A Self Help and Improvement Book: Useful Psychology Information (An Integration of Personality, Social, Interaction, Communication and Well-Being Psychology)

By:
Mark Pettinelli

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C O N N E X I O N S

Rice University, Houston, Texas

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Collection structure revised: January 8, 2012
PDF generated: January 8, 2012
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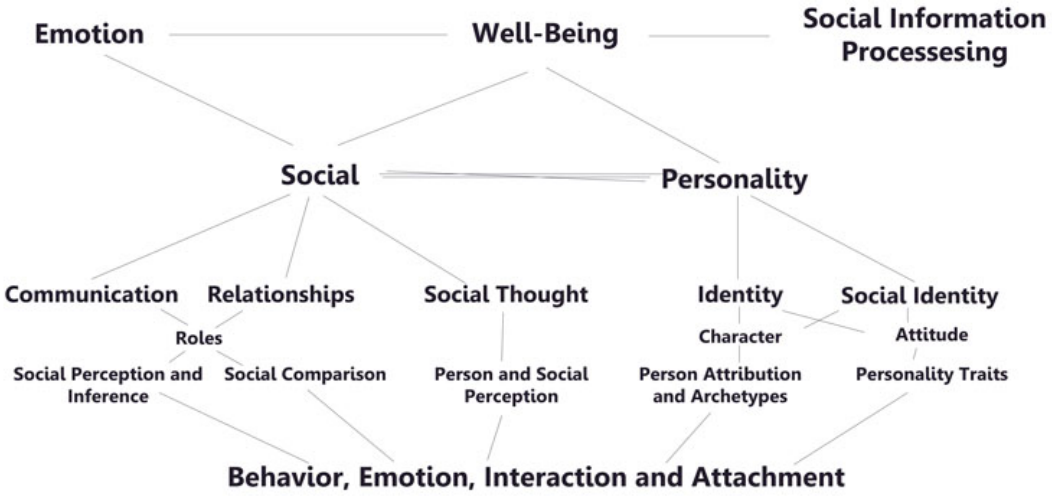
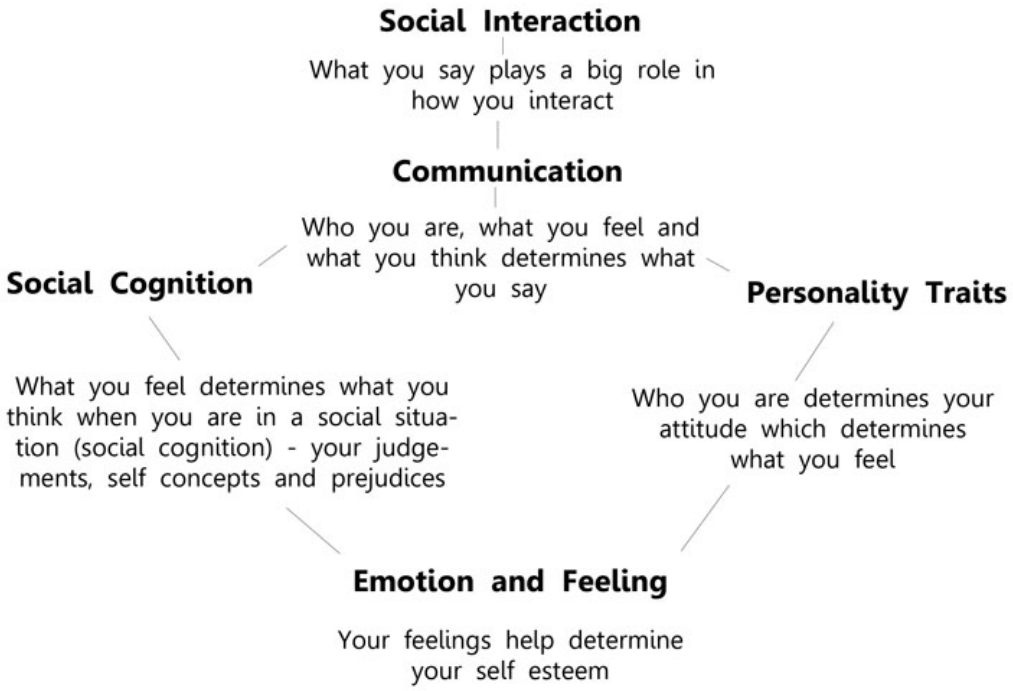
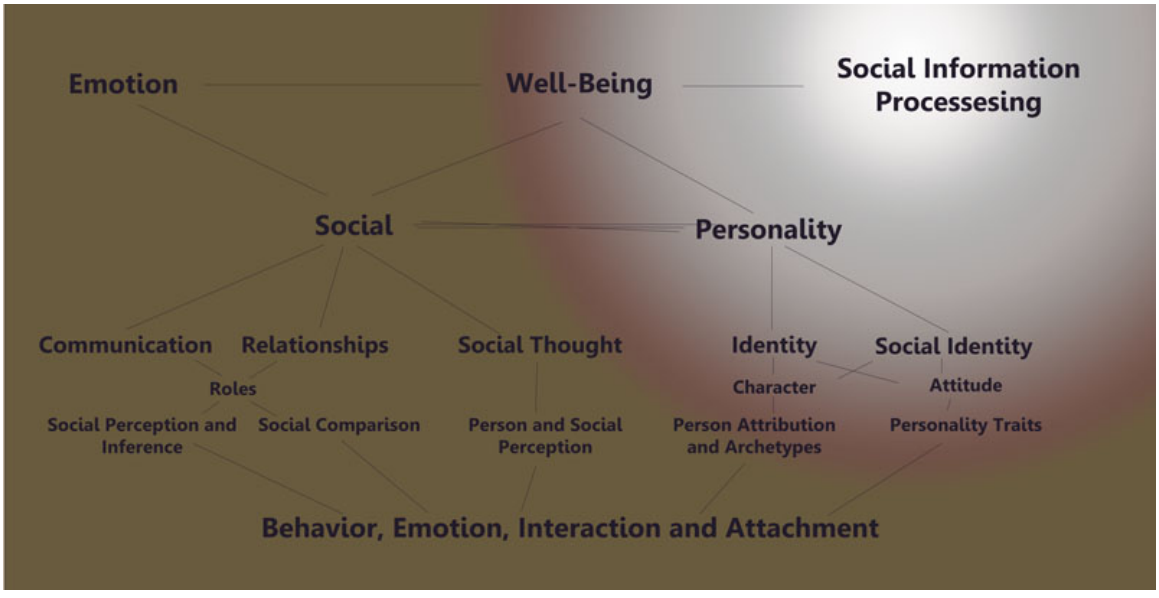
Chapter 1

An Overview: How Social, Communication, Personality and Well-Being Psychology Relate[1]



[1]This content is available online at <http://cnx.org/content/m40665/1.8/>.


Social Interaction
What you say plays a big role in how you interact
Communication
Who you are, what you feel and what you think determines what you say
Social Cognition
What you feel determines what you think when you are in a social situation (social cognition) - your judgements, self concepts and prejudices
Personality Traits
Who you are determines your attitude which determines what you feel
Emotion and Feeling
Your feelings help determine your self esteem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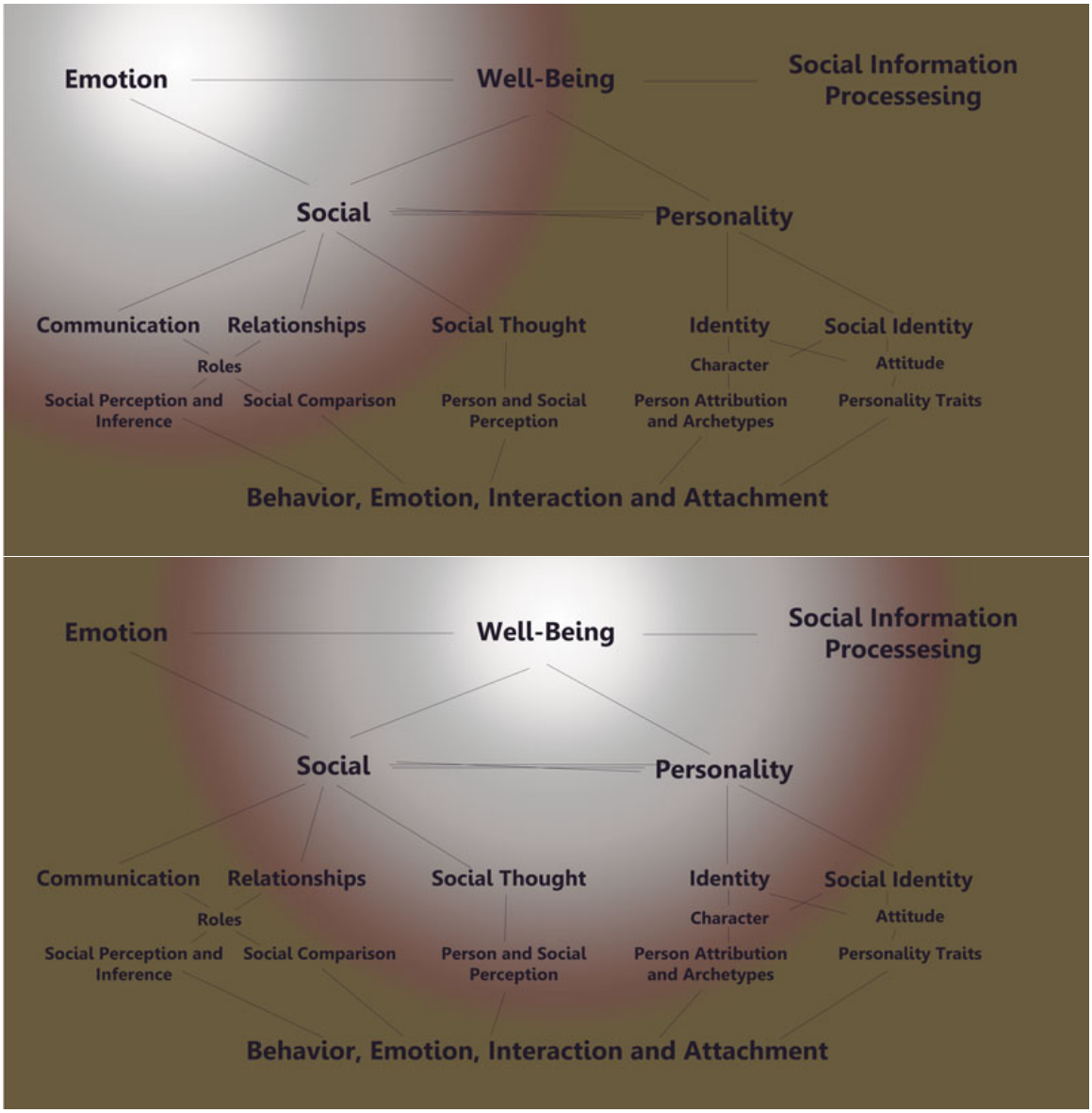
Social
Personality
Communication
Relationships
Social Thought
Identity
Social Identity
Roles
Character
Attitude
Social Perception and Inference
Social Comparison
Person and Social Perception
Person Attribution and Archetypes
Personality Traits
Behavior, Emotion, Interaction and Attachment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Social Comparison
Person and Social Perception
Person Attribution and Archetypes
Personality Traits
Behavior, Emotion, Interaction and Attachment

Chapter 2

What is Subtle About Social Interaction?[1]

If social interaction / psychology was straightforward, then life wouldn't be complicated and it wouldn't take 18 years of emotional development in order to become an "adult". How people socially interact develops and changes throughout their lives, so there must be very complicated factors present in social situations. People can deceive, play mind games, say completely appropriate or inappropriate things, act retarded or sophisticated, be friendly or isolated - and all of those things are just a few aspects of all the psychological factors involved in social interaction. There are many things to consider that play a role in interaction.

Emotion plays a role in interaction, people could be feeling one thing and presenting another emotion. Emotions determine how people feel which could change what they might say or act like. Judgements, prejudices, self-concepts and other thoughts play a role in what people are thinking and that influences behavior and the emotions that occur. What happened to the people involved leading up to the social interaction plays a role in how they are feeling and what they might say, what they did that day or the last week. Taking that further, their entire life history plays a role in who they are and what they have to talk about. Social interaction could be considered subtle and precise or it could be considered rather simple. Once a child can talk he can socially interact rather well fairly quickly. Animals and babies even know basic social skills, they know to greet people (friendly or hostile), they know the basic emotions involved and act in sophisticated ways. They can run when afraid, be happy and respond to positive input and affection, or even play simple games. Advanced social interaction could be considered much more complicated than that or not that much more complicated at all.

People generally act in a similar manner socially, the ways they behave are fairly simple to understand. People can act in a hostile or gentle manner, be excited or happy or sad and angry. There are different ways of thinking (based on who you are), and different ways of interacting with people. Everyone wishes to be liked, chosen or respected, but to achieve this, one must be 'visible'. Social visibility requires in turn the adoption of points of view which are original, and which are maintained with constancy and vigor. People have an image of themselves that they wish to present to others.

[1]This content is available online at <http://cnx.org/content/m41079/1.26/>.

It is possible that people enter into relationships and associate with each other because they are similar (or think that they are). In this perspective, similarity is considered the foundation of social bonds. Individuals enter into relationships and association when they discover - or assume - that they have something in common and are similar, at least in some respects. Individuals will engage in behavior aiming to bring closer to them those with whom they are comparing themselves. It is those who are the most different who must make the required effort to get close to others. People might like other people with similar attitudes to themselves more so than people with attitudes which differ greater. There is a social desirability of personality traits and attitudes (those that are similar or not similar). In sum, similarity appears to be linked to interpersonal attraction only so far as the consequences of this relationship are psychologically rewarding. So people like to be different in order to differentiate themselves, but they are also attracted to others with similar attitudes and ways of thinking as themselves.

