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ВСТУП

Менеджмент (management (англ.) у перекладі означає управління) — це організація дій, спрямованих на досягнення мети. Менеджмент — це сфера людської діяльності і відповідна галузь знань, до якої входить як обов'язковий елемент управління людьми або організаціями, специфічна функція управлінської діяльності, головним об'єктом якої є люди (особистості), що входять у певні соціальні групи і трудові колективи.

Навчальний посібник *Психологія менеджменту* розкриває основи психології, засвоєння яких дає можливість отримати відповідні знання про людську психіку, особистість, її темперамент та характер, мотиви її вчинків, необхідні для того, щоб менеджмент в організації був ефективним та узгодженим із психологічними закономірностями поведінки людини.

Посібник розрахований на студентів економічних та психологічних спеціальностей вищих навчальних закладів, слухачів курсів гуманітарно-психологічного профілю, післядипломної освіти, магістрів, аспірантів зі знанням англійської мови. На сучасному етапі в період глобалізації знання іноземної мови є обов'язковою вимогою для випускників вищих навчальних закладів. Тому в багатьох університетах деякі дисципліни викладаються іноземною мовою. Студенти мають змогу розвивати комунікативні навички спілкування, вивчати термінологію дисциплін за спеціальністю іноземною мовою з метою подальшого професійного розвитку на міжнародному рівні, наприклад, участі у міжнародних конференціях, публікацій у міжнародних виданнях, стажування за кордоном тощо.

Структура посібника відповідає вимогам програми та змісту лекційного курсу, орієнтованого на вивчення актуальних положень вітчизняної та зарубіжної психології менеджменту. Посібник складається з п'яти частин. У першій частині *Психології особистості* розкриваються відомі теорії особистості З.Фройда, К.Юнга, Г.Айзенка. Вправи та тестові завдання спрямовані на розвиток творчого та критичного мислення студентів. Метою цієї частини є не тільки вивчити і знати теорії особистості, а й розуміти, порівнювати, аналізувати та вміти застосовувати їх в управлінській діяльності.

У другій частині *Соціальне сприйняття* відображені теорії сприйняття, знання яких та застосування на практиці сприяє ефективному менеджменту в організації. Третя частина *Лідерство* дає моживість глибше зрозуміти особливості та характеристики лідерів, ідентифікувати відмінності та подібності лідерів та менеджерів. Четверта частина *Психологія спілкування* в організації розкриває складний, багатогранний процес спілкування, встановлення та розвитку контактів між людьми, обмін інформацією.

П'ята частина посібника містить студентські групові проекти на теми: *Мотивація, Динаміка у групі, Стрес в організації, Маніпуляції, Конфлікти.* Автор посібника пропагує застосування активних методів навчання. Традиційна методика навчання у вищому навчальному закладі передбачає спілкування викладача і студента, сутність якого зводиться до передачі знань студентам, контролю викладача за якістю та успішністю засвоєння знань. Основні показники традиційної директивної моделі є точність, достовірність інформації та підсумковий контроль. Система вищої освіти в Україні на сучасному етапі знаходиться на перетині питань використання традиційних технологій та інтерактивних методів та прийомів навчання. До інтерактивних методів навчання належать груповий проект, презентація, мозковий штурм, кейс стаді, метод критичного мислення, вікторина, бліц-опитування тощо. Студентські проекти, подані в посібнику, розкривають теоретичний матеріал (адже проекти виконувалися під керівництвом викладача), а також слугують відображенням та доказом ефективності застосування інтерактивних методів викладання, які дають змогу студентам розвивати комунікативні навички (презентації), критичне та творче мислення, навички роботи в групі, відповідальність і мотивація.

PART 1
PSYCHOLOGY OF PERSONALITY

You can buy a bed but not sleep.
You can buy a book but not brains.
You can buy clothes but not beauty.
You can buy medicine but not good health.
You can buy a house but not a home.
You can buy people but not friends.
You can buy a temple but not God.
You can buy reputation but not character.

B.T. Swami

Managers can also be affected by the application of personality testing through the development and promotion opportunities that they provide. It is not that the identification of personality is an interesting activity, but that it allows managers to take decisions about other people.

Jerald Greenberg

INTRODUCTION

Character is the result of hundreds and hundreds of choices you make that gradually turn who you are, at any given moment, into who you want to be. If that decision-making process is not present, you will still be somebody. You will still be alive, but may have a personality rather than a character…

Our experience with other people tells us they are in some way all unique, and at least to a degree, they are all consistent. We all possess a distinct pattern of traits and characteristics not fully duplicated in any other person. If you know someone who is courteous and outgoing today, he or she probably showed these traits in the past and is likely to continue showing them in future.

Personality theories are very interesting. Usually when we talk about someone's personality, we are talking about what makes that person different from other people, perhaps even unique. This aspect of personality is called individual differences. For some personality theories it is the central issue. These theories often pay considerable attention on things like types and traits and tests with which we can categorize or compare people.

Another way of saying this is that personality theorists are interested in the structure of the individual, the psychological structure in particular. How people are "put together"; how they "work"; how do they "fall apart".

Some theorists go a step further and say they are looking for the essence of being a person. Or they say they are looking for what it means to be an individual human being. The field of personality psychology stretches from a fairly simple empirical search for differences between people to a rather philosophical search for the meaning of life!

Perhaps it is just pride, but personality psychologists like to think of their field as a sort of umbrella for all the rest of psychology. We are, after all, concerned about genetics and physiology, about learning and development, about social interaction and culture, about pathology and therapy. All these things come together in the individual.

This part explores the personality theories and the ways of their usage in practice.

DEFINITIONS

- **Personality —** the unique and relatively stable patterns of behaviour, thoughts, and emotions, shown by individuals
- **Conscientiousness** — the extent to which individuals are hardworking, organized, and reliable
- **Extraversion —** the degree to which individuals are sociable
- **Agreeableness** — the extent to which individuals are cooperative and warm
- **Emotional stability** — the extent to which individuals are insecure, anxious, depressed
- **Opennes to experience** the extent to which individuals are creative, curious, cultured

1. PERSONALITY AND INDIVIDUAL DIFFERENCE

Human beings as individuals are unique. Every person is different from every other person. The concept of **individual difference** has a long tradition within psychology and can be traced back to the early Greeks. Teophrastus was a philosopher, who 2000 yeas ago asked why it was that with a common culture and education system people displayed different characteristics. Personality is about the characteristics that people have that account for individual difference. Each human being has the potential to behave in similar ways. Individuals find themselves attracted to some people and repelled by others. Friendship and enmity can also be based upon personality.

Allport (1937) identified about 50 different interpretations of the concept of personality. The problem underlying the level of ambiguity in definition arises because it is not possible to observe psychological phenomena of personality. In other words, it cannot be directly observed.

The construct of the personality is a convenient way in which people differ from each other. Consider for a moment two friends and how they differ from each other. Perhaps a description would include some of the following:

• **physical description** (height, weight, build, hair length and color);

• **emotional description** (gushing, withdrawn, nervous or manipulative);

• **sociability description** (friendly, generous, giving, likeable and nice).

All these and many more factors reflect ways in which people can be differentiated from each other.

