity leads to psychological health.

Rootedness

Becoming rooted and involved with others combats the essence of the human condition - loneliness and insignificance. The ideal way to fulfill this need is through *brotherliness* - establishing involvement, love, concern, and participation with society and fellow human beings.

The unhealthy way to achieve rootedness is by maintaining childhood *incestuous ties* with the mother. This person clings to the security of early maternal ties which can extend to include the whole family and potentially, the community.

HEALTHY PERSONALITY

Maintaining incestuous ties restricts love and solidarity to only some people which disallows full participation with the world at large, in turn, psychological health is not attained.

A Sense of Identity

Human beings are felt to need a sense of identity as being unique; an identity which sets them apart from others.

The healthy way of satisfying this need is *individuality*, the process by which one attains a definite sense of self-identity. These people have broken the incestuous ties with family and feel in control of their lives instead of having their lives shaped by others.

Contrarily, identity may be formed by *conforming* to the characteristics of a nation, race, religion or occupation. In this case, the self is borrowed from the group, does not genuinely belong to the individual, and will not achieve full humanness.

A Frame of Orientation

This need relates to formulating an image of the world which fosters understanding of all events and experiences.

The recommended basis for the frame of orientation is through *reason* whereby one develops a realistic and objective picture of the world and does not distort reality with subjective needs and fears.

The unhealthy way of constructing a frame of orientation is through *irrationality*. This involves a subjective view of the world in which events and experiences are seen not as they are but as one wishes them to be.

THE NATURE OF THE HEALTHY PERSONALITY

Fromm provides a clear image of the healthy personality; such a person loves fully, is creative, has highly developed powers of reason, perceives the world and the self objectively, possesses a firm sense of identity, is related to and rooted in the world, is the agent of self and destiny, and is free of incestuous ties.

Fromm calls the healthy personality the *productive orientation*, a concept similar to Allport's mature personality and Maslow's self-actualizing person. It represents the fullest realization of human potential. By using the word "orientation," Fromm makes the point that it is a general attitude or viewpoint that encompasses all aspects of life.

Being productive means utilizing all of one's powers and potentialities and is synonymous with terms such as full-functioning or self-actualizing.

Four additional aspects of the healthy personality are included in the productive orientation: productive love, productive thinking, happiness, and conscience.

Productive love comprises an equal relationship in which the partners maintain self-identity and independence. This concept involves care, responsibility, respect, and knowledge of the

other and is thought to be one of life's more difficult achievements.

Productive thinking involves an intimate relationship between the object of thought and the thinker such that the person can examine the object in an objective, respectful, and caring manner. Fromm believed that all great discoveries and insights contain such productive thinking in that there is concern to objectively evaluate the totality of the problem.

Happiness is an important part and outcome of living within the productive orientation. It is a condition thought to increase vitality and fulfillment of one's potentialities. Productive people are happy people.

Fromm indicates two types of *conscience* - authoritarian and humanistic. The *authoritarian conscience* represents an internalized outside authority, such as parents or the state, which regulates behavior through fear of punishment for violating particular moral codes. This is counter-productive to productive living and opposite of the *humanistic conscience* which is the voice of the self, internal and individual, rather than the voice of an external agent. Thus, the productive, healthy personality is self-directed.

The productive orientation is an ideal goal of human development and it has not yet been attained by any society. Fromm visualized this society as one in which no person is exploited or manipulated, instead, the goal is maximum development of the self. In this future society, our humanness is to be the focus, and the purpose of political and economic systems will be to foster human growth and full functioning. The ideals of this society are love, human solidarity, brotherhood, the participation of each person in his or her own life and in society, and the productive use of every human being. Fromm believes that it is not possible to reach full productivity in our present social structure but that it is possible to attain partial productivity.

CONCLUSION

Fromm emphasizes the effect of social forces on shaping personality. Supportive of this view, for example, is the different outlook on life of those raised during the depression of the 1930's compared to those raised during the affluent era of the 1960's. Nonetheless, Fromm is optimistic about approaching the productive orientation, even under repressive or harsh social systems.

Positively, by acquiring feelings of relatedness, rootedness, love, and brotherhood, we are not condemned to constant isolation and insignificance. Further, the productive person is unselfish and offers responsible interaction with others; we need others for our own well-being.

Fromm's productive personality is anchored in reality, perceives the world objectively, and decisions are made using logic and reason. These people direct the course of their lives without being passive; they are in control of self and their destiny, and they strive to develop fully their capabilities.