People are similar and different, in social situations, difference and similarity are sought simultaneously. This is so in behavior which has been referred to as the 'superior conformity of the self' (or the 'PIP effect"). (PIP from *primus inter pares* (first amongst peers or equals)) The self-image is thus central in the determination of behavior tending towards both differentiation and non-differentiation. Everyone is normally able to establish a cognitive discrimination between the self and others, and also among other people. Consequently, the search for identity is made through the assertion of difference and its recognition by others.

Character Traits

For instance, character traits are subtle because they are more related to social interaction and personal behavior than personality traits, because character traits are more related to the consistent attitudes and behaviors of a person than personality traits are. Character traits are complicated because it can be hard to understand the nature of a persons various character traits. Consider, for example, someone who presents him- or herself as a generous person. He or she may truly care about others and wish to share with them or alternatively may have learned that the appearance of generosity will gain approval from others and therefore help him or her to deny their inner greedy, covetous, or angry nature. Since it can be hard to understand why someone has one character trait, it would therefore be even harder to understand why someone has all the character traits they have (as observed by other people) - and how those character traits result in their behavior in social interaction.

Character traits describe ways of relating to people or reacting to situations or ways of being. A trait will bring together references to the person's moral system (whether dishonest, a cheat, or a liar), to his or her instinctual makeup (impulsive), basic temperament (cheerful, optimistic, or pessimistic), complex ego functions (humorous, perceptive, brilliant, or superstitious), and basic attitudes toward the world (kind, trustful, or skeptical) and him- or herself (hesitant). So someone could be responsible (instinctual makeup), giving (basic attitude toward the world), fearless (basic attitude toward him- or herself), mean (moral system) and skillful (complex ego function).

The Communication of Emotion

Understanding what you are feeling is important in part because you might or might not reveal

those feelings in conversation. Recognition of what we are feeling means that we acknowledge the significance of some event, which may also be an interpersonal interaction. There is a possibility of multiple emotions experienced virtually simultaneously or in rapid oscillation as we consider different aspects of the person or situation. Recognition of the different features that often interact with one another in a social situation allows for a richly faceted appraisal, and one's emotional experience is similarly more complex. Sometimes we might be aware that we are "unaware" of some of our feelings.

Just as understanding what we are feeling helps with self-disclosure of those feelings, knowing what the other people you are with are feeling also is obviously an important aspect in social interaction. The better we understand our own feelings, the more we can understand others because people have similar experiences of feelings. The better people understand how and why people act the way they do the more they can infer what is going on for them emotionally. One person in a social interaction may not be saying what they are feeling but the other people may be capable of figuring out or inferring what they are feeling. Showing an understanding of what other people are feeling shows an ability to empathize, as well as showing that you are sensitive and compassionate. How we infer others' emotions, and, for that matter, how we reflect on our own, depends on what we believe to be the causes of these emotional experiences. We identify certain emotions associated with certain behaviors and come to understand that if someone does this or that thing, then they are going to feel this or that as a response.

How emotion is communicated in a relationship is very important to social interaction. Based on the type of relationship, different types of emotion is going to be communicated. In a loving relationship, the emotion love is going to be communicated, for instance. This skill requires individuals to take into account several aspects of the relationship's dynamics (1) the interpersonal consequences of their emotional communication within the relationship for themselves and for the other, (2) how they maintain the relationship quality (e.g., equilibrium), or alter it (e.g., be deepening or attenuating it), and (3) how they apply power or control within the relationship. So if you express anger the circumstances might change based on the type of relationship. How you maintain the relationship will also be important after a display of anger. Also, obviously how power and control is applied in the relationship is going to be an issue when anger (or other emotions) are displayed.

How emotion is used by individuals to guide communication production is complicated. Some individuals disregard their own affective reactions until the level of arousal becomes so high that it cannot be ignored. They then may act according to their emotional response, but they might not know why. It is mere reaction, not considered communication production. Others might actively engage their affective state, readily recognize and consult their feelings in making decisions. Thus, some people orient to their communicative world through their emotions- hence the label "affective orientation".

Attachment Styles

If people differ in their motivation to maintain positive relationships with others, then we can expect people who show higher levels of such motivation to perform more positive, constructive

behaviors in various ways more so than their peers. There is also something called attachment style - which is a persons characteristic pattern of expectations, needs, emotions, and behavior in social interactions and close relationships. Depending on how it is measured, attachment style characterizes the way people behave in a particular relationship (relationship specific style) or across relationships (global attachment style). Someone can be *secure* in their attachment style and find it relatively easy to get close to others and depend on them. Someone could not be secure but be *avoidant*, uncomfortable being close to others, doesn't trust them completely, and doesn't allow themselves to depend on them. Someone could also have an *anxious* attachment style and are nervous about how close people get to them and worry their partner doesn't love them or want them.

Gender Identity
There is a wide range of constructs that represent culturally based masculine and feminine self-definitions. These constructs can be recognized in terms of three facets of masculinity and femininity: representations of oneself as (1) possessing gender-typed personality traits and interests, (2) having male-typical versus female-typical relationships to others, and (3) being a member of the category of women or men, as that category is defined within a given society.

Gender identity, like gender roles, encompasses qualities that are regarded as typical or ideal of each sex in a society. Gender identity can thus refer to descriptive gender norms, defined as what is culturally usual for women or men in a society. In the descriptive sense, gender identity is the construal of oneself in terms of the culturally typical man or woman. Gender identity can also refer to injunctive (prescriptive) gender norms, defined as what is culturally ideal for women and men. In the injunctive sense, gender identity is the construal of oneself in terms of the best of male or female qualities.

Neuroticism
Neuroticism, as a fundamental trait of general personality, refers to an enduring tendency or disposition to experience negative emotional states. Individuals who score high on neuroticism are more likely than the average person to experience such feelings as anxiety, anger, guilt, and depression. They respond poorly to environmental stress, are likely to interpret ordinary situations as threatening, and can experience minor frustrations as hopelessly overwhelming. They are often self-conscious and shy, and they may have trouble controlling urges and impulses when feeling upset. (McCrae and Costa, 2003)[2]

Embarrassment
Embarrassment is the state of mortification, abashment, and chagrin that washes over us when social life takes an awkward turn and we suddenly face the prospect of undesired evaluations from others. It typically strikes without warning and causes startled, self-conscious feelings of ungainliness, conspicuousness, and befuddlement. Embarrassment is usually sudden, automatic, and brief; it hinges on the realization that one has made some misstep or that an interaction has

[2]McCrae, R. R., and Costa, P.T. (2003). *Personality in adulthood: A five-factor theory perspective* (2nd ed.). New York: Guildford Press.

gone awry, but such appraisals occur without deliberation or reflection, and embarrassment can be in full flower before one ever thinks things through.

Social Anxiety

In contrast, social anxiety is fretful disquiet that stems from the prospect of evaluations from others in the absence of any predicament. It occurs when we believe ourselves to be subject to real, implied, or imagined social evaluation, and it takes the form of nervous concern for what others may be thinking, even when nothing has gone wrong. Unlike embarrassment, social anxiety often occurs over long periods of time, gradually waxing and waning. It depends on contemplation of social settings that portrays them as daunting and intimidating, so it is usually gradual, prolonged, and mindful (rather than automatic).

Shyness

Shyness occurs when social anxiety is paired with reticent, cautions, and guarded social behavior. Shy behavior may range from mild inhibition, involving bashful timidity or wary watchfulness, to stronger distancing behavior that can include total withdrawal form social settings. That is a broad range, and no one pattern of behavior reliably distinguishes shyness form cooler, calmer states (such as those associated with introversion) that lead one to be quiet and reserved in the absence of any anxiety. Shy behavior may thus seem ambiguous to observers; it is obviously not gregarious and convivial, but whether it derives from shy trepidation, a mild manner, dullness, or unfriendly lack of interest may be hard to judge.

Proneness to Shame and Proneness to Guilt

How do people react to their own failures and transgressions? People vary considerably in how they feel when they recognize that they have failed or behaved badly. For example, given the same event–say, hurting a friend's feelings–an individual prone to guilt would be likely to respond by ruminating about the offensive remark, feeling bad about hurting a friend, and being compelled to apologize and make up for it. A shame-prone individual, instead, is likely to see the event as proof that he or she is a bad friend–indeed, a bad person. Feeling small and worthless, the shame-prone person may be inclined to slink away and avoid the friend for fear of further shame. When people feel shame they feel bad about themselves- "small", however when people feel guilt they feel their conscience and feel morally bad that they did something wrong or are "guilty". The two are so different there can be "shame-free" guilt and "guilt-free" shame.

People can also blame other people instead of feeling shame for themselves, or maybe people that suffer from the pain and self-diminishment of shame may become defensive and angry and attempt to deflect blame outward. Because shame and guilt are painful emotions providing negative feedback for wrong-doing, it is often assumed that both motivate individuals to do the right thing. That isn't necessarily the case, however, someone could experience a lot of shame and still do lots of bad things (or do lots of bad things and not experience any shame).

Goals, Motivation and Perception

Social interaction can be motivated by a number of different drives. Motivation will affect the perceptual activity that takes place. The social situation in which A sees B at a party, or in some

other open setting, and is deciding whether or not to interact with B. The problem here is one of predicting B's behavior - will B be a sufficiently entertaining and agreeable person to talk to? Is he likely to be able to tell A the way? etc. The prediction here is about behavior which is relevant to A's goals in this particular situation, and whether B is likely to be able to help him to realize these goals.

If A decides to initiate an encounter with B, A's initial problem is to select an appropriate interaction style from his repertoire that is suitable for B. If A behaves differently to others of different sex, age and social class (as everyone in fact does), he needs to be able to categorize B in terms of these variables, and whatever others are salient for him. At this stage then A is concerned with certain demographic and personality variables in B; once this is done that particular perceptual task is over, though some revision be made in the light of further experience of B.

During the encounter itself, A is concerned with eliciting certain responses from B, or with establishing and maintaining some relationship with B. In order to do this, A needs continuous information about B's reaction to his own behavior, so that he can modify it if necessary. A may simply want B to like him, or he may have other quite personal motivations with regard to B, or A may want B to learn, buy, vote, or respond in terms of mainly professional goals which A has. In either case A needs to know what progress he is making with B. He may be concerned with B's attitude towards himself, with B's emotional state, with B's degree of understanding, or with other aspects of B's response.

In some situations A's main concern is with B's opinions, attitudes, beliefs or values. This is obviously true of social survey interviews, but in many more informal situations people want to find out how far their own attitudes have social support from others, and how far their ideas about the outside world are correct. People want positive reinforcement and feedback about their ideas and themselves.

In other situations, for example interviews for personnel selection and personality assessment, the main object may be to assess personality, either in order to understand its clinical origins, or to decide upon its suitability for a given job. In other situations, such as law courts, or interviews with administrators, it is more a matter of deciding what sanctions to apply; here the personality is matched against some social norm of the behavior that is required.

The effect of interpersonal attitudes

If A knows B well he will have already formed a detailed impression of B, and knows which styles of behavior to use with him. He will notice any deviation from B's normal behavior, and interpret it as a temporary state or mood. Similarly A will be able to interpret B's behavior better - he will know when B is anxious or cross better than could someone who has not met B before. Generally speaking the better A knows B the more accurate his judgments of B's personality are. This is not always so, since A and B become involved in an intricate relationship, and A's judgement can become highly distorted.

If A likes or dislikes B, his judgments of B become systematically affected. If he likes B he will perceive B as liking A, more than he actually does. If A likes B, he also tends to see A in a favorable

light, and bias all judgments in a socially desirable direction. This may be the result of interaction: if A likes B he will behave more pleasantly towards B, and elicit more favorable behavior from B.

If A likes B he will see B as more like himself and having more similar attitudes than is really the case. This effect is called assimilation, or simple projection; it would be expected that if A and B are really alike, A's judgments will be more accurate.This kind of projection is quite different from the Freudian kind - in which people fail to see their shortcomings in themselves, and instead believe that other people suffer from them.

If B behaves aggressively towards A, this affects A's perception of B in an interesting way. The immediate effect is for B to be seen as aggressive, and to be judged unfavorably in other ways. However, this effect may be mitigated when the causes of B's aggressive behavior can readily be seen. This is an excellent example of the shift from personal to impersonal causation. If A thinks that he has done badly on a task, for which B could reasonably blame him, he will feel less negative towards B.

Sources of Aggression
Various environmental stressors can lead to aggression - when the social rules are broken or subjects are exposed to stressors such as extremes of heat or noise for long or unpredictable periods of time. Consistent invasions of a comfortable personal space, working under crowded conditions or living in a densely inhabited area can often lead immediately to aggression. The frustration-aggression hypothesis states that the blocking of goal-directed behavior leads to aggression. However, experimental results show that only when goal blocking is severe and arbitrary or unjustifiably enacted does it lead to aggression. The perception of why a goal was blocked may be inaccurate. The situational conditions that lead to heightened arousal facilitate overt aggression under certain circumstances (such as competitiveness, loud noise, social conditions with exercise (dancing), etc).

Sources of Altruism
The number and actions of bystanders can influence altruistic behavior. When a subject is alone he or she might be more likely to respond to cries of help than when in the company of others. Also the activity of the other people in the situation influences behavior. Observing others helping might make one more likely to help. Reinforcement in one situation can lead directly to helpfulness in a another situation afterwards, while negative reinforcement would probably lead to the person helping less in the second situation. If the situation is ambiguous and it is hard to define if the situation needs a helping response would inhibit altruism. Therefore the greater the familiarity with the situation and the greater feeling of certainty of the social rules would probably lead to increased chance of altruism. Cultural rules, characteristics of the victim, or cost of help are also obviously factors.