The important question is if the personality is something that each individual was born with, or it develops over time with experience. The answer is, probably, both.

It is not absolutely clear how much of the personality is determined by the genetic inheritance of the individual. More recently it has been suggested that both nature (genetics) and nurture (environment) play a part to varying degrees in the determination of personality. Genetics determine the range of possible development for a particular characteristic, but that environmental influences determine the actual extent achieved. Many researchers are certain that the genetic determinants of personality are more significant than previously thought.

Environmental influences include:

• **Family** (the process of interaction with children which will encourage particular behavior patterns; older members serving as role models for younger to imitate; the circumstances surrounding the family, including family size, economic status, religion, and geographic location).

• **Culture** (the characteristics implied by a specific culture will be found to a greater or lesser extent in each individual within that context).

• **Experience** (the friendship and other groups to which individuals belong and the general experience of life all have an effect on behavior).

Although there are many different dimensions of personality that can be used to describe people, some are more important than others. One group of variables that scientists have found to be especially important is referred to as the **big five dimensions of personality**.

As you might imagine, the big five dimensions of personality play an important role in organizational behavior. For example, research has shown that employees who are highly conscientious tend to perform better than those who are not so conscientious. Organizational scientists also have found that people who are highly extraverted tend to succeed in managerial and sales jobs — much as the stereotype suggests. However, not all research findings are as easily explained. For example, neither agreeableness nor emotional stability have been linked to success in various kinds of jobs.

1.1. The Big Five Dimensions of Personality

A cluster of personality traits known as the *big five dimensions of personality* have been found to account for important differences in the way people behave in organizations. Those characteristics of which the big five composed are described in the table.

Components of the Big Five	Description
Conscientiousness	The degree to which someone is hardworking, organized, dependable, and persevering (high in conscientiousness), as opposed to lazy, disorganized, and unreliable (low in conscientiousness)
Extraversion-introversion	The degree to which someone is gregarious, assertive, and sociable (extraverted), as opposed to reserved, timid, and quiet (introverted)
Agreeableness	The degree to which someone is cooperative and warm (highly agreeable), as opposed to belligerent and cold (highly disagreeable)
Emotional stability	The degree to which someone is insecure, anxious, and depressed (emotionally unstable), as opposed to secure, calm, and happy (emotionally stable)
Openness to experience	The extent to which someone is creative, curious, and cultured (open to experience), as opposed to practical and having narrow interests (closed to experience)

1.2. Self-efficacy: the "can do" facet of personality

Suppose that two individuals are assigned the same task by their supervisor, and that one is confident of her ability to carry it out successfully, whereas the other has some serious doubts on this score. Which person is more likely to succeed? Assuming that all other factors (e.g., differences in their ability and motivation) are held constant, it is reasonable to predict that the first will do better. Such an individual is higher in a personality variable known as **self-efficacy** — one's belief in his or her own capacity to perform a task. When considered in the context of a given task, self-efficacy is not, strictly speaking, an aspect of personality. However, based on direct experiences and vicarious experiences, people acquire general expectations about their ability to perform a wide range of tasks in many different contexts. Such generalized beliefs about self-

efficacy are stable over time, and these can be viewed as a personality variable.

Self-efficacy is a good predictor of people's work behavior. For example, in a study of university professors, it was found that self-efficacy was positively correlated with research productivity — that is, productivity increased as self-efficacy increased. In addition, it has been found that unemployed people who are trained in ways of enhancing their self-efficacy perceptions are more likely to look for jobs, and therefore, more likely to find jobs. We also know that women who have taken physical self-defense training classes not only tend to be confident in their ability to defend themselves but also tend to be assertive on the job. Clearly, when it comes to a wide variety of behavior in organizations, self-efficacy is an important aspect of personality.

1.3. Self-esteem: the importance of self-evaluations

Beliefs about one's ability to perform specific tasks are an important part of the *self-concept* — individuals' conceptions of their own abilities, traits, and skills. Yet, they are only a small part. Another important aspect involves **self-esteem** — the extent to which people hold positive or negative views about themselves. People high in self-esteem evaluate themselves favorably, believing they possess many desirable traits and qualities. In contrast, people low in self-esteem evaluate themselves unfavorably, believing they are lacking in important respects and that they have characteristics that others consider unappealing. For example, people who are low in self-esteem tend to be less successful in their job searches than those who are high in self-esteem. In addition, when people with low self-esteem are

eventually employed, they are attracted to positions in larger organizations, where they are unlikely to be noticed and to call attention to themselves.

Once on the job, what can be expected of people who are low in self-esteem? The lower an employee's self-esteem, the less likely he or she is to take any active steps to solve problems confronted on the job (e.g., spending insufficient time to do a job). As a result, his or her performance tends to suffer. By contrast, employees with high levels of self-esteem are inclined to actively attempt to acquire the resources needed to cope with work problems, and to use their skills and abilities to their fullest — and, as a result, perform at higher levels.

2. PERSONALITY THEORIES

THEORIES OF PERSONALITY

... a distinctive and relatively stable pattern of behavior, thoughts, motives, and emotions that characterizes an individual.

Sigmund Freud   Carl Jung   Alfred Adler   Carl Rogers

Jung and Adler were "Neo-Freudians", who used some Freudian ideas but developed many ideas of their own...
Rogers was a "humanistic" theorist with a completely different approach.

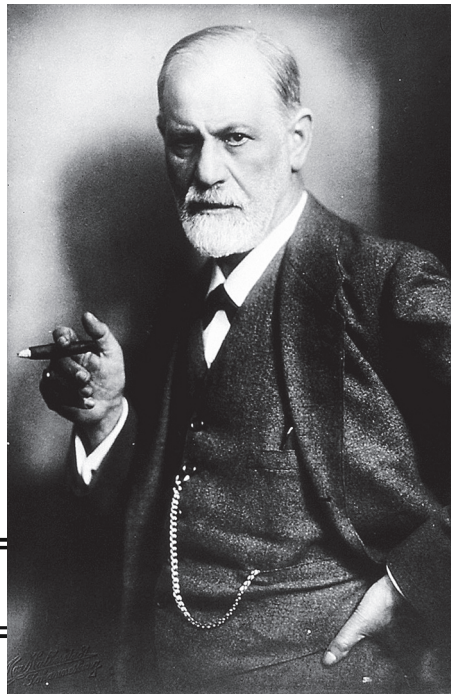## 2.1. Psychoanalysis. Sigmund Freud's Theory

BIOGRAPHY

Sigmund Freud was born May 6, 1856, in a small town of Freiberg in Moravia. His father was a wool merchant with a keen mind and a good sense of humour. His mother was a lively woman, her husband's second wife and 20 years younger. She was 21 years old when she gave birth to her first son, her darling, Sigmund. Sigmund had two older half-brothers and six younger siblings. When he was four or five the family moved to Vienna, where he lived most of his life.

A brilliant child, always at the head of his class, he went to medical school. There, he became involved in research under the direction of a physiology professor named Ernst Brucke. Freud was very good at his research, concentrating on neurophysiology, even inventing a special cell-staining technique. Brucke helped him to get a grant to study, first with the great psychiatrist Charcot in Paris, then with his rival Bernheim in Nancy. Both these gentlemen were investigating the use of hypnosis with hysterics.