HEALTHY PERSONALITY

Happiness results from productive living and it promotes even greater levels of productivity.

ABRAHAM MASLOW THE SELF-ACTUALIZING PERSON

Maslow's goal was to acknowledge how much potential we have for full human development, and he studied only the extremely healthy individual to gain this information. He felt that examining the healthiest personalities would inform us of the depth of our capacities. His work began with observation of two people he knew personally - Gestalt psychologist, Max Wertheimer, and anthropologist, Ruth Benedict. He saw characteristics which distinguished them from others and looked to generalize these findings among friends, acquaintances, living and deceased famous personalities, and college students. Ultimately, he selected forty-nine people who appeared to be models of psychological health. Maslow did not release the names of the living subjects but the historical figures include: Thomas Jefferson, Abraham Lincoln, Baruch Spinoza, Albert Einstein, Eleanor Roosevelt, J. W. von Goethe, Pablo Casals, John Keats, Adlai Stevenson, Robert Browning, and Martin Buber.

Interviews, free association, and projective techniques were used to assess the living subjects and analysis of biographical and autobiographical material for the deceased. He concluded that people are born with *instinctoid needs* - universal needs which motivate us to grow, develop, and actualize our potential to become all that we are capable.

Maslow concluded that less than one percent of people achieve self-actualization, but he felt that most are not aware of their potential and with such awareness more people could reach this ideal state of existence that he found in his self-actualizing subjects.

THE MOTIVATION OF THE HEALTHY PERSONALITY

One prerequisite for attaining self-actualization is satisfying a *hierarchy of needs*, universal and innate needs arranged in a hierarchy from strongest to weakest. The needs must be at least partially satisfied in this order before the need for self-actualization appears, they include: (1) physiological needs, (2) safety needs, (3) love and belonging needs, (4) esteem needs, (5) cognitive needs, (6) aesthetic needs, and (7) self-actualizing needs. We are not motivated by all the needs at the same time, rather, by only one, and the one is contingent upon which of the other needs have been satisfied.

Physiological needs include food, water, air, sleep, and sex. *Safety needs* involve security, stability, protection, order, and freedom from fear and anxiety. Upon reaching a certain level of fulfillment with physical and safety needs, we are driven by *love and belonging needs*. We satisfy love needs by creating an intimate, caring relationship with another person, or with people in general and it is important to give and receive love.

Belonging needs are fulfilled by feeling at one with groups or ideas which reflect our values and characteristics. Maslow believed it difficult in the modern world to satisfy love needs because of excessive moving and divorce. We are not in one place long enough to develop roots. He viewed loneliness and isolation as inevitable results of failing to fulfill this need. Upon satisfying love and belonging needs, we look to develop a sense of esteem. *Esteem needs* are of two types: esteem derived from others in the form of recognition, and self-esteem gained by feeling confident and secure in ourselves. Esteem needs are built upon knowing who and what we are. *Cognitive needs* represent the need to know and understand the world in which we live. *Aesthetic needs* include needs of beauty, symmetry, poetry, music and the like.

Satisfaction of all these needs leads to being driven by the highest need, the need for *self-actualization*. This term is defined as the development and use of all our qualities and abilities, becoming what we have the potential to become. Amazingly, even though the lower-order needs of above have been satisfied, we will feel frustrated and discontent if we fail to attempt to satisfy the need for self-actualization, and we cannot be described as being psychologically healthy.

METAMOTIVATION: THE MOTIVATION OF THE SELF-ACTUALIZING PERSON

Neurotics and persons of normal mental health are motivated to acquire lower-need gratification and the accompanying tension-reduction this offers, called *deficiency motivation*. Self-actualizers are concerned with higher needs: fulfilling their potentialities, knowing and understanding the world around them, enriching the experience of living, and being all they can be, called *metamotivation*. This person is not trying to compensate for deficits in need-fulfillment or reduce tension, in fact, the ideal is to increase tension through new and challenging experiences. Maslow (1970) stated this motivation is "character growth, character expression, maturation, and development; in a word self-actualization." These individuals are no longer *becoming*, in the sense of trying to satisfy lower-needs, instead, they are in a state of *being*, of spontaneously expressing their full humanness.