Sources of Assertiveness
The most important determinant of assertiveness is an individual's power or status. This may be based on his position in an organizational hierarchy or in an informal group, his social class, or his age. In general it seems that it is more difficult to be assertive (rather than passive or aggressive) with people of greater power, more dominant role and higher status than with people of

lower power, etc. That is probably more true of negative assertion - refusing requests, disagreeing, responding to criticism - that of positive assertion (though that may also be difficult). People are more assertive and assume positions of leadership when they are more competent at the task in hand, or know more about the topic under discussion that the others present. Females may be less assertive than males in responding to members of the opposite sex.

Sources of Attraction

The probability of friendship or attraction developing is determined in part by the structure of the environment - the physical distances between people at work, in housing or at recreation, and the time periods between periods of interaction. Environmental conditions have a direct influence on our emotions which in turn affects our attraction to others. Gouaux (1971)[3] found experimentally that subjects in an elated mood tended to be more attracted to a stranger than subjects in a depressed mood, irrespective of the fact that the stranger was not responsible for the mood state of the subjects. Griffitt and Veitch (1971)[4] found that under conditions of high temperature and high population density, measures of liking or disliking were more negative than under more comfortable conditions. Veitch and Griffitt (1976)[5] found that the hearing of broadcasts of good news led a subject to like a stranger, while after hearing bad news, subjects showed dislike of a stranger. Role expectations may determine the circumstances under which certain behaviors lead to attraction.

Goffman's theory of self-presentation

Goffman's book *The Presentation of Self in Everyday Life* (1956) has rightly been very influential in the study of the effect of self on social interaction. His theory is that interactors need information about one another for a number of reasons; this information is not directly available but must be inferred from gestures and other minor cues; the impressions formed are however deliberately manipulated in order to create perceptions that are more favorable than is warranted; there is a considerable element of conscious deception. Interactors try to establish a 'working consensus' in which certain perceptions of each other are agreed and there is a common definition of the situation. This deception is often necessary for the maintenance of a working social system, and is in the interests of both parties. Impression formation is achieved in the course of quasi-theatrical performances by individuals and groups, in the 'front' regions of homes and places of work, for the relevant 'audiences'; there is collusion between team-members, e.g. the members of a family receiving guests; they interact informally in the back regions and do not manipulate impressions for each other; in the absence of the audience they discuss the secrets of their performance, and express attitudes towards the audience different from those expressed in the presence of the audience. There is constant danger of mistakes, in which the performance is discredited and reality shows through; this completely disrupts the interaction and causes embarrassment; the audience cooperates to prevent this happening by being tactful, and not going into the back regions.

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[3] Gouaux, C. (1971) Induced affective states and interpersonal attraction. *F. Pers. soc. Psychol.*, 20, 37-43.

[4] Griffitt, W. and Veitch, R. (1971). Hot and crowded: influence of population density and temperature on interpersonal affective behavior. *F. Pers. soc. Psychol.*, 17, 92-8.

[5] Veitch, R. and Griffitt, W. (1976). Good news, bad news: affective and interpersonal effects. *F appl. soc. Psychol.*, 6, 69-75.

This constitutes a theory about social behavior; it postulates that social behavior is like the behavior of actors, in that behavior is enacted to generate impressions for an audience. It is present very persuasively by evidence from literary sources such as George Orwell on waiters and Simone de Beauvoir on women, and from sociological case studies and books about professional groups such as house-detectives and undertakers. For example he cites Orwell's book *Down and Out in Paris and London:*

> It is an instructive sight to see a waiter going into a hotel dining-room. As he passes the door a sudden change comes over him. The set of his shoulders alters; all the dirt and hurry and irritation have dropped off in an instant. He glides over the carpet, with a solemn priest-like air. I remember our assistant 'maitre d'hotel', a fiery Italian, pausing at the dining-room door to address his apprentice who had broken a bottle of wine. Shaking his fist above his head he yelled (luckily the door was more or less soundproof), 'do you call yourself a waiter, you young bastard? You a waiter! You're not fit to scrub floors in the brothel your mother came from.'
>
> Words failing him, he turned to the door, and as he opened it he delivered a final insult in the same manner as Squire Western in Tom Jones.
>
> Then he entered the dining-room and sailed across it dish in hand, gracefully as a swan. Ten seconds later he was bowing reverently to a customer. And you could not help thinking, as you saw him bow and smile, with that benign smile of the trained waiter, that the customer was put to shame by having such an aristocrat to serve him (Orwell, 1951)[6]

Goffman did not produce any evidence in the form of experiments or sociological field studies to support his thesis, nor did he present the elements of it in the form of clear, testable hypotheses. It may help to focus attention on the empirical predictions from the theory if we consider some possible lines of criticism, which could be settled by evidence.

a. Does social interaction involve as great an element of deliberate, conscious deception as is postulated? It is in fact people like waiters and undertakers who fit the model best, and there is no doubt that there is an element of window-dressing in most professional performances. This need not however be conscious, and Goffman admits that after a time the personality adjusts to fit the mask. Self-enhancement on the other hand is based more of self-deception than on deception of others. It may be suggested that the dramaturgical model applies quite well to confidence men, has some application to some aspects of professional performances, and very little application to everyday life.
b. Are there really front and back regions is most establishment? Visitors to factories are usually shown over the entire establishment' hospitals and university departments have no obvious division between front and back. There are areas where people live their private lives and don't want to be disturbed, and there are comfortable board rooms for long meetings, but this is not a matter of front and back. Private houses are an intermediate case. Visitors are shown into the sitting-room and perhaps the dining-room and are allowed to use a lavatory; they are not usually (except in the middle West) so welcome in the kitchen, or the bedrooms. It

[6]Orwell, G. (1951) *Down and Out in Paris and London.* London: Gollanez.

may be suggested that the the distinction between front and back applies well to institutions offering a service to the public, such as hotels and shops, but not so much to other places.

c. Is the difference in behavior to other members of the 'team' and to the 'audience' correctly interpreted in terms of collusion over impression management? It is often the case that P behaves differently to person A and B, but this does not necessarily indicate that he is being bogus to one of them. He relates to each by developing a synchronizing social system (a 'working consensus', as Goffman would say), and those will be different in each case depending on the personality and position of the other. Impression management is involved in each. The waiter behaves with skill, in order to elicit the desired reactions form the customers; his behavior with the books is managed also, as they too have to be controlled. Goffman is probably right however in postulating an on-stage-off-stage dimension, in which behavior in the more off-stage situations is more spontaneous and relaxed, more vulgar and intimate than behavior on-stage.
d. Does the acting model fit ordinary social behavior? The actor follows a script which he has learnt; in everyday life behavior is more spontaneous. Again, professional performers such as salesmen are like actors, in that they do have a script, but even they have to improvise to some extent. Actors only respond to one another in respect of timing. All social situations have rules, but they do not have a script; indeed it is one of the unspoken assumptions of social interaction that what is taking place is entirely new and spontaneous.

So how much of social interaction is "natural"? People obviously can't act how they really want and reveal their true selves in ordinary social interaction. There has to be an understanding of equality in order to people to get along. If people acted naturally, they would try to be dominant over the other people present. There are many factors that occur that people need to adjust to and "act" accordingly to. You can't just go into a social situation and do everything you want and have everything your way - you need to act and change your manner to a certain extent at least.

The Looking-Glass Self

> As we see our face, figure and dress in the glass and are interested in them because they are ours, and pleased or otherwise with them according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims and deeds, character, friends and so on, and are variously affect by it ...the thing that moves us to pride of shame is not the mere mechanical reflections of ourselves, but imputed sentiment, the imagined effect of this reflection upon another's mind. (Cooley, 1902)

The concept Cooley articulated in this passage is referred to as the Looking-Glass Self. According to him, just as we make contact with our image in a mirror by knowing that it is a reflection of ourselves, so when we make contact with others we see our own images reflected in their actions by the ways they approach and react to us. Here the term "contact" does not refer to direct physical touching, of course, but to a symbolic meeting of minds through the medium of imagination. Sometimes imagination alone, of how others would react to us, is enough to affect our behavior.

If you talk to your mother on the telephone and she tells you how lonely she is and how much she longs for you to visit her, you understand this request through your own qualities reflected in her request. The qualities may be ideas of your obligations toward your parents, or even more generally your views of kindness and being a good person. Your own feelings about being alone, and the opposite, of enjoying the comforts of companionship, are mirrored in her request.

You may decide not to visit, but you and your mother have contacted each other in a symbolic act. Although we rely on our own particular ways of knowing, the social sense of knowing, which Cooley called society, depends on the imaginative reflection of ourselves in others. When you imagine turning down your mother's request, you hear her disappointment or the disgust in her reply. What is heard really is your own understanding of how you would act if the positions were reversed. You hear over the telephone line your ideas about yourself as a good son or daughter, or as a responsible adult. Thus one way to think about society is as a result of individual minds in reflective contact.

This theory of the Looking-Glass self is basically just saying that there is a certain amount of inner reflection and thought about everything that happens to you socially and otherwise. You see everything about yourself when you interact with someone, you reflect on what happens and ask, "what does this mean to me", "how does who I am factor into this", "what qualities do I have that influence my feelings as a response to this person", "how does who I am and my life experience matter in this situation", "what aspects of my life and who I am matter to this interaction and my feelings about it". If someone is talking to you and they make you feel a certain way, you may reflect on that and say that it is a result of certain qualities you have, you may bring up various feelings you have that relate to the conversation or the situation that are relevant. There is an enormous amount of things meeting someone can cause you to think about, you can think about your entire life, who you are and your personal attributes and characteristics (especially those that are relevant in this instance). There is a large amount of self-reflection in any interaction. There is a deeper reflection of the conversation or what is occurring than may seem. You think about the significance of the topic at hand to your own life, to the life of the person you are talking to, to the interaction. You also think about your feelings and their feelings and how these matter in the context.

Your (and their) life, feelings, and attributes aren't the only things to think about more deeply in social interactions. You can think about the appropriate way to behave, what generalizations you are making about yourself and them, what the expectations of the other person are and how you should appropriately adapt your behavior, if it is "set" to see certain kinds of behavior in certain situations from certain types of people.

Maslow and Psychological Needs

Maslows hope was to develop a more inclusive theory on motivation that would find commonalities in seemingly dissimilar motives through the discovery of their common core. Such clusters of variables, Maslow felt, were based on five core elements that were related to each other in the form of an ascending hierarchy of prepotency. These five sets of needs, each of whose functional appearance was contingent on the relative prior satisfaction of those needs believed to be more

basic, were termed the physiological, safety, love and belongingness, esteem, and self-actualization needs.

The Physiological Needs. On the first level, Maslow included a range of simple biological needs recognized by all physiologists. On this most basic level are the needs for food, sex, water, optimum levels of salt, oxygen, and temperature, as well as the need for sleep, relaxation, and bodily integrity. Maslow began with these organismic demands both in order to be complete in his accounting of the body's requirements and to point out the obvious fact that no further psychological development is possible if they have not been attained. Many fields, ranging from physiology to anthropology, describe the organism's behavior during the state of physiological deprivation. These needs are so basic, in fact, that little variation in complex social behavior can be accounted for in terms of the search for these rewards.

Unfortunately, Maslow's use of the term "physiological needs" hindered the recognition of his most basic proposition: All of the needs described in his theory have their origin in the human organism. This term was an unfortunate choice, because it is in the consequences of the reward history of the later stages that the more interesting types of social behavior can best be understood.

The Safety Needs. The safety needs center around the requirement for an understandable, secure, and orderly world. Maslow (1970)[7] categorized the various manifestations of the safety needs as the needs for: "security; stability; dependency; protection; freedom from fear, from anxiety and chaos; need for structure, order, law, limits; [and] strength in the protector" (p. 39). Underlying these apparently different states is the common factor of the "need for prediction and control," as described so well by Seligman (1975)[8]. When these needs are not satisfied, a large variety of cognitive, emotional, and motivational conditions are created. Individuals may see other people and themselves, as well as the world in general, as unsafe, unjust, inconsistent, or unreliable. Hence, they seek for, or attempt to create, areas of life that offer the most stability and protection. Therefore, deprived safety needs appear in personality as beliefs about the world, states of discomfort, and desires to create a situation that solves these discomforts.

Love and Belongingness Needs. The love and belongingness needs center around the desire to experience intimate relationships with other people. Individuals motivated on this level desire contact, intimacy, warm and friendly relationships, and they function well in interpersonal situations. The central expression of this need is a clear desire for a warm companionate relationship, which encourages congenial activities on the basis of approximate equality among peers. It is important to recognize that, in Erikson's terms, mutuality of involvement and concern is the central characteristic, rather than the behavioral criterion of two people spending time in close physical proximity to one another (e.g., Schachter, 1959). However, the expression of affection for those who take care of the person, or for those who are cared for, should be understood as a resultant of the satisfaction of other types of psychological needs.

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[7] Maslow, A. H. (1970). *Motivation and personality* (2nd ed.). New York: Harper and Row.

[8] Seligman, M. E. P. (1975). *Helplessness: On depression, development, and death.* San Francisco: Freeman.