After spending a short time as a resident in neurology and director of a children's ward in Berlin, he came back to Vienna, married his fiancee of many years Martha Bernays, and set up a practice in neuropsychiatry, with the help of Joseph Breuer.

Freud's books and lectures brought him both fame and ostracism from the mainstream of the medical community. He drew around him a number of very bright sympathizers who became the core of the psychoanalytic movement. Unfortunately, Freud had a penchant for rejecting people who did not totally agree with him. Some separated from him on friendly terms; others did not, and went on to found competing schools of thought.

Freud emigrated to England just before World War II when Vienna became an increasing dangerous place for Jews, especially ones as famous as Freud. Not long afterward, he died of the cancer of the mouth and jaw that he had suffered from for the last 20 years of his life.

THEORY

Freud didn't exactly invent the idea of the conscious versus unconscious mind, but he certainly was responsible for making it popular. The **conscious mind** is what you are aware of at any particular moment, your present perceptions, memories, thoughts, fantasies, feelings, what have you. Working closely with the conscious mind is what Freud called the **preconscious**, what we might today call "available memory": anything that can easily be made conscious, the memories you are not at the moment thinking about but can readily bring to mind.

The largest part by far is the **unconscious**. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions associated with trauma.

According to Freud, the unconscious is the source of our motivations, whether they are simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form.

The id, the ego, and the superego

Freudian psychological reality begins with the world full of objects. Among them is a very special object, the organism. The organism is special in that it acts to survive and reproduce, and it is guided toward those ends by its needs — hunger, thirst, the avoidance of pain, and sex.

A very important part of the organism is the nervous system. At birth, the nervous system is little more than that of any other animal, an "it" or **id**. The nervous system, as id, translates the organism's needs into motivational forces called, in German, Triebe, which has been translated as **instincts** or **drives**. Freud also called them **wishes**. This translation from need to wish is called the **primary process**.

The **id** works in keeping with the **pleasure principle**, which can be understood as a demand to take care of needs immediately. Just picture the hungry infant, screaming itself blue. It doesn't know what it wants in any adult sense; it just knows that it wants it and it wants it now. The infant, in the Freudian view, is pure, or nearly pure **id**. And the **id** is nothing if not the psychic representative of biology.

Luckily for the organism, there is that small portion of the mind we discussed before, the conscious that is hooked up to the world through the senses. Around this little bit of consciousness, during the first year of a child's life, some of the "it" becomes "I", some of the **id** becomes **ego**. The **ego** relates the organism to reality by means of its consciousness, and it searches for objects to satisfy the wishes that **id** creates. This problem-solving activity is called the **secondary process**.

The **ego**, unlike the **id**, functions according to the **reality principle**, which says "take care of a need as soon as an appropriate object is found". It represents reality and, to a considerable extent, reason.

However, as the **ego** struggles to keep the **id** (and, ultimately, the organism) happy, it meets with obstacles in the world. It occasionally meets with objects that actually assist it in attaining its goals. And it keeps a record of these obstacles and aides. In particular, it keeps track of the rewards and punishments meted out by two of the most influential objects in the world of the child — mom and dad. This record of things to avoid and strategies to take becomes the **superego**. It is not completed until about seven years of age. In some people, it never is completed.

There are two aspects of the **superego**: one is the **conscience**, which is an internalization of punishments and warnings, the other is called the **ego** ideal and derives from rewards and positive models presented to the child. The conscience and ego ideal communicate their requirements to the ego with feelings like pride, shame, and guilt.
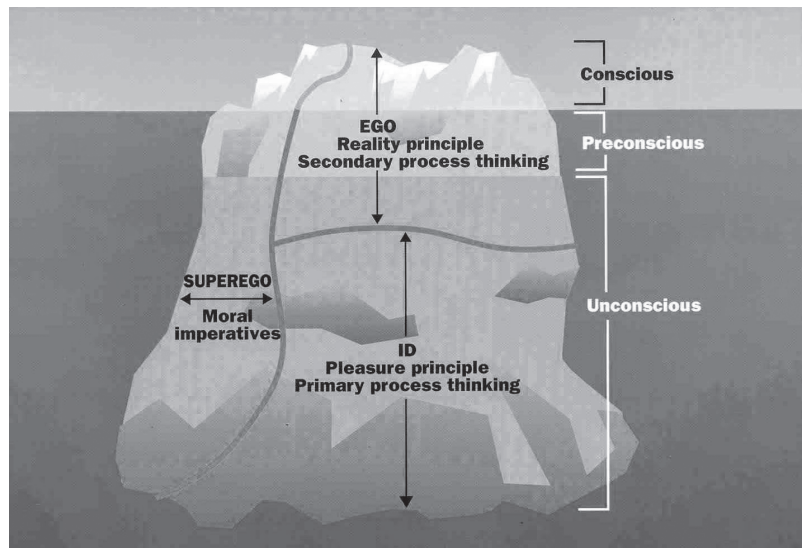
Life instincts and the death instinct

Freud saw all human behaviour as motivated by the drives or instincts, which in turn are the neurological representations of physical needs. At first, he referred to them as the **life instincts**. These instincts perpetuate (a) the life of the individual, by motivating him or her to seek food and water, and (b) the life of the species, by motivating him or her to have sex. The motivational energy of these life instincts, the

"oomph" that powers our psyches, he called **libido**, from the Latin word for "I desire".

Later in his life, Freud began to believe that the life instincts didn't tell the whole story. Libido is a lively thing; the pleasure principle keeps us in perpetual motion. And yet the goal of all this motion is to be still, to be satisfied, to be at peace, to have no more needs. The goal of life, you might say, is death! Freud began to believe that "under" and "beside" the life instincts there was a **death instinct**. He began to believe that every person has an unconscious wish to die.

The defence mechanisms

The ego deals with the demands of reality, the id, and the superego as best as it can. But when the anxiety becomes overwhelming, the ego must defend itself. It does so by unconsciously blocking the impulses or distorting them into a more acceptable, less threatening form. The techniques are called the **ego defence mechanisms**, and Freud, his daughter Anna, and other disciples have discovered quite a few.

Denial involves blocking external events from awareness. If some situation is just too much to handle, the person just refuses to experience it. As you might imagine, this is a primitive and dangerous defence — no one disregards reality and gets away with it for long!

It can operate by itself or, more commonly, in combination with other, more subtle mechanisms that support it.

Repression, which Anna Freud also called "motivated forgetting", is just that: not being able to recall a threatening situation, person, or event. This, too, is dangerous, and is a part of most other defences.

Asceticism, or the renunciation of needs, is one most people haven't heard of, but it has become relevant again today with the emergence of the disorder called anorexia. Preadolescents, when they feel threatened by their emerging sexual desires, may unconsciously try to protect themselves by denying, not only their sexual desires, but all desires. They get involved in some kind of ascetic (monk-like) lifestyle wherein they renounce their interest in what other people enjoy.

Anna Freud also discusses a milder version of this called **restriction of ego**. Here, a person loses interest in some aspect of life and focuses it elsewhere, in order to avoid facing reality. A young girl who has been rejected by the object of her affections may turn away from feminine things and become a "sexless intellectual", or a boy who is afraid that he may be humiliated on the football team may unaccountably become deeply interested in poetry.