Maslow described a list of *metaneeds* (also called B-values, being-values) which are goals self-actualizers move toward and are states of being rather than becoming. The frustration of the metaneeds produces metapathology which is often unclear as to cause and may leave one with a feeling of despair. Though persons with metapathologies have satisfied their lower needs, they are not considered healthy personalities. Examples of metaneeds and accompanying metapathologies include: aliveness versus feeling oneself to be determined with a loss of zest for life; effortlessness versus awkwardness and fatigue; playfulness versus depression; and meaningfulness versus despair.

HEALTHY PERSONALITY

CHARACTERISTICS OF SELF-ACTUALIZERS

By definition, self-actualizers have satisfied their lower-needs, are free of psychoses and neuroses or other pathological disturbances, and are models of mental health. Typically, they are middle-aged or older. Maslow thought that younger people have not developed a strong sense of identity and autonomy, have not attained an enduring love relationship, not found a calling to devote themselves to, or developed their own values, patience, courage, and wisdom.

Childhood experience is considered important for later development of self-actualization. A healthy combination of parental control and freedom is advised along with parental love toward the child. Maslow felt the first two years of life are very important, specifically, the child must receive adequate love, security, and esteem, otherwise, it will be extremely difficult for it to grow toward self-actualization.

Beyond these points, Maslow indicated fifteen characteristics which self-actualizers possess, as represented by the following: an efficient perception of reality; a general acceptance of nature, others, and oneself; spontaneity, simplicity, and naturalness; a focus on problems outside themselves; a need for privacy and independence; autonomous functioning; a continued freshness of appreciation; mystical or "peak" experiences; social interest; interpersonal relations; a democratic structure; discrimination between means and ends, between good and evil; an unhostile sense of humor; creativeness; and resistance to enculturation.

CONCLUSION

Maslow offered an optimistic theory of human nature, demonstrating what we are capable of becoming. He also explained why this level is seldom reached by indicating that childhood experiences can be inhibitive, the process demands much hard work, courage, and persistence, and because self-actualization is the highest need, it is also the weakest need.

The concept of metapathology seems to explain why many people who appear to have everything are unhappy. They have not taken the extra step toward satisfaction of the metaneeds and are feeling the need for self-actualization exerting its pull.

For those of us who feel that we are not functioning at our fullest level and that there should be more to life, Maslow's hierarchy of needs offers the challenge of reaching a higher level of growth, and given fortunate circumstances, possibly reaching self-actualization.

CARL JUNG THE INDIVIDUATED PERSON

Jung placed much importance on the effect of the unconscious on mental health, in fact, he included as part of the unconscious not only the experiences that we accumulate, but also the experiences that all members of the human species and

their animal ancestors have accumulated. He felt it important to regain contact with the symbols, rituals, and myths of human history as contained in the unconscious. A portion of human misery and despair, he argued, is due to loss of contact with the unconscious. His view of psychological health was conscious guidance of unconscious forces through integration of these forces; both sides must be allowed to develop freely. The process of this integration of personality is called *individuation*, or self-realization. In order to understand what Jung meant by individuation, we must review his ideas on the structure of personality.

THE STRUCTURE OF THE PERSONALITY

In Jung's view, the personality is composed of three separate but interacting systems: the ego, the personal unconscious, and the collective unconscious.

The *ego* is the conscious mind and it includes all perceptions, memories, thoughts, and feelings within our awareness at any moment; it filters out unwanted stimuli.

The *personal unconscious* is a storehouse of material which is no longer conscious but can easily rise to the conscious. The material is composed of unimportant or threatening memories and thoughts that have been pushed out of conscious awareness. Related to this theme are *complexes*, clusters of emotions, memories, and thoughts around a common theme. For example, a person with an inferiority complex is preoccupied with inferiority but is unaware of its control because the complex is not part of conscious awareness - it is in the personal unconscious.

Jung believed that there is a storehouse of universal evolutionary experiences - transmitted from one generation to the next through hereditary mechanisms - which becomes the basis of one's personality and directs all present behavior; he termed this the *collective unconscious*. These experiences exist in us as tendencies to relate to the world as did our ancestors. Jung (1953) wrote, "The form of the world into which he is born is already inborn in him as a virtual image."

These universal experiences are expressed in us as images, which Jung called *archetypes*. By definition, an archetype is a model used for the creating of later images. Jung identified many archetypes, including birth, death, power, the Lord, the demon, and the earth mother. We are not conscious of them, rather, they influence us as tendencies or predispositions existing at an unconscious level.