Esteem Needs The esteem needs center around the issue of firmly establishing a high sense of self-worth, which is achieved both through the appraisal of actual competence in one's own activities and through receiving the esteem of others because of one's actions. Maslow (1970) classified the manifestations of this need into two subsidiary sets. First, there is "the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom. Second,... the desire for reputation or prestige (defining it as respect or esteem from other people), status, fame and glory, dominance, recognition, attention, importance, dignity or appreciation" (p. 45). Other manifestations of these needs are indications or expressed desires for self-reliance, selfacceptance, power, confidence, competition, trust in one's own abilities or self, leadership, and autonomy.

The Need for Self-Actualization. The stage of self-actualization is the part of Maslow's theory for which he is most widely known. It refers to one's wish for self-fulfillment, after one's earlier needs have been satisfied, and is expressed in those idiosyncratic ways most desired by the individual.

TABLE 3.9 Definitions of Selected Peripheral Variables that Affect the Social Process (adapted primarily from Murray, 1938)

Dependency	The need to defend against anxiety by establishing predictable social transactions through constructing a care-receiving relationship with another person.
Abasement	The need to defend against anxiety by constructing self-deprecating and self-defeating modes of interaction with other people.
Approval	The need to defend against anxiety by constructing a deferential, participative, and admiring relationship with a protective superior.
Authoritarianism	The complex trait that defends against anxiety through the characteristics of conventional values, hostility, stereotyping, antidemocratic attitudes, strong defenses against intraception, and a submissive, uncritical attitude toward authority.
Order	The need to defend against anxiety by actively organizing tasks and social transactions in precise and detailed ways.
Affiliation	The need to establish intimate egalitarian involvements with another person in mutually satisfying social transactions.
Machiavellianism	A complex trait that achieves a sense of self-worth through constructing amoral, manipulative, opportunistic, and exploitative modes of interpersonal transactions.
Dominance	The need to establish self-worth through demonstrations of directing, influencing, and persuading others.
Nurturance	The need to establish self-worth by responsibly caring for the successful development of persons, generations, and institutions.
Achievement	The need to establish self-worth through successful competition with standards of excellence in the pursuit of task-oriented activity.
Recognition	The need to establish self-worth through personal displays that gain admiration, respect, praise, and prestige from others.

Abasement

Abasement is the tendency to establish control and prediction of others' actions by self-deprecating maneuvers. Feeling inadequate, inferior, incompetent, unlovable, unworthy, and "sinful," such people appear to atone for their weakness through self-punishment, compliance, and passive surrender, as well as confessions of inadequacy and helplessness. By acting in such a seemingly self-defeating style, the self-abasing person actually attempts to control the degree of pain that he or she experiences, while simultaneously invoking the sympathy and pity of others. The function of such behavior is to set limits on unpredictability and retain some degree of control over events by forcing a reliable pattern of responding from others.

Dependency

Dependency is another solution to feeling mistrustful, anxious, and insecure. This motive has as its goal the formation of a dependent bond with another person. Dependency is a psycho-social mode in which one passively or actively structures a stable subordinate relationship in order to feel secure, trusting, and calm. Extremely dependent people depend on others to help them "get" and "take" from the world in a predictable and controllable way, and they fear the loss of a powerful protector. Individuals with a strong motive for dependency fear being stranded to simply "get by" on their own. Thus, the safety motive of dependency will manifest itself in fantasy, emotion, and action as the need for union to restore or maintain some form of the basic sense of trust, which makes the world seem manageable.

TABLE 3.8 Erikson's Conceptualization of the Development of Ego Strength

Psychosocial Crisis	Ego Strength	Definition of Stage-Specific Ego Strength
Trust vs. Mistrust	Hope	The enduring belief in the attainability of fervent wishes, in spite of the dark urges and rages that mark the beginning of existence.
Autonomy vs. Shame and Doubt	Will	The unbroken determination to exercise free choice as well as self-restraint, in spite of the inevitable experience of shame and doubt in infancy.
Initiative vs. Guilt	Purpose	The courage to envisage and pursue valued goals uninhibited by the defeat of infantile fantasies, by guilt, and by the foiling fear of punishment.
Industry vs. Inferiority	Competence	The free exercise of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority.
Identity vs. Role Confusion	Fidelity	The ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems.
Intimacy vs. Isolation	Love	The mutuality of devotion forever subduing the antagonisms inherent in divided function.
Generativity vs. Stagnation	Care	The widening concern for what has been generated by love, necessity, or accident; it overcomes the ambivalence adhering to irreversible obligation.
Integrity vs. Despair	Wisdom	The detached concern with life itself, in the face of death itself.

What I am going to do now is provide an integrative analysis of the last few sections which were Maslow's Needs, the peripherial variables that affect the social process, and Erikson's Psychosocial stages. First off people have basic needs such as listed by Maslow - physiological, safety, love and belongingness, esteem, and self-actualization needs. All of those are important to social interaction but they need to be considered in a larger psychological context. People want to feel good about themselves and achieve self-actualization, but they can do that through the discovery of Erikson's Psychosocial Crisis. Trust, shame, guilt, inferiority, identity, intimacy, generativity, and integrity (some of the factors Erikson mentioned) all are components in the social process, and they all relate to Maslow's Needs. This is so because in any interaction there is a deeper reflection of the self that occurs. Your primary motivations (Maslow's needs) seeks introspection and development in Erickson's psychosocial crisis (for instance, you seek belongingness (Maslows need) through the development of trust (Ericksons stage)). In addition, there are the peripheral variables of dependency, abasement, approval, authoritarianism, order, affiliation, machiavellianism, dominance, nurturance, achievement, and recognition.

On one hand someone could say about life or this book, "life isn't complicated - I don't need to know all this stuff about social interaction". On the other hand, when one thinks more deeply and clearly it becomes obvious that there are many factors present in social situations that could

use reflection. You need to understand how you are behaving, you need to notice how the other person is behaving, and you need to do this on a moment by moment basis. You need to come to conclusions based on that observation as well - potentially a lot of conclusions. You might need to modify your behavior based on your observation of the other person and the conclusions you reach. Furthermore, you need to notice the effect of this behavior on each person, on their emotions, and on the mood of the situation. One person might want the other person to like them, and is concerned with the attitudes, emotions, and types of understand the other person may have. The mood of a situation can vary from painful, difficult and not funny to humorous, joyful, and exciting. People could be getting along as equals, with shared understanding, or one person could be trying to dominate the other. The dominant person might also be getting along as a subordinate at the same time. The conclusions you reach, your attempt to modify your own behavior, your goals and motivations as a result of the presence of the other person, the mood and the emotions involved (pleasurable, painful, or others) and the type of relationship (dominant, subordinate, friendly) are all powerful and key forces involved in social interaction and worthy of conscious reflection.

Someone could also say, "there is an amazing amount of information and complexity involved in life and in social interaction, the emotions involved are powerful and real". But what is this complexity and how do you notice when the emotions are present? Is there a simply way of describing the complexity, of summing it up? You can read this book and this chapter especially, that is the long version of the complexity involved. However it would be nice to have a more simple understanding for quick review. There are many different types of social situations that people can find themselves in. The location, people involved, and the setting are all factors that have a lot options and change the nature of the interaction in many ways (creating a lot of variety). You have to perform differently in each different situation and function at a high level each time. You have to be aware of the situation, of the behavior, emotions, attitude, mood, understanding, role, motivation, and needs of the people involved. Because of these factors (also the characteristics of the people, and if there is a conversation) there is a certain mood in every social situation - this mood would obviously be very complicated considering the number of contributing factors. Moods, therefore, are a lot more complex than just "happy" or "sad" or "angry" - there are tones and subtleties to situations and interactions that contribute to the feelings and atmosphere (or "mood") present (it is a created environment - created by complex psychological factors (which are the thoughts of each person, their motivations, attitudes, feelings, personal characteristics, other circumstantial factors (the environment, setting, etc), and – obviously – their behaviors)).

Persistent themes in interpersonal relations: Authority, Subordinacy, and Equality

We should stress at this point the idea that authority, subordinacy, and equality are not isolated or easily separable experiences. Any individual in the development of his relationships with others and in the elaboration of his role performances is experiencing simultaneously the relevant tensions imbedded in a matrix of authority, subordinacy, and equality. Sometimes one of these three themes appears dominant in an interaction, and the others appear as background. Yet if interaction persists, the astute observer will see the relevance of all three issues in the unfolding of interpersonal relations.

The Nature of Interpersonal Skills

Interpersonal interaction involves a complicated balancing act of the needs of the people involved, Phillips[9] discussed how a person is skilled in this regard:

> the extent to which he or she can communicate with others, in a manner that fulfils one's rights, requirements, satisfactions, or obligations to a reasonable degree without damaging the other person's similar rights, requirements, factions, or obligations, and hopefully shares these rights etc. with others in free and open exchange.

This next quote from Robbins and Hunsaker[10] is rather obvious, in order to get better at socializing and learning social skills you need to practice:

> To become competent at any skill, a person needs to understand it both conceptually and behaviorally; have opportunities to practice it; get feedback on how well he or she is performing the skill; and use the skill often enough so that it becomes integrated with his or her behavioral repertoire.

The goals we pursue are not always conscious, and indeed one feature of skilled performance is that behaviour is often executed automatically. Once responses are learned they tend to become hard-wired or habitual. When we know how to drive, we no longer have to think about actions such as how to start the car, brake, reverse, and so on. Yet, when learning to drive, these actions are consciously monitored as they are performed. In the successful learning of new skills we move through the stages of conscious incompetence (we know what we should be doing and we know we are not doing it very well), conscious competence (we know we are performing at a satisfactory level), and finally unconscious competence (we just do it without thinking about it and we succeed). This is also true of interpersonal skills. During free-flowing social encounters, less than 200 milliseconds typically elapse between the responses of speakers and rarely do conversational pauses reach three seconds. As a result certain elements, such as the exact choice of words used and the use of gestures, almost always occur without conscious reflection. In relation to the negotiation context, McRae[11] explained how: 'Expert negotiators become so proficient at certain skills in the negotiating process that they do not have to consciously think about using these skills. It's as if the response becomes second nature.' However, an awareness of relevant goals does not ensure success. As expressed by J. Greene[12]:

> action may not be so readily instantiated in overt behavior... the inept athlete, dancer, actor or public speaker may well have a perfectly adequate abstract representation of what he or she needs to do, but what actually gets enacted is rather divergent from his or her image of that action.

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[9] Phillips, E. (1978) *The social skills basis of psychopathology*, New York: Grune and Stratton.

[10] Robbins, S. and Hunsaker, P. (1996) *Training in interpersonal skills: tips for managing people at work* (2nd edn), New Jersey: Prentice Hall.

[11] McRae, B. (1998) *Negotiating and influencing skills*, Thousand Oaks, CA: Sage.

[12] Greene, J. (2000) 'Evanescent mentation: an ameliorative conceptual foundation for research and theory on message production', *Communication Theory* 10: 139-55.

Skilled behaviours are goal-directed. They are those behaviours the individual employs in order to achieve a desired outcome, and are therefore purposeful, as opposed to chance, or unintentional. As Huang[13] (2000:111) noted, 'the purposes people bring into communication have important consequences on communication processes'. For example, if A wishes to encourage B to talk freely, A will look at B, use head nods when B speaks, refrain from interrupting B, and utter 'guggles' ('hmm hmm'; 'uh, hu'; etc.) periodically. In this instance these behaviours are directed towards the goal of encouraging participation.

Skilled behaviours must be interrelated, in that they are synchronised in order to achieve a particular goal. Thus the individual will employ two or more behaviours at the same time. For example, when encouraging B to talk, A may smile, use head nods, look directly at B, and utter guggles, and each of these signals will be interpreted by B as a sign of encouragement to continue speaking. Each behaviour relates to this common goal, and so the behaviours are in this way interrelated and synchronised.

Skills should be appropriate to the situation in which they are being used. The skilled individual adapts behaviours to meet the demands of particular people in specific contexts. Dickson[14] (2001) referred to this aspect of skilled performance as contextual propriety. In their review of this area, White and Burgoon[15] (2001:9) concluded that, 'the most essential feature of human interaction is that it involves adaptation'. Indeed, linguistic conceptualisations purport that skill is mutually constructed through dialogue and so can only be understood by an interpretation of how narratives develop in any particular context (Holman[16], 2000).

Competence, therefore, is more likely to the extent that communicators pursue both self-interests and the interests of the other person(s) involved. Persons who want to initiate a romantic relationship with another need to appear composed and expressive if the other person is to perceive them as competent. Composure displays the suitor as confident and focused, and the expressiveness leaves vivid impressions and helps the other person know them. These skills help people pursue their own goals. However, unless the other person is made to feel important through coordination and altercentrism, attraction is unlikely to follow. Coordination shows a concern for making the interaction more comfortable, and the altercentrism gets the other person's interests involved in the conversation, and perhaps, the relationship. Thus, to be competent, interactants need to use their communication skills to promote both their own interests and the interests of the coparticipants.

Mutuality of Control

Another way to look at conversational processes is to examine the types of messages exchanged by relational partners (positive or negative in orientation) and how these messages serve to sustain

[13]Huang, L. (2000) 'Examining candidate information search processes: the impact of processing goals and sophistication', *Journal of Communication* 50:93-114.

[14]Dickson, D. (2001) 'Communication skill and health care delivery', in D. Sines, F. Appleby and B. Raymond (eds) *Community health care nursing* (2nd edn), London: Blackwell Science.

[15]White, C. and Burgoon, J. (2001) 'Adaptation and communicative design patterns of interaction in truthful and deceptive conversations', *Human Communication Research* 27:9-37.