Isolation (sometimes called intellectualization) involves stripping the emotion from a difficult memory or threatening impulse. A person may, in a very cavalier manner, acknowledge that he/she had been abused as a child, or may show a purely intellectual curiosity in his/her newly discovered sexual orientation. Something that should be a big deal is treated as if it were not.

Displacement is the redirection of an impulse onto a substitute target. If the impulse, the desire is okay with you, but the person you direct that desire towards is too threatening, you
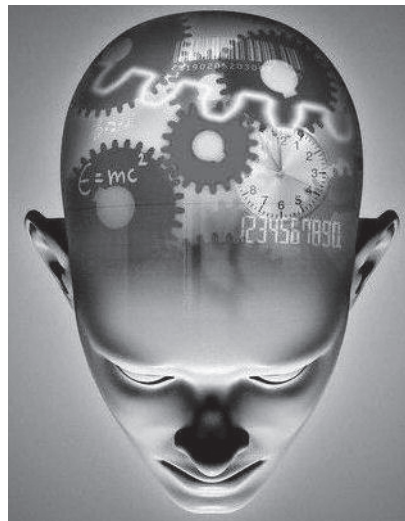
can displace to someone or something that can serve as a symbolic substitute.

Someone who hates his or her mother may repress that hatred, but direct it instead towards, say, women in general. Someone who has not had the chance to love someone may substitute cats or dogs for human beings. Someone who feels uncomfortable with their sexual desire for a real person may substitute a fetish. Someone who is frustrated by his or her superiors may go home and kick the dog, beat up a family member, or engage in cross-burnings.

Turning against the self is a very special form of displacement, where the person becomes their own substitute target. It is normally used in reference to hatred, anger, and aggression, rather than more positive impulses, and it is the Freudian explanation for many of our feelings of inferiority, guilt, and depression. The idea that depression is often the result of the anger we refuse to acknowledge is accepted by many people, Freudians and non-Freudians alike.

Projection, which Anna Freud also called displacement outward, is almost the complete opposite of turning against the self. It involves the tendency to see your own unacceptable desires in other people. In other words, the desires are still there, but they're not your desires anymore. "I confess that whenever I hear someone going on and on about how aggressive everybody is, or how perverted they all are, I tend to wonder if this person doesn't have an aggressive or sexual streak in themselves that they'd rather not acknowledge."

Altruistic surrender is a form of projection that at first glance looks like its opposite: here, the person attempts to fulfill his or her own needs vicariously, through other people.

Reaction formation, which Anna Freud called "believing the opposite", is changing an unacceptable impulse into its opposite. So a child, angry at his or her mother, may become overly concerned with her and rather dramatically shower her with affection. An abused child may run to the abusing parent. Or someone who can't accept a homosexual impulse may claim to despise homosexuals.

Undoing involves "magical" gestures or rituals that are meant to cancel out unpleasant thoughts or feelings after they've already occurred. Anna Freud mentions, for example, a boy who would recite the alphabet backwards whenever he had a sexual thought, or turn around and spit whenever meeting another boy who shared his passion for masturbation.

Introjection, sometimes called identification, involves taking into your own personality characteristics of someone else, because doing so solves some emotional difficulty. For example, a child who is left alone frequently, may in some way try to become "mom" in order to lessen his or her fears. You can sometimes catch them telling their dolls or animals not to be afraid. And we find the older child or teenager imitating his or her favourite star, musician, or sports hero in an effort to establish an identity.

Identification with the aggressor is a version of introjection that focuses on the adoption, not of general or positive traits, but of negative or feared traits. If you are afraid of someone, you can partially conquer that fear by becoming more like him or her. Two of my daughters, growing up with a particularly moody cat, could often be seen meowing, hissing, spitting, and arching their backs in an effort to keep that cat from springing out of a closet or dark corner and trying to eat their ankles.

Regression is a movement back in psychological time when one is faced with stress. When we are troubled or frightened, our behaviours often become more childish or primitive. A child may begin to suck their thumb again or wet the bed when they need to spend some time in the hospital. Teenagers may giggle uncontrollably when introduced into a social situation involving the opposite sex. A freshman college student may need to bring an old toy from home. A gathering of civilized people may become a violent mob when they are led to believe their livelihoods are at stake. Or an older man, after spending twenty years at a company and now finding himself laid off, may retire to his recliner and become childishly dependent on his wife.

Rationalization is the cognitive distortion of "the facts" to make an event or an impulse

less threatening. We do it often enough on a fairly conscious level when we provide ourselves with excuses. But for many people, with sensitive egos, making excuses comes so easy that they never are truly aware of it. In other words, many of us are quite prepared to believe our lies.

All defences are, of course, lies, even if we are not conscious of making them. But that doesn't make them less dangerous — in fact it makes them more so.

And yet Freud saw defences as necessary. You can hardly expect a person, especially a child, to take the pain and sorrow of life full on! While some of his followers suggested that all of the defences could be used positively, Freud himself suggested that there was one positive defence, which he called sublimation.

Sublimation is the transforming of an unacceptable impulse, whether it is sex, anger, fear, or whatever, into a socially acceptable, even productive form. So someone with a great deal of hostility may become a hunter, a butcher, a football player, or a mercenary. Someone suffering from a great deal of anxiety in a confusing world may become an organizer, a businessperson, or a scientist. Someone with powerful sexual desires may become an artist, a photographer, or a novelist, and so on. For Freud, in fact, all positive, creative activities were sublimations, and predominantly of the sex drive.

2.2. Carl Jung Theory. Archetypes. Introversion and Extroversion

BIOGRAPHY

Carl Gustav Jung was born July 26, 1875, in the small Swiss village of Kessewil. His father was Paul Jung, a country parson, and his mother was Emilie Preiswerk Jung. He was surrounded by a fairly well educated extended family, including quite a few clergymen and some eccentrics as well.

The elder Jung started Carl on Latin when he was six years old, beginning a long interest in language and literature — especially ancient literature. Besides most modern western European languages, Jung could read several ancient ones, including Sanskrit, the language of the original Hindu holy books.
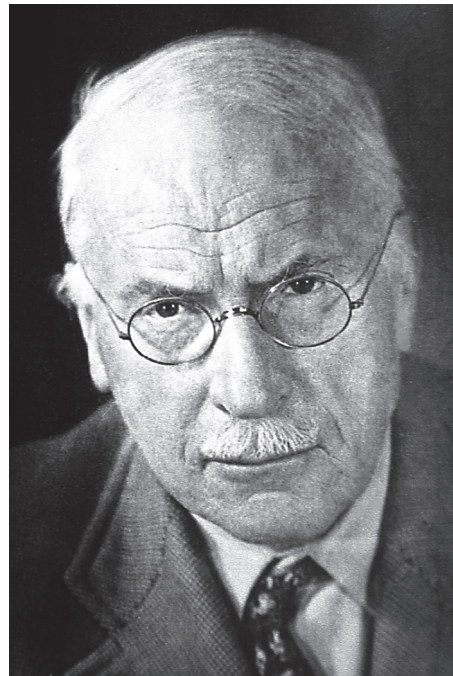
Carl was a rather solitary adolescent, who didn't care much for school, and especially couldn't take competition. He went to boarding school in Basel, Switzerland, where he found himself the object of a lot of jealous harassment. Although his first career choice was archaeology, he went on to study medicine at the University of Basel. While working under the famous neurologist Krafft-Ebing, he settled on psychiatry as his career.