Of all the possible archetypes, Jung identified four as being very significant: the persona, the anima and animus, the shadow, and the self.

The *persona* is a mask we hide behind when playing a role in order to fit the requirements of different situations and people. We play many roles in life, therefore, we wear many masks. Jung thought the persona was beneficial if used to help us cope with life events, but harmful if used too often as a deception. In the latter case, the ego identifies only with the persona and

HEALTHY PERSONALITY

the true personality does not develop. Such persons realize at some point that they have been living a lie. The goal of the healthy personality is to deflate the persona and allow the personality to develop. Healthy persons know when they are playing roles and they know their true nature.

Jung realized that the personality of a woman contains masculine components - *animus*, and the personality of a man contains feminine components - *anima*. These archetypes arose from the experiences over time of men and women living together and acquiring characteristics of the opposite sex. A healthy personality cannot be achieved without expressing both sides of his or her nature. Thus, a man must express his feminine characteristic of tenderness and a woman her masculine characteristic of aggressiveness. Should this expression not occur, then the other-sex characteristics become undeveloped resulting in a part of the personality becoming inhibited. To Jung, disallowing full development and expression of all aspects of the personality negated psychological health.

The *shadow* is the most powerful, yet potentially most harmful archetype. It represents animalistic and primitive impulses which are considered evil and sinful, but it is also the source of spontaneity, creativity, insight, and deep emotion, elements considered necessary for full humanness. Hence, suppressing the shadow only enough to civilize one's behavior and allowing for expression of the shadow's positive side is recommended. The totally suppressed shadow yields a dull and lifeless personality, while the ego-regulated shadow produces a lively and creative person. Once again, we see a harmonious balance between opposites which forms the basis of healthy personality in Jung's view.

The most important archetype is the *self* which represents striving toward integration and wholeness of all facets of the personality, including using material from the unconscious. This process requires having objective knowledge about one's self and full development of all systems of the personality, in turn, it will not occur before middle age, and for most, it will never completely occur.

Jung contributed to the construct of consciousness in several ways. He believed that two orientations of consciousness are *attitudes of extroversion and introversion*. The extrovert is oriented to the external world of objective reality and is sociable, whereas the introvert is oriented toward an inner, subjective life and is often introspective and shy.

He also introduced the *psychological functions of thinking, feeling, sensing and intuiting* which represent how we experience our world. Thinking and feeling involve making judgments and evaluations about experiences and organizing and categorizing them. Sensing is experiencing reality through the senses and intuiting is based on hunches or some kind of non-sensory experience.

Finally, the two attitudes and four functions interact to form eight *psychological types*, for example, an extrovert can function in the sensing mode or an introvert in the thinking

mode.

THE INDIVIDUATED PERSON

The first requirement of individuation is becoming aware of the aspects of the self which have been neglected, and this occurs in middle age. Jung felt that the person in middle age cannot continue to be led by the values of youth - pursuing money, prestige, fame, or position. Middle-aged people have been somewhat successful in meeting life's demands due to the energy invested in the preparatory activities of the first half of life, but by age forty or so the challenges have been met. The person still possesses great amounts of energy, though, and now must reinvest it in a different facet of life. To this end, striving toward individuation is giving up the behaviors, values, and thoughts that guided the first half of life and reaching into the unconscious where our true selves will be revealed.

The second aspect of individuation involves the sacrifice of the personality characteristics that enabled one to achieve the goals of young adulthood. The goals of the first half of life are meaningless in the second half and so are the attitudes (extroversion or introversion) and functions (thinking, feeling, sensing or intuiting) of that period. No single attitude or function is dominant in individuation, instead, they are all capable of being expressed, must be expressed, and are brought into balance. Hence, those persons who were an extrovert in their twenties would have to become conscious of their qualities of introversion. Likewise, those who were dominated by the thinking function would need to be conscious of their feeling, sensing, and intuiting functions.

Another change during individuation involves shifts in the persona, shadow and anima/animus. The first change is dissolving the persona by coming to terms with the genuine self the persona has been covering; we must become ourselves. Next, the individuated person must gain greater awareness of both the constructive and destructive forces of the shadow. The persona concealed our dark side during the first half of life from others and ourselves, now, without being dominated by these forces, we accept their existence. Then, the individuation process demands the man to express his anima traits and the woman her animus traits so to reach a balance. Clearly, these processes bring one aspect of personality into a greater harmony with the others, in fact, both sides of these dimensions must be expressed before individuation can occur.