[16]Holman, D. (2000) 'A dialogical approach to skill and skilled activity', *Human Relations* 53:957-80.

or alter perceptions of the relationship. Because ongoing interactions provide opportunities for partners to assess relational growth and evolution, researchers have described episodes resulting in relationship change as turning points. Turning point research tries to isolate specific events or occurrences that prompt a change in the trajectory of the relationship. Often these turning points are explored by examining the reminiscences of relational partners.

A final theme involving interactional processes emphasizes the ways relational partners struggle to negotiate the parameters of the relationship that play out in day-to-day interactions. These discussions may explicitly or implicitly involve issues of control and dominance or the management of disagreements. Ideally, the interactions lead to mutual acceptance or general agreement about specific decisions and the way in which those decisions are reached. This mutuality refers to partners having a shared understanding of the way their relationship works.

One specific kind of mutuality, control mutuality, reflects consensus in the relationship about who is to take charge of specific relational issues. Indvik and Fitzpatrick[17] (1986) noted that control involves relational partners' ability to influence one another. Canary and Stafford[18] (1994) defined control mutuality as the "extent to which couples agree on who has the right to influence the other and establish relational goals" (p. 6). They believed that information about control mutuality, along with trust, liking, and commitment, can be used to assess the nature of an interpersonal relationship and its stability.

This area includes legitimacy or the acceptance of one's partner's right to be controlling or domineering, exclusivity or the partner's commitment to the relationship regardless of control issues, and dependence or the recognition of the partners' interdependence in establishing control (Indvik and Fitzpatrick, 1986). Individuals in a relationship can exert control in ways that are adaptive and collaborative or they can manipulate both verbal and nonverbal messages to increase their own control of the interaction. Canary and Stafford (1994) maintained that a lack of "control mutuality or unilateral control is displayed in domineering behaviors" (p. 6) that are less productive for long-term relationships.

Dominance has been conceptualized as encompassing both verbal and nonverbal behaviors that are "recognized and interpreted by observers as part of an interactant's attempt to increase his/her control of an interaction" (Brandt[19], 1980, p. 32). Relational dominance has been characterized as "an emergent property of social interaction" and as having an immediate "relational impact" at the time the behavior was enacted during some "critical moment in the interaction" (Palmer and Lack[20], 1993, p. 167). This suggests that dominance or control can be a product of the interaction between relational partners where one partner demonstrates her or his ability to exercise power, as

[17]Indvik, J., and Fitzpatrick, M. A. (1986). Perceptions of inclusion, affiliation, and control in five interpersonal relationships. Communication Quarterly, 34, 1–13.

[18]Canary, D. J., and Stafford, L. (1994). Maintaining relationships through strategic and routine interactions. In D. J. Canary and L. Stafford (Eds.), Communication and relational maintenance (pp. 3–22). New York: Academic.

[19]Brandt, D. R. (1980). A systematic approach to the measurement of dominance in human face-to-face interaction. Communication Quarterly, 28, 31–43.

[20]Palmer, M. T., and Lack, A. M. (1993). Topics, turns, and interpersonal control using serial judgment methods. The Southern Communication Journal, 58, 156–168.

well as a product of the other partner's reactions to the dominance (Berger[21], 1994). This reaction informs the perpetrator about her or his own ability to exercise control or domination. Outcomes of this process might include legitimate power (the right to influence others based on one's status or role), linguistic power (providing reasonable explanations for the right to influence others), expert power (having specialized knowledge), referent power (others wanting to identify with the person), reward power (having the ability to meet others' needs), or coercive power (the ability to shape others' behavior; Berger, 1994).

The Emmers-Sommer[22] (chap. 17) meta-analysis on sexual coercion supports Berger's (1994) theorizing on the reciprocal nature of social power and control. Results on the perceptual aspects of sexual coercion indicate that men and women agree on the nature of important features of the coercive episode. Both men and women perceived sexual coercion as more justifiable for women who initiated the date, went to a man's apartment, had a previous intimate relationship with the man, or consumed alcohol. In these situations, women tended to understand, if not endorse, men using control, power, and dominance to force sexual intercourse. Males' reactions to women's attempts to resist sexual coercion appear to be shaped by traditional sexual scripts. Women's verbal and nonverbal protests are viewed as being disingenuous and a motivation to continue the sexual pursuit. The Emmers-Sommer meta-analysis explores controversies regarding who has the right to exert control, the acceptance of control or dominance by a relational partner, and the use of coercive control and intimidation in sexual episodes.

Sexual coercion is a particularly onerous example of the conflicts that may arise in relationships. Disagreements about appropriate use of influence and the means and ends justifying force and coercion are not always likely to be resolved to the satisfaction of one or both parties. Retzinger[23] (1995) noted that "conflict does not always resolve differences, unify persons or groups or result in constructive change, sometimes it is destructive, erodes relationships, and ends in violence" (p. 26). Conflicts may result in enduring disagreements and profound emotions that warrant, in the view of one or both parties, the termination of the relationship.

A meta-analysis in this section addresses the use of conflict management strategies by men and women in intimate and nonintimate relationships. Gayle, Preiss, and Allen (chap. 18) examine the evidence for commonly held beliefs that men use controlling or competitive strategies in nonintimate relationships and withdrawal strategies in intimate conflicts, and women use compromising strategies in nonintimate relationships and coercive strategies in intimate relationships. They found that extraneous variables such as stereotypical attitudes and gender-role enactments may influence the contradictory pattern of effects in the primary studies. In addition to finding small effect sizes for sex differences in conflict management selection, Gayle et at point to emotional affect, situa-

[21]Berger, C. R. (1994). Power, dominance, and social interaction. In M. L. Knapp and G. R. Miller (Eds.), Handbook of interpersonal communication (pp. 450–507). Thousand Oaks, CA: Sage.

[22]Emmers-Sommer, T. M. (1999). Negative relational events and event responses across relationship type: Examining and comparing the impact of conflict strategy-use on intimacy in same-sex friendships, opposite-sex friendships, and romantic relationships. Communication Research-Reports, 16, 286–295.

[23]Retzinger, S. M. (1995). Shame in anger in personal relationships. In S. Duck and J. T. Wood (Eds.), Confronting relational challenges (pp. 22–42). Thousand Oaks, CA: Sage.

tional constraints, and relational factors as areas meriting additional study. Much more research into interactional conflict processes is warranted.

In general, the research on control, dominance, and conflict reveals the necessity of a shared vision of the way a relationship is enacted. Partners negotiate the range of relational issues, including who has the right to exert influence, who may control relational resources, what goals and outcomes are preferred, and how conflicts or disagreements may be managed.

A Review of the information up to this point

The chapter began describing basic factors of interpersonal interaction and everyone's desire for individuality and social visibility; next it discussed character traits; how emotion is communicated in an interaction; various definitions of types of social behavior such as neuroticsm, attachment, social anxiety, gender identity, shyness, embarrassment, and shame; sources of aggression, altruism, assertiveness and attraction; goffman's theory of self-presentation, which outlined how he thinks people are like actors on a stage, consciously and deliberately making their actions and behavior tailored for certain recipients; the theory of the looking-glass self, which demonstracted how there is a deeper inner reflection in any conversation of yourself, your life experience, your feelings, your qualities, and the other persons as well; Maslow outlined various major and basic needs people have such as physiological, safety, love and belonginness, esteem, and self-actualization; in addition to Maslows needs there were various peripheral variables that affect the social process of dependency, abasement, approval, authoritarianism, order, affiliation, machiavellianism, dominance, nurturance, achievement and recognition; there was Erikson's psychosocial crisis, which were qualities that people seek to achieve their major needs from (Malsow) - the qualities were trust, autonomy, initiative, industry, identity, intimacy, generativity and integrity. I then showed the simplicity of social information by summarizing a lot of its content - by saying how that there are tones and subtleties to situations that contribute to the mood present, these are created by the thoughts, attitudes, motivations, feelings, personal characteristcs, other circumstantials factors (the environment) and (clearly) the behaviors of the people involved. Then I mentioned that autority, subordinacy, and equality are persistent themes in interpersonal relations. Next I discussed social skills, because at this point it should be obvious that they are important - behavior is goal-directed, interrelated, learned (conscious) or innate, and people can be very competence and composed or not so. Finally, I discussed "mutuality of control" - which shows the factors involved in authority, subordinacy and quality. People have an understanding of how dominant, influential, controling and manipulative each partner is - they can exert control in ways that are adaptive and collaborative or they can manipulate both verbal and nonverbal messages to increase their own control of the interaction.

Message Types in Communication

- There are greeting and leaving messages "hello" "goodbye" etc.
- There are polite questions, "how was your day", "how are you doing"
- There are compliments, "you look good", "nice to see you" etc
- There are messages of good-will, "have a good day", "wishing you well", "have a good one"
- Some messages can refer to the persons personality attributes or strengths and weaknesses - "he is nice", "man or iron man"...

- People can discuss relationships and how attracted people are to other people - "got his goat"
- Improving life messages - "let's reach higher"
- Positive, negative, and neutral comments
- Messages of doom, or hope - "The Dangerous Age"
- Messages that communicate someones experience
- Messages that talk about what someone did at some time (recently or not)
- Sentimental messages - "Home Is Where The Heart Is"
- Bitter-sweet statements or expressions - "it's ironic"
- Important or significant statements - "the big move"
- There are statements that reflect hurt (or emotion) - "A Woman Scorned"
- There are personality statements as metaphors that can simultaneously communicate occupation (among other things) - "The Wolf Of Wall Street", "Lady Of The House"
- Statements that suggest you do something (related to someone or something) - "Pity The Poor Working Girl"
- Romantic statements or discussions, "Burning Kisses"
- Statements of opinion - "It Shouldn't Happen To A Dog"

Harry Stack Sullivan (Sullivan 1953) outlined various developmental epochs in his book "The Interpersonal Theory of Psychiatry" (it is a little difficult to read, but I have put my analysis and interpretation after it):

- What we have in our minds begins in experience, and experience for the purpose of this theory is held to occur in three modes which i shall set up, one of which is usually, but by no means certainly, restricted to human beings. These modes are the prototaxic, the parataxic, and the syntaxic. I shall offer the thesis that these modes are primarily matters of 'inner' elaboration of events. The mode which is easiest to discuss is relatively uncommon–experience in the syntaxic mode; the one about which something can be known, but which is harder to discuss, is experience in the parataxic mode; and the one which is ordinarily capable of any formulation, and therefor of any discussion, is experience in the prototaxic or primitive mode. The difference in thses modes lies in the extent and the character of the elaboration that one's contact with events has undergone. (p. 28-29)
- The prototaxic mode, which seems to be the rough basis of memory, is the crudest-shall I say-the simplest, the earliest, and probably the most abundant mode of experience. Sentience, in the experimental sense, presumably relates to much of what I mean by the prototaxic mode. The prototaxic, at least in the very early months of life, may be regarded as the discrete series of momentary states of the sensitive organism, with special reference to the zones of interaction with the environment. By the term, sensitive, I attempt to bring into your conception all of those channels for being aware of significant events–from the tactile organs, in, say, my buttocks, which are apprising me that this is a chair and I have sat in it about long enough, to all sorts of internunciatory sensitivities which have been developed in meeting my needs in the process of living. It is as if everything that is sensitive and centrally represented were an indefinite, but very greatly abundant, luminous switchboard; and the pattern of light which would show on that switchboard in any discrete experience

is the basic prototaxic experience itself, if you follow me. This hint may suggest to you that I presume from the beginning until the end of life we undergo a succession of discrete patterns of the momentary state of the organism, which implies not that other organisms are impinging on it, but certainly that the events of other organisms are moving toward or actually effecting a change in this momentary state. (p. 29)

- This is just another way of saying that absolute euphoria and absolute tension are constructs which are useful in thought but which do not occur in nature. These absolutes are approached at times, but almost all of living is perhaps rather near the middle of the trail, that is, there is some tension, and to that extent the level of euphoria is not as high as it could be. (p. 35)
- From the standpoint of the infants prototaxtic experience, this crying, insofar as it evokes tender behavior by the mothering one, is adequate and appropriate action by the infant to remove or escape fear-provoking dangers. Crying thus comes to be differentiated as action appropriate to accomplish the foreseen relief of fear. (p. 53)
- Thus the juvenile era is the time when the world begins to be really complicated by the presence of other people.(p. 232)
- This giving up of the ideas and operations of childhood comes about through the increasing power of the self-system to control focal awareness. And this in turn comes about because of the very difficult, crude, critical reaction of other juveniles, and because of the relatively formulable and predictable manifestations of adult authority. In other words, the juvenile has extraordinary opportunity to learn a great deal about security operations, to learn ways of being free from anxiety, in terms of comparatively understandable sanctions and their violations. (p. 233)
- I would guess that each of the outstanding achievements of the developmental eras that I have discussed will be outstandingly manifest in the mature personality. The last of these great developments is the appearance and growth of the need for intimacy- for collaboration with at least one other, preferably more others, and in this collaboration there is a very striking feature of a very lively sensitivity to the needs of the other and to the interpersonal security or absence of anxiety in the other. Thus we can certainly extrapolate from what we know that the mature, insofar as nothing of great importance collides, will be quite sympathetically understanding of the limitations, interests, possibilities, anxieties, and so on of those among whom they move or with whom they deal. (p. 310)

His discussion of the three "modes" of experience is important, it is similar to a discussion on consciousness. The prototaxic mode seems to be awareness of the senses, and this awareness of what you are feeling gives rise to an understanding from these feelings of your environment or whatever it is they are feeling. That is why babies mostly experience the world in this mode, because they are not capable of thought they mostly just feel and that gives rise to their awareness of the world. Saying that the modes are types of 'inner' elaboration of events is just saying that there are different ways of experiencing the world. The prototaxic is the most basic and primitive, which is why it relates to the senses the most, the other modes are probably more thoughtful - derived from knowledge or thought.