After graduating, he took a position at the Burghoeltzli Mental Hospital in Zurich under Eugene Bleuler, an expert on schizophrenia. In 1903, he married Emma Rauschenbach. He also taught classes at the University of Zurich, had a private practice, and invented word association at this time!

Long an admirer of Freud, he met him in Vienna in 1907. The story goes that after they met, Freud cancelled all his appointments for the day, and they talked for 13 hours straight, such was the impact of the meeting of these two great minds. Freud eventually came to see Jung as the crown prince of psychoanalysis and his heir apparent.

But Jung had never been entirely sold on Freud's theory. Their relationship began to cool in 1909, during a trip to America. They were entertaining themselves by analysing each others' dreams, when Freud seemed to show an excess of resistance to Jung's efforts at analysis. Freud finally said that they'd have to stop because he was afraid he would lose his authority.

World War I was a painful period of self-examination for Jung. It was, however, also the beginning of one of the most interesting theories of personality the world has ever seen.

After the war, Jung travelled widely, visiting, for example, tribal people in Africa, America, and India. He retired in 1946, and began to retreat from public attention after his wife died in 1955. He died on June 6, 1961, in Zurich.

THEORY

Jung's theory divides the psyche into three parts. The first is the **ego**, which Jung identifies with the conscious mind. Closely related is the **personal unconscious**, which includes anything, which is not presently conscious, but can be. The personal unconscious is like most people's understanding of the unconscious in that it includes both memories that are easily brought to mind and those that have been suppressed for some reason. But it does not include the instincts that Freud would have it include.

But then Jung adds the part of the psyche that makes his theory stand out from all others: the **collective unconscious**. You could call it your "psychic inheritance". It is the reservoir of our experiences as a species, a kind of knowledge we are all born with.

There are some experiences that show the effects of the collective unconscious more clearly than others: the experiences of love at first sight, of deja vu (the feeling that you've been here before), and the immediate recognition of certain symbols and the meanings of certain myths, could all be understood as the sudden conjunction of our outer reality and the inner reality of the collective unconscious. Grander examples are the creative experiences shared by artists and musicians all over the world and in all times, or the spiritual experiences of mystics of all religions, or the parallels in dreams, fantasies, mythologies, fairy tales, and literature.

Archetypes

The contents of the collective unconscious are called **archetypes**. Jung also called them dominants, images, mythological or primordial images, and a few other names, but archetypes seem to have won out over these. An archetype is an unlearned tendency to experience things in a certain way.

The **mother archetype** is a particularly good example. All of our ancestors had mothers. We have evolved in an environment that included a mother or mother-substitute. We would never have survived without our connection with a nurturing-one during our times as helpless infants. It stands to reason that we are "built" in a way that reflects that evolutionary environment: we come into this world ready to want mother, to seek her, to recognize her, to deal with her.

Mana. You must understand that these archetypes are not really biological things, like Freud's instincts. They are more spiritual demands. For example, if you dreamt about long things, Freud might suggest these things

represent the phallus and ultimately sex. But Jung might have a very different interpretation. It is curious that in primitive societies, phallic symbols do not usually refer to sex at all. They usually symbolize **mana**, or spiritual power. These symbols would be displayed on occasions when the spirits are being called upon to increase the yield of corn, or fish, or to heal someone.

The shadow. Sex and the life instincts in general are, of course, represented somewhere in Jung's system. They are a part of an archetype called the **shadow**. It derives from our prehuman, animal past, when our concerns were limited to survival and reproduction, and when we weren't self-conscious. It is the "dark side" of the ego, and the evil that we are capable of is often stored there. Actually, the shadow is amoral — neither good nor bad, just like animals.

The **persona** represents your public image. The word is, obviously, related to the word person and personality, and comes from a Latin word for mask. So the persona is the mask you put on before you show yourself to the outside world. Although it begins as an archetype, by the time we are finished realizing it, it is the part of us most distant from the collective unconscious.

The dynamics of the psyche

Jung gives us three principles, beginning with **the principle of opposites**. Every wish immediately suggests its opposite. If I have a good thought, for example, I cannot help but have in me somewhere the opposite bad thought. In fact, it is a very basic point: in order to have a concept of good, you must have a concept of bad, just like you can't have up without down or black without white.

According to Jung, it is the opposition that creates the power (or **libido**) of the psyche. It is like the two poles of a battery, or the splitting of an atom. It is the contrast that gives energy, so that a strong contrast gives strong energy, and a weak contrast gives weak energy.

The second principle is **the principle of equivalence**. The energy created from the opposition is "given" to both sides equally. So,

when I held that baby bird in my hand, there was energy to go ahead and try to help it. But there is an equal amount of energy to go ahead and crush it. I tried to help the bird, so that energy went into the various behaviours involved in helping it. But what happens to the other energy?

Well, that depends on your attitude towards the wish that you didn't fulfill. If you acknowledge it, face it, keep it available to the conscious mind, then the energy goes towards a general improvement of your psyche. You grow, in other words.

But if you pretend that you never had that evil wish, if you deny and suppress it, the energy will go towards the development of a **complex**. A complex is a pattern of suppressed thoughts and feelings that cluster — constellate — around a theme provided by some archetype. If you deny ever having thought about crushing the little bird, you might put that idea into the form offered by the shadow (your "dark side"). Or if a man denies his emotional side, his emotionality might find its way into the anima archetype. And so on.

The final principle is the **principle of entropy**. This is the tendency for oppositions to come together, and so for energy to decrease, over a person's lifetime. Jung borrowed the idea from physics, where entropy refers to the tendency of all physical systems to "run down", that is, for all energy to become evenly

distributed. If you have, for example, a heat source in one corner of the room, the whole room will eventually be heated.

When we are young, the opposites will tend to be extreme, and so we tend to have lots of energy. For example, adolescents tend to exaggerate male-female differences, with boys trying hard to be macho and girls trying equally hard to be feminine. And so their sexual activity is invested with great amounts of energy! Plus, adolescents often swing from one extreme to another, being wild and crazy one minute and finding religion the next.

Introversion and extroversion

Jung developed a personality typology that has become so popular that some people don't realize he did anything else! It begins with the distinction between **introversion** and **extroversion.** Introverts are people who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on, while extroverts prefer the external world of things and people and activities.

The words have become confused with ideas like shyness and sociability, partially because introverts tend to be shy and extroverts tend to be sociable. But Jung intended for them to refer more to whether you ("ego") more often faced toward the persona and outer reality, or toward the collective unconscious and its archetypes. In that sense, the introvert is somewhat more mature than the extrovert. Our culture, of course, values the extrovert much more. And Jung warned that we all tend to value our own type most!