Resulting from these changes, healthy persons have what Jung termed a *universal personality*, lacking in a single, dominant aspect of personality (an attitude, function, or any side of an archetype), the person cannot be classified as a particular psychological type.

CONCLUSION

Jung's theory of the healthy personality is unlike any other as it strays from emphasis on reason and logic and highlights

HEALTHY PERSONALITY

the value of greater awareness of unconscious forces.

Psychological literature on the mid-life transition supports Jung's view that it is a time of change whereby persons look inward to their subjective being and seek new values and meanings to replace those which are no longer effective.

Jung developed a great respect for the hidden side of human personality and has contributed intriguing parts to the theory of healthy personality.

VIKTOR FRANKL THE SELF-TRANSCENDENT PERSON

For three years, Frankl endured two Nazi concentration camps during the holocaust. From the experience of torture, starvation, and cruelty beyond imagination, he realized the human capacity to find meaning and purpose in life despite overwhelming suffering or facing death.

In the preface of Frankl's book, *Man's Search for Meaning*, Gordon Allport (1962) wrote: "How could he - every possession lost, every value destroyed, suffering from hunger, cold, and brutality, hourly expecting extermination - how could he find life worth preserving? A psychiatrist who personally has faced such extremity is a psychiatrist worth listening to."

This individual returned from the death camps with the knowledge that we have freedom to choose an attitude or way of reacting to our fate, no matter what the fate. Frankl (1962) quoted Nietzsche on this point: "He who has a *why* to live can bear with almost any *how*."

Frankl created a form of psychotherapy for persons whose lives lack meaning and called it logotherapy. This therapy is based on three principles: the freedom of will, the will to meaning, and the meaning of life. Freedom of will involves freedom to choose our reaction to our life conditions resulting in freedom to rise above those circumstances. This view strongly opposes the idea that we are determined by biological instincts, childhood conflicts, or any other external force.

The will to meaning and the meaning of life refer to the need to search not for our selves but for a meaning which will offer a purpose for our existence. Mental health is based on the ability to transcend the self by giving ourselves to a cause or to a person.

The search for meaning necessitates *personal responsibility*, being accountable for finding our own way and persisting within it once found. The lack of meaning is a neurosis called *noogenic neurosis* - a state characterized by meaninglessness, purposelessness, aimlessness, and emptiness. This results in people living in an *existential vacuum* in which life has no meaning and they feel bored, apathetic, and purposeless. Frankl observed an existential vacuum and widespread noogenic neurosis throughout the world, and he feels the solution is to find or regain the sense of meaning and purpose in life.

Logotherapy offers three ways to give meaning to life: by what we give to the world in terms of some creation; by what

we take from the world in experience; and by the attitude we take toward suffering.

THE MOTIVATION OF THE HEALTHY PERSONALITY

The main motivation in Frankl's system is the *will to meaning* which requires us to have a meaning to life so that there is reason to continue living. There is not a universal will to meaning, rather, it is unique to each person, and it may change as situations change. This search for meaning increases inner tension as the healthy person acknowledges the gap between what one is and what one should be and he or she strives for goals that offer meaning to life. Frankl believed the tension increase is a prerequisite for psychological health and that a life without tension will experience noogenic neurosis due to life lacking meaning.

This model offers three major systems of values which correspond to the three ways logotherapy gives meaning to life (discussed earlier, i.e., by what we give to the world in terms of a creation): creative values, experiential values, and attitudinal values.

Creative values are realized by creative and productive activity; meaning is given to life by creating tangible products or ideas, or by serving others. *Experiential values* involve receiving intense life experiences from the world and can provide as much meaning as creativity. This receptivity demands surrendering oneself to the experience of nature, for example, and can fulfill life's meaning with sufficient intensity of personal involvement. *Attitudinal values* are expressed by accepting our fate, having courage to bear our suffering, and displaying dignity in the face of disaster. These values give meaning to life when confronted by situations in which we are powerless to change or avoid the fate.

Finding meaning in life allows us to reach the state of *self-transcendence*, the ultimate state of being for the healthy personality.

THE NATURE OF THE SELF-TRANSCENDENT PERSON

In Frankl's view, the major motivation of life is to search for meaning, not for self. The psychologically healthy person has moved beyond or transcended the focus on self and is relating to someone or something beyond one's self. We focus on ourselves when we have frustrated our will to meaning by having lost sight of meaning and purpose in the world. This view differs from theorists who believe that fulfillment or actualization of the self is the prime goal.