Saying that there are absolutes of tension and euphoria is important. It is important to say that in

order to help understand that people can be in extremely pleasurable states or extremely painful states. Most of the time for most people they are in the middle somewhere, but it is very useful to note the extremes in order to help recognize and understand that pain and pleasure are there to certain degrees and changing all the time.

He discusses that crying helps the baby avoid "fear-provoking dangers", because it gets tender affection from the mother. He is describing it as a learned process, the child learns to cry because it helps relieve fear and is also positively reinforced by affection from the mother. It is useful to think of social behavior in this kind of way, there are larger more important motives behind social behavior other than what may seem if you just look at the obvious motives. Certain things help relief fear or the "foreseen relief of fear", a lot of social behavior can be seen as avoiding fear and anxiety. Those components are not normally thought about as factors, but it makes sense that they are. Getting a friend, or saying hello could be seen as the foreseen relief of fear if you consider that otherwise you might be in pain without doing those things.

His type of thinking about social interactions, by relating it to anxiety and fear, is obvious is his explanation of the juvenile era as well - he postulates that "In other words, the juvenile has extraordinary opportunity to learn a great deal about security operations, to learn ways of being free from anxiety, in terms of comparatively understandable sanctions and their violations.", he is saying that the juvenile functions like the baby crying gets attention from the mother, the juvenile might feel threatened by authority and the rules they impose on him or her and therefore could learn a lot about how to be free from anxiety by learning how to navigate those rules. That is a deep analysis, usually when someone thinks of a parent imposing rules on a child they don't analyze it in terms of their social development, however it makes sense to think about it that way as well. The rules of the parents become a part of the child's life, it is how a child lives, there are authority figures in children's lives that are probably at least as important for their emotional development as their peers. And an important part of their interaction with these authority figures is the rules that are imposed upon them, it is an important part of how a child lives - the nature of how adults and authority figures interact with them.

In his discussion of what characteristics a mature person would have, he mentions that intimacy would be important, and again puts emphasis on anxiety, that they would be sensitive to the anxiety of the other person as well as limits, possibilities and interests. It makes sense that a more developed person would be more intimate because they are more developed and capable of greater intimacy, also, to be intimate you would need to be mature. He keeps bringing up the importance of anxiety - it is important for social development and it would be an important thing to be sensitive about as well.

Types of Communicators

Some people are more competent at communication than others, however, it is hard to assess this trait. It could be argued that some people are more competent because they are assertive, Machiavellian, rhetorically sensitive, versatile, empathic, or androgynous. Maybe some people have more knowledge, have better performance, or are more effective than others. There are some communication behaviors that are more competent or appropriate than others for a given situation, or

the communicator may be more competent. A person who has trait-like communication competence is generally competent in communication across different contexts, receivers and time. A person who is context-based communication competence, however, is a person only competence within a given context (competent under some circumstances but not others) but (in that context) across receivers and time. A person who has situational communication competence is competent in a given context, with a given receiver or group of receivers, at a specific time. The individual may or may not be communicatively competent in any other context, with any other receiver or receivers, at any other time. So someone with context-based communication competence may be competent in clubs, someone who is has situational communication competence may only be competent on his birthday, in a club, with certain people. A person who has trait-like communication competence is generally competent everywhere.

Three personality traits were looked into for qualities of personal effectiveness in communication in a study done by (McCroskey[24] et all) - the traits were if someone was neurotic or non-neurotic, introverted or extroverted, or psychotic or non-psychotic:

> A consistent pattern emerged across the three studies. Specifically, the results seem to indicate that non-neurotic extroverts are not shy or apprehensive about touch, tend to perceive themselves as more competent, view themselves as assertive and responsive, and express greater degrees of self-acceptance. Neurotic introverts report apprehension about communication, perceive themselves as less immediate, rate themselves as having a lower affect orientation, and somewhat higher levels of verbal aggressiveness. Neurotic participants report less self-acceptance. Neurotic non-psychotics report a greater degree of affect orientation, more apprehension about communication, and lower verbal aggression. Neurotic psychotic extroverts tend to be compulsive communicators and report greater tolerance for disagreement. Psychotics are non-responsive, and tend to report higher levels of verbal aggressiveness, argumentativeness and assertiveness. Finally, psychotic non-neurotics tend to have a greater tolerance for disagreement and are less likely to identify themselves as compulsive communicators.

Some of the qualities measured were views of competence, affect orientation, aggressiveness, self-acceptance, and apprehension about communication. Being "competent" in communication would seem to be rather simple, if someone has an idea or thought then they can simply express it, there might be some things getting in the way of that like self-acceptance, apprehension, assertiveness, and having a positive or negative affect orientation. If you have negative affect, expressing an idea you have could become complicated because you would then be unsure if you are going to have a positive response. Communication then becomes a social thing, it isn't about the ability to express yourself, it is about you being nervous because of the social situation, which would then effect your ability to communicate.

How do you relate and compare what is going on socially to what is being communicated? In some situations there is little going on emotionally and it is just a straightforward conversation, like in

[24]McCroskey, J, Heisel, A, and Richmond, V (2001) Eysenck's BIG THREE and Communication Traits: Three Correlational Studies. *Communication Monographs*, Vol 68, No. 4, December 2001, pp 360-366

a debate or formal conversation. In other situations there are a lot of emotional, social variables that complicate the situation and what is going to be communicated like at a party. There are a lot of circumstances that can vary greatly at a party that would effect what types of communication occur. A lot of social subtleties and complications. At a formal debate, or a business conversation, there might not be so many complications. The purpose there is clear and what needs to be communicated is simple, there aren't a lot of emotional factors that are going to influence what you say, it is just about business and you have simple, clear objectives (unlike in most social situations where the emotional, psychological factors of the situation can complicate what is going on). In a social situation you could potentially raise any topic for communication, you have to pick the right thing to say out of an endless option of choices (in addition, you have to factor in the people there and each of their complex psychological makeups). In a business interaction you only have a few options based on the business objective in the situation, and what type of person you are talking to isn't as complicated or as much of a factor. I'm not saying all business interchanges are simple, I'm just using it as an example to show how much easier interaction is when you know what needs to be said and you don't necessarily have to pick the exact right thing (or "entertaining" thing) from an endless number of options of things to say.

One of the goals of communication is to seek affinity, but how do people do this in an interaction? Do people pay close attention to the other person, show sensitivity, be responsive, or include them in their social activities? A study was done by (Richmond[25] et all) titled, "Affinity-Seeking Communication in Collegiate Female-Male Relationships" - here are two of the concluding paragraphs:

> The results of the study indicate that there are differences in college male and female affinity-seeking strategies. Significant differences were found on all but three of the twenty-five strategies, with distinct female-male patterns emerging for approximately half of them. The interpretation of these differences in terms of dominance/submissiveness, proactive/reactive or self-oriented/other-oriented continua, however, must be approached with caution. Females were more likely to ask questions and elicit others disclosures, to pay close attention and be responsive while listening, and to show sympathy and sensitivity toward the other's problems and anxieties.Males were more likely to present themselves as an important figure able to reward association with themselves. Both males and females were concerned with "looking good" to the other, with females more concerned with physical attractiveness and males with presenting an interesting self through who they are, where they've been and who they know. These findings appear to characterize females as reactive and other-oriented and males as proactive and self-oriented.
>
> Males, however, were more likely than females to complement the other, treat them like an important person and engage in self-concept confirmation, and to give assistance-such as getting a drink or taking the other's coat-or advice (altruism), strategies which, although perhaps the more proactive of those categorized by Bell and Daly as "concern and caring" (along with elicit other's disclosure, listening, supportiveness, and sensitivity) indicate other-orientation on the part of the males. Females indicated a greater likelihood of inclusion of

[25] Richmond, V., Gorham, J, and Furio, B (1987) Affinity-Seeking Communication in Collegiate Female-Male Relationships, *Communication Quarterly*, Vol 35, No. 4. Fall 1987, Pages 334-348.

> other in their social activities and groups of friends, introducing him to her friends and making him feel that he belongs; males indicated greater likelihood of setting up encounters with the other person and of "putting [themselves] in a position to be invited to participate in [the other's] social activities" (self-inclusion). It is difficult to assess whether the essential element differentiating male and female responses on these strategies was the female focus on the other (inviting him along) and the male focus on himself (putting himself in a position to be invited) or the females active vs. the males reactive approach to initiating encounters with other friends. Similarly, females indicated they would avoid playing "one-upmanship" games and would assume equality while males indicated they would try to reinforce similarity by expressing views similar to the other's, agreeing with the other and avoiding behavior which might suggest differences. The goal of these strategies is similar. Both females and males appear to be concerned with the similarity/equality issue with the male-selected strategy somewhat more reactive.

What I find interesting is that you probably can only do a few things well in a social interaction, females tend to focus on doing some things, and males on others. Females showed sympathy and sensitivity and males tended to present themselves as an important figure. You could try to do both of those things, but I think clearly if you focused on one instead of the other you would present a more cohesive personality then if you tried to show that you did two different things with communication. The lesson there is that if you present one side, the message is going to be more clear for that side then if you tried to present multiple personalities, attitudes or characteristics. Males put more focus on putting himself in a position to be invited, while females made the other feel like they belong (inviting him along). The male response shows a greater interest in power, by treating the other like an important person and trying to reinforce similarity (this would get them in a position to be invited), while the females indicated they would avoid playing "one-upmanship" games and would assume equality (instead of the interest in power by the males). So what is learned from this is that there are styles of communication and interaction, while there are an endless number of things to pick from to say in a social situation, what you do pick is probably going to go along with your personality and how you present that personality and its characteristics to the world.

Attitudes

Someone could have an emotional reaction to someone or something someone does, that is different from having an attitude change, or it could be that the emotional reaction causes a change in attitude. Also, people make evaluations about the other person or about what they are saying or is going on, which could call upon a set of stored knowledge the person already has or be a completely new idea or set of thoughts about the person or thing going on. It makes sense that evaluations would have occurred before, however, since everything in an interaction is not completely new each time - therefore people make evaluations and assessments (come to conclusions during an interaction) about other people's behavior or something else about what is going on - and they are assessments that are similar to ones they have made in the past in similar situations. When someone makes an evaluation, they are likely to have an attitude adjustment because their opinion or thoughts about what is going on has changed. An example of such an evaluation might

be "this person is not easy to get along with, I don't know if I like him or her, I might have to stop talking to them" - once a person makes such an evaluation of the other person, their attitude is likely to change. They have probably made evaluations like that in the past with other people, so have learned how to change their attitude and what other conclusions to make once they make that assessment. They also take in new information and construct an opinion based on the current situation, in addition to having learned assessments that they call upon. People can consider readily available information (what is going on in the social interaction they are currently in) and integrate this information into an overall attitudinal judgement.

During the coarse of an interaction or, for example, a conversation, someone might change their attitude many times, there might be large attitude changes or small ones. They change their attitude when they have an emotional reaction (generated from the other person most likely) or make an assessment or evaluation of the other person, their behavior, or what is going on (the conversation most likely). The nature of their evaluation might be similar to evaluations they have reached in the past, so it is a learned response or attitude change. That person might just happen to change his or her attitude in such a way when someone does such a thing, it is just what they do. A person might also generate a new attitude based on a new situation and new information they have gathered in this situation. When I say people make evaluations during interactions, I mean they reach conclusions about the other person, form ideas and opinions of them, their behavior and the interaction. These "evaluations" occur all the time and, since they can be natural and unconscious to a large extent, are going to be influenced by the persons previous experience with forming conclusions, opinions and ideas during an interaction. This means that not all the opinions and ideas you reach during an interaction (and their resulting attitude changes) are going to be completely under your awareness (conscious). That makes sense, of course you don't know all the times you change your attitude and all the assessments of the the interaction you are making during the interaction, the point is, however, that you are making them and they are influencing you behavior. Your attitude can change without you directing it, that shows that you are reaching conclusions and having evaluations and assessments during an interaction that you aren't completely aware of.

People come to conclusions about how good or bad elements of the interaction are during the course of the interaction. These conclusions might result in an attitude change. The conclusion (assessment) might be stored, it may be a conclusion you come to frequently and each time you change your attitude in a similar manner. Or it might be that during an interaction you reach completely new conclusions about what is going on and change your attitude in new and different ways from how you changed it in the past. Of course each time is going to be at least a little different, it is really a matter of degree. Here I am discussing the "conclusions" people reach during an interaction, however, if you were to ask someone how many conclusions they reached during an interaction they would probably say none. The conclusions aren't completely conscious - in an interaction your opinion is changing about the interaction all the time, you change your attitude continuously, each time you don't take note of that. Sometimes they are conscious - an example would be you saying, "this person is bad, i'm going to have a negative attitude towards him or her from this point on in the conversation". Conclusions and evaluations like that occur all the time without your awareness, they are a natural part of an interaction. People might also change

their behavior based off of these conclusions and evaluations they reach about what is going on, not just change their attitude or opinion (beliefs).

Some evaluations people can make can be of "approval or disapproval", or the "attribution of good or bad qualities". Your emotional responses and beliefs which help influence your evaluations and attitude changes might also have a history- your beliefs were probably formed from past interaction, and your emotional responses are probably mostly learned ones. Your beliefs may also change right then in the interaction, what is going on could change your opinions right then and have resulting attitude changes at that time. What are your motivations for having various attitudes? People naturally have attitudes, based upon what they are thinking at the time, they are going to have a certain attitude from their current mindset in an interaction. This mindset is formed by your reaction to what is going on, which is influenced by your beliefs and who you are (and "you are" a product of your behavioral history, so your beliefs and emotional responses are going to be mostly learned).