We now find the introvert-extravert dimension in several theories, notably Hans Eysenck's, although often hidden under alternative names such as "sociability" and "surgency".
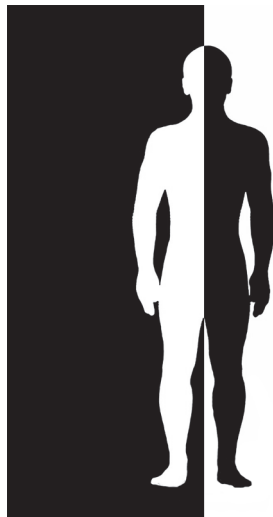
The functions

Whether we are introverts or extroverts, we need to deal with the world, inner and outer. And each of us has our preferred ways of dealing with it, ways we are comfortable with and good at. Jung suggests there are four basic ways, or **functions:**

The first is **sensing.** Sensing means what it says: getting information by means of the senses. A sensing person is good at looking and listening and generally getting to know the world. Jung called this one of the **irrational** functions, meaning that it involved perception rather than judging of information.

The second is **thinking.** Thinking means evaluating information or ideas rationally, logically. Jung called this a **rational** function, meaning that it involves decision making or judging, rather than simple intake of information.

The third is **intuiting.** Intuiting is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners.

The fourth is **feeling.** Feeling, like thinking, is a matter of evaluating information, this time by weighing one's overall, emotional response. Jung calls it rational, obviously not in the usual sense of the word.

We all have these functions. We just have them in different proportions, you might say. Each of us has a **superior** function, which we prefer and which is best developed in us, a **secondary** function, which we are aware of and use in support of our superior function, a **tertiary** function, which is only slightly less developed but not terribly conscious, and an **inferior** function, which is poorly developed and so unconscious that we might deny its existence in ourselves.

Jung's cognitive style				
	Sensing/thinking ST	Intuiting/thinking IT	Sensing/feeling SF	Intuiting/feeling IF
Prefers	Facts	Possibilities	Facts	Possibilities
Personality	Pragmatic, Down-to-earth	Logical, but ingenious	Sympathetic, sociable	Energetic, insightful
Work preferences	Technical skills	Theoretical solving problem	Providing help and services to others	Understanding and communicating with others
Professions	Physician, accountant, computer programmer	Scientist, corporate planner, mathematician	Salesperson, social worker, psychologist,	Artist, writer, entertainer

Most of us develop only one or two of the functions, but our goal should be to develop all four. Once again, Jung sees the transcendence of opposites as the ideal.

2.3. Hans Eysenck

BIOGRAPHY

Hans Eysenck was born in Germany on March 4, 1916. His parents were actors who divorced when he was only two, and so Hans was raised by his grandmother. He left there when he was 18 years old, when the Nazis came to power. As an active Jewish sympathizer, his life was in danger.

In England, he continued his education, and received his Ph.D. in Psychology from the University of London in 1940. During World War II, he served as a psychologist at an emergency hospital, where he did research on the reliability of psychiatric diagnoses. The results led him to a life-long antagonism to main-stream clinical psychology.

After the war, he taught at the University of London, as well as serving as the director of the psychology department of the Institute of Psychiatry, associated with Bethlehem Royal Hospital. He has written 75 books and some 700 articles, making him one of the most prolific writers in psychology. Eysenck retired in 1983 and continued to write until his death on September 4, 1997.

THEORY

This chapter is devoted to theories of temperament. Temperament is that aspect of our personalities that is genetically based, inborn, there from birth or even before. That does not mean that a temperament theory says we don't also have aspects of our personality that are learned! They just have a focus on "nature", and leave "nurture" to other theorists!

The issue of personality types, including temperament, is as old as psychology. In fact, it is a good deal older. The ancient Greeks, to take the obvious example, had given it considerable thought, and came up

with two dimensions of temperament, leading to four "types," based on what kind of fluids (called humors) they had too much or too little of. This theory became popular during the middle ages.

The **sanguine** type is cheerful and optimistic, pleasant to be with, comfortable with his or her work. According to the Greeks, the sanguine type has a particularly abundant supply of blood (hence the name sanguine, from sanguis, Latin for blood) and so also is characterized by a healthful look, including rosy cheeks.

The **choleric** type is characterized by a quick, hot temper, often an aggressive nature. The name refers to bile (a chemical that is excreted by the gall bladder to aid in digestion). Physical features of the choleric person include a yellowish complexion and tense muscles.

Next, we have the **phlegmatic** temperament. These people are characterized by their slowness, laziness, and dullness. The name obviously comes from the word phlegm, which is the mucus we bring up from our lungs when we have a cold or lung infection. Physically, these people are thought to be kind of cold, and shaking hands with one is like shaking hands with a fish.

Finally, there's the **melancholy** temperament. These people tend to be sad, even depressed, and take a pessimistic view of the world. The name has, of course, been adopted as a synonym for sadness, but comes from the Greek words for black bile. Now, since there is no such thing, we don't quite know what the ancient Greeks were referring to. But the melancholy person was thought to have too much of it!

These four types are actually the corners

sanguine

choleric

phlegmatic

melancholy

of two dissecting lines: **temperature** and **humidity**. Sanguine people are warm and wet. Choleric people are warm and dry. Phlegmatic people are cool and wet. Melancholy people are cool and dry. There were even theories suggesting that different climates were related to different types, so that Italians (warm and moist) were sanguine, Arabs (warm and dry) were choleric, Russians (cool and dry) were melancholy, and Englishmen (cool and wet) were phlegmatic!

MULTIPLE CHOICE TEST 1

1. Sigmund Freud was born **May 6, 1856,** in a small town of Freiberg **in Moravia**. His father was a wool merchant with a keen mind and a good sense of humour. His mother was a lively woman, her husband's second wife and 20 years younger. She was **21 years old** when she gave birth to her first son, her darling, Sigmund. Sigmund had two older half-brothers and six younger siblings.
    a. True   **b.** False

2. The **conscious mind** is what you are aware of at any particular moment, your present perceptions, memories, thoughts, fantasies, feelings, what you have.
    a. True   **b.** False

3. The largest part by far is the **unconscious**. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions associated with trauma.
    a. True   **b.** False

4. According to Freud, the unconscious is the source of our motivations, whether they are simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form.

    a. True   **b.** False

5. A very important part of the organism is the nervous system. At birth, that nervous system is little more than that of any other animal, and Sigmund Freud called it

    a. id   **b.** ego

6. The id works in keeping with the **principle**, which can be understood as a demand to take care of needs immediately. It is called

    a. pleasure principle   **b.** reality principle

7. Around this little bit of consciousness, during the first year of a child's life, some of the "it" becomes "I", some of the id becomes

    a. ego   **b.** superego

8. There are two aspects to the superego: one is the **conscience**, which is an internalization of punishments and warnings. The other is called the

    a. ego ideal   **b.** ego real

9. Life instincts perpetuate (a) the life of the individual, by motivating him or her to seek food and water, and (b) the life of the species, by motivating him or her to have sex.

    a. True   **b.** False

10. "I was once reading while my five year old daughter was watching a cartoon. She was, as was her habit, quite close to the television, when a commercial came on. Apparently, no-one at the television station was paying much attention, because this was a commercial for a horror movie, complete with bloody knife, hockey mask, and screams of terror. Now I wasn't able to save my child from this horror, so I did what any good psychologist father would do: I talked about it. I said to her "Boy, that was a scary commercial, wasn't it?" She said "Huh?" She had apparently shut out the whole thing."