Happiness is thought to follow from fulfilling meaning in life, from attaining a goal outside the self; it is not recommended to be actively pursued.

Within this model, healthy persons demonstrate the following characteristics: freedom to choose their course of action; being personally responsible for the conduct of their lives and the attitude toward their fate; not being determined by forces

HEALTHY PERSONALITY

outside themselves; have found a meaning in life which suits them; are in conscious control of their lives; can manifest creative, experiential, or attitudinal values; have transcended concern with self; are oriented toward future goals; are committed to work; and they have the ability to give and receive love.

CONCLUSION

Frankl addresses a common problem to our era: the lack of meaning in our lives. The belief in the will to meaning worked for himself under the harshest of living conditions which suggests this approach may be even more applicable in today's world.

An optimistic picture of human nature is painted as we are free of the past, not shaped only by social and cultural forces, and we are not dominated by the physical environment, no matter how oppressive. It is comforting to feel that we contain the power within ourselves - the spiritual freedom - to decide our outcome.

The challenge of personal responsibility to promote meaning and purpose in life is considered healthy and can lead to greater fulfillment of potential. This model assists us in this venture by suggesting three ways in which to find meaning in life: the creative, experiential, and attitudinal values.

Frankl reminds us that meaning exists in every situation and that we are free and responsible to find it; the outcome is enriched living, regardless of momentary circumstances.

FRITZ PERLS

THE "HERE AND NOW" PERSON

Perls (1969) built his life and his theory around one basic idea, expressed by his "Gestalt prayer:"

I do my thing and you do your thing.
I am not in this world to live up to your expectations
And you are not in this world to live up to mine.
You are you and I am I,
And if by chance we find each other, it's beautiful.
If not, it can't be helped.

He became a living example of that which he advised others to do: to live "here and now" and to be one's authentic self.

PERLS' APPROACH TO PERSONALITY: GESTALT THERAPY

Perls' approach to personality is through a form of therapy called Gestalt Therapy. The word "Gestalt" represents the idea that every organism tends toward wholeness or completion. Anything that prevents or disrupts this Gestalt (coming to closure) is harmful to the organism and creates what Perls called an *unfinished situation*, which for mental health purposes, needs to be finished (made whole or complete). We are driven by unfinished situations or incomplete Gestalts as

our primary motivation. People respond to these incomplete Gestalts in an orderly manner by arranging them in a *hierarchy of importance* - the most urgent situation dominates our consciousness followed by the next most important, and so on.

Related to dealing with unfinished situations is *self-regulation* versus *external regulation*. Healthy persons do their own regulating by relying on the wisdom of their own organism (mind and body) as opposed to being controlled by external forces such as demands of others or social codes.

This model emphasizes the need to express impulses and yearnings freely (thus completing the Gestalts), otherwise, we will *project* - accuse others of being what we would like to be, as in the example of shy persons accusing others of being too aggressive. Perls felt that these projections represent our inner feelings.

Another aspect of Perls' approach to personality is the importance of the present as the only reality. The here and now is all we have and we must take responsibility for experiencing every moment. The hazards of not living in the present are illustrated by the *retrospective character* who lives in the past and may blame others for his or her faults or live in sentimentality. Similarly, the *prospective character* lives in the future and surrounds his or her self with fantasies about what lies ahead which may lead to blaming others for disappointments. In each case, we are relinquishing responsibility for our lives to someone or something other than ourselves. Though we are advised to live in the present, Perls believed we must be aware of the past and future but not dwell in those realms.

ADDITIONAL ASPECTS OF THE PERSONALITY

Perls sensed that we function on two levels: the *public* level (overt behavior) and the *private* level (thought and fantasy). Thinking is a way to rehearse for future behavior, to try out things in the private level of our mind, but it can be unhealthy and lead to *anxiety* - the tension that exists between "now" and "then" - if used to act in an unspontaneous or contrived manner. The healthy personality lives in the present and does not experience anxiety over what may happen tomorrow.

Guilt plays a role in Perls' theory and is defined as resentment projected onto others. Those who are resentful have not confronted the target of their resentment and expressed their feelings, in turn, they have not relieved themselves of the guilt which the resentment causes.