What does having an attitude do? It could facilitate the management and simplification of information processing, help achieve desired goals and avoid negative outcomes, maintain or promote self-esteem, or convey information about your values and self-concepts. An attitude might serve any one of those purposes, for example an attitude that comes from a core value belief you have might help you express your values, or an attitude that you formed because of a belief of your self-worth could help serve your self-esteem, for example. Your attitude can be favorable or unfavorable, it shows judgement and a goal - for instance if you are nice you have reached the judgement to be nice and you have a goal you plan on using your attitude for, your attitude is favorable.

Attitudes, Communication and Personality

- A persons attitude changes can be attributed to their unique personality and their personality type
- There can be multiple attitude changes in a short period of time during an interaction
- Attitude can change from various causes, such as the content of an interaction which might include a conversation, or other interpersonal behaviors (your attitude can change when you're not interacting with a person as well though, obviously)
- Attitudes can vary in strength and duration - also how noticeable the attitude is to the people in the interaction
- Attitudes are considerably more complicated than simple affect orientations such as being nice or mean, there is a whole host of psychological factors that contribute to a certain attitude (though on the surface it seems as if attitudes are simple - when you look at someone they are easy to read on one hand, but mysterious and complicated on the other)

What makes an attitude? Why are attitudes important?
There are many psychological factors that contribute to how an attitude is formed and how it functions in an interpersonal context:

- Attitudes can show a certain level of affect
- Attitudes are influenced by person perception

- Attitudes can be influenced by the emotions someone is feeling during an interaction, if you are feeling a certain way that is going to affect your attitude
- Attitudes are therefore related to feeling, what you are feeling helps contribute to your attitude - if you are feeling sad you might have a depressed looking attitude, for instance
- What the person is focusing on in an interaction is going to contribute to his or her attitude, if you are focusing on being mean then you are going to have a mean attitude, for instance. This means if you are not focusing you might not have an attitude at all.
- Attitudes have various levels of goodness and badness, directed towards various objects in a social encounter such as the other person, something they said, something they are being shown
- Attitudes therefore contain information, if you have a bad attitude, that shows your feelings towards the object that is the cause of your bad attitude. Also, simply displaying more affect is more communicative as well because you are being more intense.
- There are as many attitudes as there are emotions and feelings, if you are feeling one thing then you could say that that is your attitude. Feelings are very complicated, and therefore attitudes are equally as complicated.
- Sometimes an attitude can be very noticeable, obvious, annoying or not so.
- Interactions are basically people displaying some sort of affect or attitude continuously, but the affect/attitude is not constant and singular, it is complicated and multidimensional - it changes constantly and is on one hand very simple to understand, and on the other very complex.
- If you think about it, the entire interaction is displayed in someones attitude, what they feel and what they think about what is going on is displayed in their attitude, an attitude is therefore just a reflection of what that person is thinking, it is the personality they are presenting to the world.
- People are basically just deliverers of attitude, they think and feel, but those are expressed through their attitude and affect, which are very similar, the emotions you display (your affect) and your attitude are basically the same thing. This is so because your attitude is what you are feeling directed at the world, and your feelings are all directed at the world (to various degrees).
- Your feelings are directed at the world because other people can read your feelings to a certain extent. You could say that your attempt to communicate your feelings to someone else is your attempt to have an attitude.
- Attitudes and the feelings that make them up are therefore communicative, attitudes communicate what you feel - and sometimes you do this deliberately or you may have an attitude you are completely unaware of.
- In fact, feelings are present all the time in people, so therefore they are communicating their feelings all the time in complex ways, showing a complex, changing attitude all of the time.
- Whatever you are feeling at any time could influence your attitude at that time - your attitude is just the feelings you have that you are presenting or trying to communicate to someone (or some number of people) - or you could be putting on a fake attitude and not really be feeling those things, but I would say in such cases your "putting on" the attitude would generate

feelings that come from that attitude even if you are making the attitude up.

- So attitudes come from your feelings and thoughts, they are composed of certain ideas or feelings that you wish to display in an emotional way. For instance, if you are feeling sad you may show an attitude of lack of interest. Feelings are thus related to attitudes, you choose to display an attitude that shows what you want to communicate - you want to communicate a lack of interest so you act like you are bored, that is an attitude, however, since this attitude comes from you being sad part of your "bored" looking attitude is going to have elements of sadness, you might also be feeling bored to some degree. So what you are feeling caused you to generate an attitude that reflected those feelings and what you wanted to communicate because you were feeling those things. Your attitude may be made up, you may not feel that way, or maybe you just wish to communicate something with an attitude and you don't feel anything about it - it is a non-emotional attitude, and maybe you aren't even emotional or have feelings for the cause of you deciding to generate this non-emotional attitude.
- *Attitudes are something that you are communicating to another person or other people that have associated and related feelings. If you want to be rude to someone you could have a "bad" attitude, you are communicating that you want to be rude and mean to them. There are also going to be certain feelings you have that are related to that attitude, you might feel like you really dislike the person, or that they are a loser - or maybe you don't feel anything at all about the person or people and just wish to show a negative attitude.*

Perception of social situations

Another important thing to note is a persons perception of social situations. Considering how complicated an interaction is, how someone assesses that interaction and what they thought occurred is going to be complicated as well. The individual's interpretation of different situations plays an essential part in his adjustment to reality, i.e., for his satisfaction and social relationships. How intense the person believes the interaction was is a big perception people can make as well I would think. What kinds of responses do individuals make with what intensity in which kinds of situations?

Conclusion

In the final analysis, then, the self is an interpersonal tool. More precisely, it is an instrument that people fashion and modify to improve their chances for being included by other people in desirable social groups, ranging from multinational corporations to marital dyads. The self does not exist in a vacuum, independent of social ties, nor does it develop out of itself alone. It is a remarkably sensitive and powerful adaptation to the unstable but terribly important world of interpersonal relations.

Chapter 3

Death, Hope, Humor, Love and Sex[1]

When someone is in a social interaction, a complex set of emotions and feelings are being evoked on a moment to moment basis. That is, they are constantly changing rather quickly - from one second to the next to the next you could have many different emotions start, stop or occur simultaneously. However the level to which these emotions are recognized or felt is hard to figure out, it is not like people are taking account of all the second by second experiences of their feelings, or even if they can observe those consciously. I believe that the reality is that unconsciously these emotions are interacting with each other and influencing the conscious feelings and thoughts that you do have. They are still very important even though they aren't felt in an obvious way (which is why they are unconscious), however. The most powerful of these unconscious emotions I believe are the emotions of death, hope, humor, love - and sex (though sex is more of a simulation and humor more of an excitement).

Love is the most obvious example - even with someone you are love with the emotion love isn't present consciously every second you interact with that person, in fact, you probably only feel it very infrequently. That does not mean, however, that you are not in love with the person the rest of the time. Love is an unconscious factor in the relationship and in your emotions the rest of the time. Even though you don't really "feel" it, it has tainted your feelings more towards love, it influences your feelings to maybe be more powerful and in that direction. The same is true for the other emotions I mentioned, they are constantly present and influencing your emotions and feelings even though you wouldn't say you are feeling (for example pain (death) or hope).

I called death an emotion but really it only gives rise to the emotion pain or painful emotions. So hope must taint all your emotions in a positive way, make them more happy in a hopeful sort of way. Pain makes your emotions difficult and painful in a doomed sort of way, similar to the experience of death. When you interact with someone, if pain or difficulty is present you could say that death is a factor in the interaction. The emotions you are experiencing are actually larger and more significant than you notice. You only notice obvious, clear instances when you experience emotion. The reality is, however, that you are partially in pain and partially in pleasure the entire time of an interaction, the death factor and the hope factor are there all the time, only unconsciously.

[1]This content is available online at <http://cnx.org/content/m41461/1.1/>.

In classical Freudian psychoanalytic theory, the death drive ("Todestrieb") is the drive towards death, self-destruction and the return to the inorganic: 'the hypothesis of a death instinct, the task of which is to lead organic life back into the inanimate state'.[2] It was originally proposed by Sigmund Freud in 1920 in Beyond the Pleasure Principle, where in his first published reference to the term he wrote of the 'opposition between the ego or death instincts and the sexual or life instincts'.[3] The death drive opposes Eros, the tendency toward survival, propagation, sex, and other creative, life-producing drives.

Frued believed in a death instinct (or drive), and a sex instinct. Freud encountered the phenomenon of repetition in (war) trauma. When Freud worked with people with trauma (particularly the trauma experienced by soldiers returning from World War I), he observed that subjects often tended to repeat or re-enact these traumatic experiences: 'dreams occurring in traumatic have the characteristic of repeatedly bringing the patient back into the situation of his accident', contrary to the expectations of the pleasure principle.

In Freudian psychology, the pleasure principle is the psychoanalytic concept describing people seeking pleasure and avoiding suffering (pain) in order to satisfy their biological and psychological needs.

I have my own ideas about the death and sex drives, and the pleasure principle of Freud. I believe that pain and pleasure are both necessary and present in many interactions, and therefore you could view it as there being a drive towards pain and a drive towards pleasure and sex. It is that simple, both pain and pleasure are always components in interaction, however they are so large and important that you could label them as instinctual and drives. They cannot be avoided - similar to how people can repeat traumatic experiences, even though it may seem like people only want pleasure, the reality is pain is just as natural and driven. People automatically cause themselves to experience pain - it is a part of life and your conscious and unconscious emotions.

Humor is also important. Life isn't just about doomful death feelings and motivations, or selfish pleasurable sex drives. There is hope and love, but those would be boring by themselves. People need to recognize that there is a lighter side to life, a fun and carefree excitement that is often found in humor. These emotions are all present in every interaction, they are balancing each other and interacting with each other all the time. Pain can balance pleasure, hope can change your expectations, sex can help you have "fun", and humor can cause you to think life is "fun" or "funny". How these emotions and feelings play out on a second to second basis is going to vary based on the interaction, but the point is they are all there all the time and are major conscious and unconscious elements.

[2]Sigmund Freud, "The Ego and the Id", in On Metapsychology (Middlesex 1987), p. 380

[3]Sigmund Freud, "Beyond the Pleasure Principle" in On Metapsychology (Middlesex 1987), p. 316

Chapter 4

What are Important and Significant Things to Know about Life[1]

What are the important factors in life? It is important and obvious to note that "there is no doubt that emotions and feelings are in our midst". However, how large a background knowledge does someone need in order to navigate those feelings? Types of interpersonal relationships influence those feelings, and social interaction can be very complicated. An understanding of deep psychological factors might be needed to understand motivation in social interaction, and it might be important for high-level interactions. The psychological disorders are important, if someone is troubled then it could be useful to find a solution. Also even without those disorders someone could better themselves from understanding them because no one is completely psychologically healthy. Temperament and personality are important, they play a role in what people are like all the time, what emotions they feel all the time, and what their demeanor is all the time.

Going into more detail - what are the emotions people have about life, and how do they function on a moment to moment contextual basis? The basic emotions happiness, love, pride and lust probably are present in people all the time to various degrees. These emotions probably fluctuate based on the activity someone is engaged in. People are more open to positive emotions than negative ones, so they constantly try to promote pleasure in themselves and focus on the positive emotions. There are few things that are significant in life more than what most people already know about life. People know that jealously is bad, and that people like to be treated well. Those are important things to understand, but obvious. How important is it to understand developmental psychology? It is obvious that people can learn to like certain things as they realize their value – and that the value of things can be promoted in people. An obvious example of that would be a “sexual awakening”.

There are emotions and how they function, but how important is it to understand what exactly happens when an emotion occurs in the mind? People can feel emotions for themselves, they know what it is like to feel emotions. If you cannot identify something that is happening in you, what is the point of having it explained? If it is large enough, its presence would be obvious and

[1]This content is available online at <http://cnx.org/content/m33172/1.6/>.

you would understand it and know its importance. It might be important to know that your attitude can change how you feel about a situation. If you go into a situation with a positive attitude, it might effect how you feel. Your thoughts also affect your emotions, but people have a rough enough idea of how that occurs. It should be obvious that a happy state is better than a depressed one, but maybe being depressed helps you reflect on certain things that you wouldn't reflect on if you were happy. It is also natural to be depressed if something bad happens. If something terrible happens you don't want to be happy about it.

It might be important to understand that people might have large unconscious drives that make them selfish or sexual, that are controlled partly by your conscious mind. Freud called those unconscious drives the id, and the conscious mind the ego, and your conscience the superego. People know what activities make them happy and sad, that they might be depressed in the evening because of something that happened to them during the day. It is usually obvious even if something small or hard to notice causes someone to become sad. The formula for happiness isn't that complicated, negative things cause people to become sad, and positive things make them happy. Also stimulation, or doing many activities, is important – but that is understood from the saying "busy hands are happy hands".

There is personality psychology – understanding different aspects of people and what they are like. But those qualities are usually observed over time because they are obvious. If someone has a relationship conflict it is usually obvious what the solution would be using good logic.