This is a sample of a defence mechanism that is called

    a. denial   **b.** repression

11. "As an adolescent, I developed a rather strong fear of spiders, especially long-legged ones. I didn't know where it came from, but it was starting to get rather embarrassing by the time I entered college". **This is a sample of**

    a. repression   **b.** asceticism

12. "In boys nowadays, there is a great deal of interest in the self-discipline of the martial arts. Fortunately, the martial arts not only don't hurt you (much), they may actually help you. Unfortunately, girls in our society often develop a great deal of interest in attaining an excessively and artificially thin standard of beauty". **These are samples of**

    a. asceticism   **b.** isolation

13. "In emergency situations, many people find themselves completely calm and collected until the emergency is over, at which point they fall to pieces". **This is sample of**

    a. isolation   **b.** asceticism

14. "Someone who hates his or her mother may repress that hatred, but direct it instead towards, say, women in general. Someone who has not had the chance to love someone may substitute cats or dogs for human beings". **This is a sample of**

    a. displacement   **b.** denial

15. "A husband, a good and faithful one, finds himself terribly attracted to the charming and flirtatious lady next door. But rather than acknowledge his own, hardly abnormal, lusts, he becomes increasingly jealous of his wife, constantly worried about her faithfulness, and so on". **This is a sample of**

    a. projection   **b.** displacement

16. "Perhaps the most common and clearest example of reaction formation is found in children between seven and eleven or so:

most boys will tell you in no uncertain terms how disgusting girls are, and girls will tell you with equal vigor how gross boys are. Adults watching their interactions, however, can tell quite easily what their true feelings are!"
This is a sample of
  a. reaction formation
  b. projection formation

17. "A more dramatic example is one called the Stockholm Syndrome. After a hostage crisis in Stockholm, psychologists were surprised to find that the hostages were not only not terribly angry at their captors, but often downright sympathetic". **This is a sample of**
  a. identification with the aggressor
  b. self-identification

18. "A common example of this is the friend (we've all had one) who, while not seeking any relationship himself, is constantly pushing other people into them, and is particularly curious as to "what happened last night" and "how are things going?" **This is a sample of**
  a. altruistic surrender   **b.** introjection

19. While some of his followers suggested that all of the defences could be used positively, Freud himself suggested that there was one positive defence, which he called
  a. sublimation   **b.** introjection

20. Freud's books and lectures brought him both fame and ostracism from the mainstream of the medical community. He drew around him a number of very bright sympathizers who became the core of the psychoanalytic movement. Unfortunately, Freud had a penchant for rejecting people who did not totally agree with him. Some separated from him on friendly terms; others did not, and went on to found competing schools of thought.
  a. True   **b.** False

1. Carl Gustav Jung was born **July 26, 1875**, in the small Swiss village of Kessewil. His father was Paul Jung, a **country teacher**, and his mother was **Emilie Preiswerk Jung**. He was surrounded by a fairly well educated extended family, including quite a few clergymen and some eccentrics as well.
  a. True   **b.** False

2. But Jung had never been entirely sold on Freud's theory. Their relationship began to cool in 1909, during a trip to America. They were entertaining themselves by analysing each others' dreams, when Freud seemed to show an excess of resistance to Jung's efforts at analysis. Jung finally said that they'd have to stop because he was afraid he would lose his authority.
  a. True   **b.** False

3. Jung's theory divides the psyche into three parts. The first is the **ego**, which Jung identifies with the conscious mind. Closely related is the **personal unconscious**, and the third is
  a. super ego   **b.** collective unconscious   **c.** collective conscious

4. The contents of the collective unconscious are called **archetypes**. Jung also called them dominants, images, mythological or primordial images, and a few other names, but archetypes seem to have won out over these. An archetype is an unlearned tendency to experience things in a certain way. Jung describes seven archetypes.
  a. True   **b.** False

5. In the beginning of the **Star Wars** story, Princess Leia represents purity, innocence, and, in all likelihood, naivety. But, as the story progresses, she becomes the anima, discovering the powers of the force — the collective unconscious — and becoming an equal partner with Luke, who turns out to be her brother. This archetype is called

a. hero   **b.** maiden

6. Jung gives us three principles, beginning with the **principle of opposites**. Every wish immediately suggests its opposite. The second principle is the **principle of equivalence**. The energy created from the opposition is "given" to both sides equally. The final principle is
    a. the principle of complex
    b. the principle of entropy

7. The goal of life is to realize the **self**. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally. You are then neither male nor female, neither ego nor shadow, neither good nor bad, neither conscious nor unconscious, neither an individual nor the whole of creation.
    a. True   **b.** False

8. People who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on are called
    a. extroverts   **b.** introverts

9. People who prefer the external world of things and people and activities are called
    a. introverts   **b.** extraverts

10. Match the four basic ways, or functions and their descriptions:
    1. Sensing.   **2.** Thinking
    3. Intuiting   **4.** Feeling

a. It means what it says: getting information by means of the senses. A sensing person is good at looking and listening and generally getting to know the world. Jung called this one of the **irrational** functions, meaning that it involved perception rather than judging of information.

b. It means evaluating information or ideas rationally, logically. Jung called this a **rational** function, meaning that it involves decision making or judging, rather than simple intake of information.

c. It is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners.

d. It is a matter of evaluating information, this time by weighing one's overall, emotional response. Jung calls it rational, obviously not in the usual sense of the word.

✓ MULTIPLE CHOICE TEST 3

1. Temperament is that aspect of our personalities that is genetically based, inborn, there from birth or even before. That does not mean that a temperament theory says we don't also have aspects of our personality that are learned.
    a. True   **b.** False

2. The **sanguine** type is cheerful and optimistic, pleasant to be with, comfortable with his or her work. According to the Greeks, the sanguine type has a particularly abundant supply of blood (hence the name sanguine, from sanguis, Latin for blood) and so also is characterized by a healthful look, including rosy cheeks.
    a. True   **b.** False

3. The **choleric** type is characterized by a quick, hot temper, often an aggressive nature. The name refers to bile (a chemical that is excreted by the gall bladder to aid in digestion). Physical features of the choleric person include a yellowish complexion and tense muscles.
    a. True   **b.** False

4. These people are characterized by their slowness, laziness, and dullness. Physically, these people are thought to be kind of cold, and shaking hands with one is like shaking hands with a fish.
    a. Phlegmatic   **b.** Melancholic

5. These people tend to be sad, even depressed, and take a pessimistic view of the world. The name has, of course, been adopted as a synonym for sadness, but comes from the Greek words for black bile.

    a. Melancholic   **b.** Phlegmatic

SELF-ASSESSMENT TEST

Conscientiousness
— I keep my room neat and clean
— People generally find me to be extremely reliable

Extraversion
— I like lots of excitement in my life
— I usually am very cheerful

Agreeableness
— I generally am quite courteous to other people
— People never think I am cold and shy

Emotional stability
— I often worry about things that are out of control
— I usually feel sad or down

Openness to experience
— I have a lot of curiosity
— I enjoy the challenge of change

Indicate to which degree you agree or disagree with each item by entering a number in the space beside it.

Strongly agree — 5, agree — 4, neither agree nor disagree — 3, disagree — 2, strongly disagree — 1.