Awareness is a key for psychological health in this system. We must be aware of our unfinished situations, our impulses and yearnings, of the here and now, and of our resentments. There are three levels of awareness: awareness of the *self*, awareness of the *world*, and awareness of the *intervening fantasy* between the self and the world. This intermediate level is called the DMZ (demilitarized zone) and contains our prejudices and prejudgments through which we view the world and people. Seeing the world through bias is not experiencing

HEALTHY PERSONALITY

things as they are but as they appear to us. Those with healthy personality become aware of their fears, fantasies, and prejudices and empty this intermediate zone. Perls (1969) described this process by the following: "Suddenly the world is there.... The aim in therapy, the growth aim, is to lose more and more of your 'mind' and come more to your senses."

To accomplish this goal we must create a *continuum of awareness* such that we are alert to what is going on around us; our awareness is in the here and now. Sometimes, however, we choose to withdraw our attention from the here and now because it is unpleasant or threatening, in turn, we may escape into the past or future, intellectualize, or create meaningless free associations. Perls called these methods of avoiding the present awareness *dissociation*, defined as avoidance or flight from reality. Dissociation represents a *phobic attitude* which interrupts the awareness continuum. Our focus must be drawn again to the present, no matter how painful.

Perls saw two opposing personality forces vying for control within the individual. The *topdog* is the equivalent of Freud's superego, it is dictatorial, righteous, commanding, and threatening if we violate its dictates. The *underdog* manipulates us in more subtle and coaxing ways, it becomes defensive and apologetic. These forces continually battle for control of the personality and the person becomes divided into the controller and being controlled. The conflict leads to the *self-torture game* in which we believe the topdog is always correct in its perfectionistic demands and we feel bad when we cannot meet the demands. Resolution comes when we try to actualize our true inner self rather than topdog's image of the self.

Another element within Perls' view of personality is the *ego boundary* which separates the self from the rest of the world. Two characteristics of the ego boundary are *identification* and *alienation*. We identify with elements within our ego (our self), for example, our profession, family, and possessions; we alienate ourselves from those things on the other side of the boundary, for example, people belonging to a different political party. The boundary becomes bigger or smaller depending upon what and who we include or exclude.

The ego boundary also applies within the self as we may reject or disown thoughts and feelings which will result in our internal ego boundary becoming smaller and our psychic energy diminishing. Healthy individuals are in touch with all aspects of their selves which allows for ego boundaries to enlarge and here and now experiencing to heighten.

THE DEVELOPMENT OF PERSONALITY

The main principle underlying Perls' view of the development of personality is the change from environmental support to self-support. Freeing ourselves from environmental support presents great challenges and leads to the "basic conflict" of human existence. This conflict is between what we are and what others - parents, teachers, etc. - want us to be.

Perls believed that "authentic growth," natural actualization of the self, is "falsified" by society's use of two powerful tools, the *stick* and *hypnosis*. The stick functions through the principle of *catastrophic expectation*, informing us that disaster awaits us if we behave as we wish instead of as society wishes. Hypnosis involves propaganda or persuasion as in the classroom, pulpit, or advertisements, aimed at convincing us to believe in something. The stick and hypnosis maintain our dependence on the environment rather than on ourselves.

Another key element within this model is whether the child was raised to be spoiled or forced to overcome frustration. Perls thought frustration was beneficial for the growing child because it leads to autonomy rather than being dependent or manipulative. The downfall of becoming manipulative to the parents is developing *character*, a rigid way of interacting with the world through constant need of praise or encouragement from others. The energy needed for this environmental manipulation exhausts our potential for self-support. To Perls, being self-supportive - actualizing our potential by reflecting our true inner nature rather than playing roles for others - is the ultimate goal of healthy personality development.

The following characteristics represent Perls' view of the healthy personality: securely grounded in the present moment of existence; awareness and acceptance of self; able to express impulses and yearnings; taking responsibility for one's own life; shedding responsibility for others; in touch with the self and the world; ability to express resentments; free of external regulation; guided by and react to the situation of the moment; absence of constricted ego boundaries; and not engaged in the pursuit of happiness, (instead, just being who and what we are at the moment).

CONCLUSION

Although Perls is rarely given recognition within academic psychology, his work within the human growth movement is respected, as evidenced by Gestalt training centers throughout the country.

Here and now persons understand their impulses and yearnings, therefore, they have an objective picture of their nature. Certainly, living in the moment, accepting and taking responsibility for who and what we are, and being guided by ourselves as opposed to external forces, are good prescriptions for healthy personality.