Higher score reflects greater degree of a characteristc being measured.

CASE STUDY

You meet four different people, probably, having different temperaments. Determine which temperament has every person and match the available position you have in your organization to each of ther. Explain what theories you used in making your decision.

Anna is a person who displays a "lack of emotions, not laziness, it implies a tendency to be moved neither quickly nor easily, but persistently. She is reasonable in her dealing with other people and usually gets her way persisting in her objectives while appearing to give way to others".

Peter belongs to people who will attribute great importance to everything that concerns them. They discover everywhere cause for anxiety and notice first of all the difficulties in a situation. All this not because of moral considerations, but because interactions with others makes him worried, suspicious, and thoughtful. It is for this reason that happiness escapes him.

Olga is a person "carefree and full of hope, attributes great importance to whatever she may be dealing with at this moment, but may have forgotten about it the next...easily bored by work but is constantly engaged in mere games — these carry with them a constant change, and persistence is not her forte".

Andrew is a person said to be hot-headed, is quickly roused, but easily calmed down, he is annoyed without lasting hatred. Activity is quick but not persistent. He loves appearances, pomp, and formality, he is full of pride and self love. He is miserly, polite but ceremony. He suffers most through the refusal of others to fall in with his pretensions. He is the least happy because it is most likely to call forth opposition to itself.

The available positions are:
1. accountant
2. computer programmer
3. social worker
4. designer

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P. The unique and relatively stable patterns of behavior, thoughts, and emotions, shown by individuals

Y. Color, which, according to psychological researches, increases vegetative functions of people: blood pressure, pulse, breathing, the same way as red color

H. Archetype

L. The motivational energy of these life instincts, the "oomph" that powers our psyches, from the Latin word for "I desire"

G. The branch of biology dealing with heredity

1. Sigmund Freud was born here

2. Archetype

3. Anything and everything observed or lived through

4. The second principle by Jung

5. The defense mechanism

1. Read the following statements about character, analyze them making your own arguments if you do not agree to the author, and develop your own opinion about character.

CHARACTER

CHARACTER is the result of hundreds and hundreds of choices you make that gradually turn who you are, at any given moment, into who you want to be. If that decision-making process is not present, you will still be somebody. You will still be alive, but may have a personality rather than a character.…

CHARACTER is not something you were born with and can't change like your fingerprint. In fact, because you weren't born with it, it is something that you must take responsibility for creating. I don't believe that adversity by itself builds character and I certainly don't think that success erodes it. Character is built by how you respond to what happens in your life. Whether it's winning every game or losing every game. Getting rich or dealing with hard times. You build character out of certain qualities that you must create and diligently nurture within yourself.…

CHARACTER sustains itself and nurtures itself even as it is being put to work, tested, and challenged. And once character is formed, it will serve as a solid, lasting foundation upon which to build the life you desire.

To Your Success,
Jim Rohn

2. Read the poems and think over the personality theories you can use while analysing it.

COMFORT ZONE

I used to have a Comfort Zone
Where I knew I couldn't fail
The same four walls of busy work
Were really more like jail.

I longed so much to do the things
I'd never done before,
But I stayed inside my Comfort Zone
And paced the same old floor.

I said it didn't matter,
That I wasn't doing much
I said I didn't care for things
Like diamonds, furs and such.

I claimed to be so busy
With the things inside my zone,
But deep inside I longed for
Something special of my own.

I couldn't let my life go by,
Just watching others win.
I held my breath and stepped outside
And let the change begin.

I took a step and with new strength
I'd never felt before,
I kissed my Comfort Zone "goodbye"
And closed and locked the door.

If you are in a Comfort Zone,
Afraid to venture out,
Remember that all winners were
At one time filled with doubt.

A step or two and words of praise,
Can make your dreams come true.
Greet your future with a smile,
Success is there for you!

ILLUSION OF EGO

Thoughts, feelings and body sensations
triggered reactions within human systems
stimuli from "outside" reflected within
Multiple sparks are openly received —
selected:
equal energies are responding simultaneously
chain reactions embracing, trapping one's
being
Energy traps, — accumulated individually
forming crystallized structures of "personality"
gaining identification through reflected
happenings
Being identified with reactions produces

illusion of "ego"
getting stuck in controlling, manipulating,
clinging on —
separated, encapsulated, lost in one's tricky
turns

BeiYin
23.12.96

3. Read the poem. It describes one of the four temperaments. Determine what the title of this very poem:
   a. The Sanguine Sign
   b. The Phlegmatic Sign
   c. The Melancholic Sign

By Deepak Naresh
An inspired poem celebrating the Creator

With the glory of past and hope of future,
When I fly over the mind,
Delight in weal I try to feel,
How the God is so kind
When I am away from the day,
He serves to me wondering dreams.
And..
When I awake I try to think,
How I can catch,
Those thoughts like sultry May,
But the will comes to me,
From the words of a great sage,
Trust in God and do your duty,
Today is going to be a great day.

Choleric. Positive qualities — determination, self-discipline, decisiveness, ability to take risks, The ability to organize others to action, capacity to stay at something until finished, in short, the choleric temperament is geared toward leadership. Negative qualities — impetuosity, bad temper, pride, the tendency to bully others in order to get the job done, the tendency to use others. The secret of maturity is to learn to regard people as just as important as the job to be done. The choleric will be immature as long as he considers a given task to be more important than those people involved.

Sanguine. Positive qualities — friendliness, warmth, wit, sensitivity to others, appreciation for beauty, vitality, capacity to bounce back with a joke and a smile. Sanguines are geared for work with people — as salesmen, entertainers or counselors.Many artists and musicians are Sanguine. Negative qualities — tendency to be superficial, to shy away from hard work or from something that requires a great deal of perseverance, a tendency to be moody and easily discouraged, a tendency to be easily hurt by rejection, over-concern by such externals as dress and appearance. This person will be mature to the degree that he or she learns to live by intellect as well as feelings and avoids the temptation to take the easy way out of a tough situation by a laugh and a joke rather than facing it honestly.

Melancholic. Positive qualities — an ability to concentrate, to feel deeply, to go to the heart of things, to stay something a long time, to remain calm in adversity, to be peaceful. Usually the melancholic is above average in intelligence. The melancholic is often scholarly type who enjoys working with ideas more than with people. In many ways he or she is the opposite of the sanguine. Most great philosophers and poets had, to a large degree, this temperament. Negative qualities — a tendency to moodiness and depression, excessive shyness, the ability to harbor grudges for a long time, to brood, to become intellectually proud and to regard others as inferior. The mature melancholic has been able to direct his capacity for deep feeling and deep thinking toward the service of others instead of using it to feed the ego.

Phlegmatic. Positive qualities — loyalty, the ability to stay at boring tasks, gentleness and warmth, a generally calm, easy going disposition. The phlegmatic makes a good follower and helper and can work well in duties that require a lot of routine. Negative qualities — a strong tendency toward laziness, at his worst, the phlegmatic could become something of a vegetable, content to eat and sleep and let the rest of the world go by. Maturity depends to a large degree on the ability to combine his temperament with some of the positive qualities of the other temperaments. If one remained a pure phlegmatic, it is doubtful that he or she would reach full maturity.