Perls emphasized that the goal of Gestalt therapy, to promote the full growth and development of human potential, takes time, effort, and discipline.

THE NATURE OF HEALTHY PERSONALITY

Seven distinguished thinkers have shared their knowledge about the nature of healthy personality. Analysis shows agreement and disagreement among the theorists. Some argue that perception must be objective while others indicate that

HEALTHY PERSONALITY

healthy persons use their subjective view of reality as the basis for behavior. Some suggest that work is vital and others make no mention of work at all. Moreover, these theorists differ on the major motivating force in life. Agreement abounds with respect to healthy persons rationally directing their behavior and being in charge of their destinies, having self-awareness, being anchored in the present, and increasing rather than reducing tension through seeking new challenges, goals and experiences.

The effects of these seven approaches to healthy personality differ not only for different persons, but also for the same person at different ages. Our values and needs change through life suggesting one model may be effective at age twenty but not at age forty; we may not remain static as we evolve from one stage of development to the next.

One may then ask the logical question, how do we find the road to healthy personality at each stage of growth? The answer may lie in having the freedom and inner security to experiment with different models of healthy personality to determine which one works for us.

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TEST - HEALTHY PERSONALITY

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For True/False questions: A = True and B = False.

TRUE/FALSE

- 1. Healthy personality has proven to be a difficult concept to define.**
A) True B) False
- 2. Maslow studied extremely healthy individuals to develop his self-actualization concept.**
A) True B) False
- 3. Living “here and now” is vital to Fritz Perls’ view of healthy personality.**
A) True B) False
- 4. Carl Rogers did not value the client’s subjective experiences.**
A) True B) False
- 5. Self-actualization is generally defined as the development of all our qualities and abilities allowing us to become what we have the potential to become.**
A) True B) False
- 6. Carl Jung emphasized the effect of unconscious forces upon mental health.**
A) True B) False
- 7. All personality theorists agree on the characteristics of healthy personality.**
A) True B) False
- 8. Carl Rogers felt that an important requirement for healthy personality is receiving “unconditional positive regard.”**
A) True B) False
- 9. Common characteristics of healthy personality appear to include: rational control of one’s behavior, having self-awareness, and living in the present.**
A) True B) False
- 10. To Fritz Perls, we are motivated by unfinished situations or incomplete Gestalts.**
A) True B) False

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- 11. Generally, _____ psychologists study healthy personality as their primary focus.**
A) humanistic
B) experimental
C) physiological
D) industrial
- 12. Gordon Allport stated that adult motives are “functionally autonomous” of childhood, meaning _____.**
A) motives do not reflect who we are.
B) adult motives are independent of original, early-life circumstances.
C) motives are unimportant.
D) motivation is unchangeable
- 13. Placing the main responsibility for personality change on the client as opposed to the therapist, in Carl Rogers’ model, is called _____.**
A) Reality therapy
B) Gestalt therapy
C) Client-centered therapy
D) Logotherapy
- 14. Carl Jung termed the storehouse of material which is no longer conscious, but can easily rise to the conscious, the _____.**
A) ego
B) superego
C) id
D) personal unconscious
- 15. Due to Viktor Frankl’s Nazi concentration camp experience, he concludes life’s main motivation is to _____.**
A) find meaning in life so there is reason to continue living.
B) fulfill our needs, regardless of the costs.
C) explore the depths of the unconscious.
D) pursue extensive leisure activities.

HEALTHY PERSONALITY

16. **To Erich Fromm, the productive personality is _____.**
- A) anchored in reality
 - B) using logic and reason in decision-making
 - C) in control of self
 - D) all of the above
17. **Based on Abraham Maslow, by definition, self-actualizers _____.**
- A) have satisfied their basic needs
 - B) are free of psychoses and neuroses
 - C) are models of mental health
 - D) all of the above
18. **Tension-producing experiences, such as seeking new challenges and goals, are considered _____.**
- A) dangerous and to be avoided
 - B) important for personal growth and healthy personality
 - C) not worth the risk
 - D) only for the foolish
19. **Fritz Perls believed the “ego boundary” of the healthy personality is _____.**
- A) enlarging due to here and now experiencing
 - B) the smaller the better
 - C) unimportant
 - D) irrational
20. **One particular model of healthy personality may not be appropriate for the same person at different ages because _____.**
- A) models of healthy personality are unfounded
 - B) people are stubborn
 - C) our needs and values change through life
 - D) people do not want personal growth

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