Chapter 5

Personality, Roles and Social Behavior[1]

Role Theory

- The structural-functionalist perspective grew out of attempts to represent social structure. The basic assumption was that actions are patterned into coherent and ordered systems that govern both interpersonal interaction and society functioning. Actions are patterned, in this sense, because certain aspects of behavior seem more characteristic of the relationship of the setting than of the particular individuals involved. Thus, in an interaction between a police officer and a traffic violator, large parts of the behavior and expectations will remain the same even though the specific actors change from instance to instance.
- The symbolic interactionist perspective on roles, grew out of attempts to account for how an individual becomes a member of society. The essential answer was that the self does not exist, at least initially, without the social group. It is only through interaction with others that we learn to identify, label, and value objects. One of the objects that a person learns to identify is him or herself-the "me" as seen by others. The social self develops out of interaction and is defined by the process and results of that interaction. Consequently, there are multiple selves, as many, potentially, as there are interactions. Roles and identities, since they arise out of interaction, require a unity, but once acquired become a more independent self and guide behavior in future interactions. From a repertoire of identities, one can call up the self that seems most appropriate to present in a particular context.
- Cicourel (1970[2], 1974[3]) criticized traditional conceptions of roles and status as being abstractions that did not describe (a) what procedures an actor used to recognize and generate appropriate behavior, (b) how particular norms are recognized, selected and invoked in the context of a particular interaction, and (c) how innovation and change in the interaction alters general norms or rules.

An overview of the personality trait approach

[1]This content is available online at <http://cnx.org/content/m40831/1.4/>.

[2]Cicourel, A. V. The aquisition of social structure: Toward a developmental sociology of language. In J. Dougles (Ed.) *Understanding everyday life.* Ney York: Aldine, 1970.

[3]Cicourel, A. F. Interpretive procedures and normative rules in the negotiation of status and role. In A. V. Cicourel (Ed.), *Cognitive sociology.* New York: Free Press, 1974.

- Gordon Allport (1937)[4] conceived of personality traits as inferred causes of behavioral consistency. Personality, he assumed, matured through increasing differentiation and increasing integration of behavioral tendencies. Traits reflect one level in a hierarchy of integration. With the maturation of personality, conditioned reflexes become integrated into habits. Traits, then, become "dynamic and flexible dispositions, resulting, at least in part, from the integration of specific habits, expressing characteristic modes of adaptation to one's surroundings. Belonging to this level are the dispositions variously called sentiments, attitudes, values, complexes, and interests" (pp.141-142).

Individual versus common personality traits

- Allport defines traits as either individual or common in nature. "Strictly speaking, no two persons ever have precisely the same trait. Though each of two men may be aggressive (or aesthetic), the style and range of the aggression (or estheticism) in each case is noticeably different. What else could be expected in view of the unique hereditary endowment, the different developmental history, and the never-repeated external influences that determine each personality? The end product of unique determination can never be anything but unique" (p.297).
- Allport noted there might be a deep assumption when comparing individuals about the underlying unity or sameness of the population measured. "For all their ultimate differences, normal persons within a given culture-area, tend to develop a limited number of roughly comparable modes of adjustment. The original endowment of most human beings, their stages of growth, and the demands of their particular society, are sufficiently standard and comparable to lead to some basic modes of adjustment that from individual to individual are approximately the same. To take an example: the nature of the struggle for survival in a competitive society tends to force every individual to seek his own most suitable level of aggression... Somewhere between the extremes of exaggerated domination and complete passivity, there lies for each normal individual a level of adaptation that fits his intimate requirements" (pp.197-298).

The Role Concept

The role concept was introduced in the book *The Study of Man* by Ralph Linton: 'A status, as distinct from the individual who may occupy it, is simply a collection of rights and duties..a role represents the dynamic aspect of a status... When (an individual) puts the rights and duties into effect, he is performing a role... Status and role serve to reduce the ideal patterns for social life to individual terms. They become models for organizing the attitudes and behavior of the individual so that these will be congruous with those of the other individuals participating in the pattern.'

In the book *The Cultural Background of Personality* Linton adds to his role explanation: 'The term role will be used to designate the sum total of the culture patterns associated with a particular status. It thus includes the attitudes, values and behavior ascribed by the society to any and all persons occupying the status. It can even be extended to include the legitimate expectations of

[4] Allport, G. W. *Personality: A psychological interpretation.* New York: Holt, 1937.

such person with respect to the behavior towards them of persons of other statuses within the same system.'

Linton put forward a simple twofold classification dividing roles into those which are *ascribed* ('assigned to individuals without reference to their innate differences or abilities') and those which are *achieved* ('left open to be filled through competition and individual effort'). The criteria for ascribed roles must be evident at birth, making it possible to begin training immediately and eliminating all uncertainty. Such criteria are those of sex, age, kinship relations, and birth into a particular class or caste. Achieved roles, however, are given are given to the people whose individual performance qualifies them as the most meritorious. This classification is based on the mode of allocation of roles.

Roles are ranked in respect of prestige: the role of surgeon confers more prestige than that of chemist. Prestige is an abstract concept used to sum up the various little form of deference people show to those whom they respect socially and the devices they use to degrade those whom they consider inferior. Prestige is an attribute of roles: all surgeons enjoy the same prestige as representatives of an occupation. People distinguish, however, between outstanding surgeons and mediocre ones; this evaluation of how well someone performs a role is an assessment of esteem. Robertson will be highly esteemed as a radiologist and very little esteemed as a bridge-player. Esteem is thus a judgement of individuals not of roles. In any community or group of acquaintances a man is apt to be ranked on a basis of both these factors. If people could be given so many marks for the prestige of each of their roles, and more marks for the esteem they earn in carrying them out, and then all these could be added up, this would be an arithmetical measure of their social standing in the group. Some groups or communities value certain kinds of behavior more than others but this does not affect the general notion. In practice, such evaluations are made at times even if the process is not altogether conscious and the reckoning is far from arithmetical. It will be apparent that this kind of judgement can be made only in a fairly small community in which people are well acquainted with an individual's various roles and his fulfillment of them. To a certain extent the same procedure is carried out in larger communities or in the nation at large when it is referred to as an assessment of social status: because fewer factors can be taken into account when people are not acquainted with one another personally, judgments of social status are based upon roles held and not upon performance. Social status is therefore different from legal status. It is an evaluation of an individual's claims to deference in respect of the prestige of the various roles he plays: objective measures of social status can be based upon such factors as an individual's occupation, income, length of education, housing, etc.

Chapter 6

Emotion and Social Behavior[1]

We should first start off with the question - what exactly is an emotion, and what are the properties by which it functions? It is by one definition any strong feeling, however that isn't a sufficient explanation of what emotion is. It is hard to figure out exactly what an emotion is and it could be defined in many ways. An example of this lies in a review of the evidence pertaining to Schachter's theory of emotion that appeared in the *Psychological Bulletin* (Reisenzein, 1983[2]): "It is concluded that there is no convincing evidence for Schachter's claim that arousal is a necessary condition for an emotional state, nor for the suggestion that emotional states may result from a labeling of unexplained arousal. It is suggested that the role of arousal in emotion has been over-stated." (p.239) People cannot figure out how much of a role arousal plays when someone has an emotion, that is how obscure and difficult it is to define and explain how emotion works. However, it is easy to point out obvious cases of when emotion is present and simple, clear things related to its functioning. It is easy to point out instances where it functions related to love or when strong emotion can be observed, for instance.

Emotion is complicated, so there are are problems defining it. Harold Kelley (1983[3]) has discussed at some length the terminological problems in the love area, and what he says about them is as true for emotion in general as it is for love in particular. That is, any general theory of emotion, like any theory of love, has associated with it a cluster of ideas that includes one or more of the following components (by "it" he is literally referring to a theory of love, but that comprises primarily the experience of love, and by "phenomena" he means things observed of the experience of love):

1. There are certain observable phenomena identified with it, particularly certain behavioral events that are believed to be the characteristic manifestations of emotion.
2. There are notions about the current causes believed to be responsible for the observed emotional phenomena.
3. There are ideas about the historical antecedents of the current causes and phenomena.

[1]This content is available online at <http://cnx.org/content/m40964/1.1/>.

[2]Reisenzein, R. (1983) The Schachter theory of emotion: Two decades later. *Psychological Bulletin*, *94*(2), 239-264.

[3]Kelley, H.H. (1983). Love and commitment. In H.H. Kelley, E. Berscheid, A. Christensen, J.H. Harvery, P.L. Huston, G. Levinger, E. McClintock, L.A. Peplau, and D.R. Peterson, *Close relationships*. New York: Freeman.

4. There are notions about the future course of the phenomenon.

So he is basically saying in order to outline a theory of how love functions properly, you need to identify the things that occur with love, the causes of those things, the history of them, and their future. So someone could notice how much emotion is generated in a love relationship, or the events that occur in that relationship (or as he says, "particularly certain behavioral events that are believed to be the characteristic manifestations of emotion"(since it is a love relationship, he is probably referring primarily to the emotion love)), and observe those things over time. I can rephrase all of that into just saying, in order to understand love (or emotion), track what happens with the emotions involved, and track the behaviors that occur as a result of those emotions. You could track those behaviors in different types of relationships where love occurs. Doing all this might help you form a theory of love or emotion, and a "theory of emotion (or love)" is a theory that outlines how love functions and its characteristics.

Chapter 7

Person Perception and Attribution[1]

Asch and Zukier (1984[2]) categorized the techniques used to resolve conflicts between contradictory characteristic traits of a target person. They distinguished between six techniques empirically - on the basis of descriptions of people formed when two discordant traits were present:

1. *Segregation:* The dispositions (e.g., brilliant-foolish) are each assigned to a different sphere of the person (e.g., to the intellectual and practical sphere).
2. *Inner versus outer (depth dimension):* One of the conflicting dispositions (e.g., sociable) is assigned to a surface manifestation of the person and the other (e.g., lonely) to a deep, inner layer.
3. *Cause and effect:* Two dispositions (e.g., dependent-hostile) are seen in a casual relationship (e.g., a person acts in a hostile way because of his futile efforts to break off his dependence on another person).
4. *Common source:* Two dispositions (e.g., cheerful-gloomy) are judged as resulting from the same basic disposition (e.g., moody).
5. *Means-end:* One disposition is interpreted as a means to achieve another disposition or end (e.g. with the pair strict-kind, strictness is regarded a manifestation of kindness).
6. *Interpolation:* The disparity between intelligent and unambitious is bridged by inferring from disappointing former experiences that a person has now lost interest. Interpolating a unifying explanation smoothes the contrast between conflicting dispositions.

[1] This content is available online at <http://cnx.org/content/m40963/1.1/>.

[2] Asch, S.E., and Zukier, H. (1984). Thinking about persons. *Journal of Personality and Social Psychology, 46,* 1230-1240.

Chapter 8

Interaction and Human Communication[1]

Impossibility of not Communicating
Within an interaction, neither person can stop behaving, and each adapts to the other's behavior. Whether they are talking or remaining silent, being active or passive, they are behaving. Each person perceives the other's behavior and attaches meaning to some of it.

Those behaviors to which meaning is assigned become messages. Since any behavior can become a message, it is impossible to keep from generating meaning within an interaction. In this sense one cannot communicate.

In an interaction, anything you do or not do is communicating some message. If you move closer to someone when talking to them, you are communicating one thing, if you stay where you are, you are communicating something else. Depending on the role each person is in, who they are, what the current situation is, different actions and words could communicate different things.

Self-disclosure and Self-image
Self-disclosure in interaction is a revealing of the "inner" or "real" person to another, or the revealing or concealing of significant information about one's feelings or experiences. Self-disclosure relates to self-image, which is a persons image of him or herself that consists of a set of role images. In various different roles, you have an image of yourself as acting in some fashion or being yourself in some way. Self-disclosure could be an ongoing attempt to not disclose information about yourself and your feelings in an attempt to defend your self-image. If you disclosed all your personal feelings, you might perceive yourself as being vulnerable.

The self or self-image is the center from which all communication occurs. When there is a perceived threat to the self-image, communication will be characterized by defensiveness. Defensive communication involves a person's attempt to conceal some significant meaning in order to protect his or her self-image. For example, if someone criticized someone else by calling them incompetent, the other person may start to feel stupid, and would want to hide that. It might make them defensive and want to conceal their self, or self-image of being a stupid person. People try to defend their self-images. Someone could try to hide aspects of their self-image or hide feeling and

[1]This content is available online at <http://cnx.org/content/m41042/1.2/>.

decisions they have about their lives. These feelings and decisions may or may not be understood by other people. Someone could go a long time in a relationship with someone else and be hiding certain feelings because they are being defensive or they just don't want the other person to know.

Disclosure of Experience in the Here and Now
One aspect of disclosure is the expression of what a person is feeling, thinking, and experiencing in the "here and now". There is a sense in which healthy communication can be achieved only if both persons involved in an interaction are openly, freely, and spontaneously expressing to each other what they are experiencing in the immediate situation. Difficulties in communication occur when a person is trying to communicate one thing while actually feeling or experiencing something else. For example, homosexuals may be attracted to straight people but would probably hide their feelings when interacting with them because it isn't appropriate. There are probably incredibly complicated ways in which people's feelings are or are not being expressed in moment to moment interactions (between both friends and strangers, heterosexuals and homosexuals, etc).

Effective communication involves congruency between what a person is experiencing and what the person is expressing in an interaction. So if a person is feeling angry, they should express that they are angry in an appropriate fashion. Disclosure doesn't necessarily mean that the person needs to reveal all their secrets, it does, however, mean they need to reveal the appropriate amount of information at the appropriate times. For instance, a parent getting angry at a child without expressing why they are angry wouldn't be appropriate because the child wouldn't know what to do to stop the parent from getting angry at them in the future. The parent would appear to the child to just get angry and the parent wouldn't then be properly disclosing, or communicating, that they are angry and the cause of their anger.

Incongruency Between Role and Context
Major difficulties in interpersonal communication occur when a person assumes a role that does not fit in the context of the transaction. Suppose two army buddies go out drinking. Their evening is going pleasantly when Frank (a sergeant) says to bob (a corporal), "Get me another drink." "Get it yourself, I've had enough," replies Bob. Frank threatens, "Listen, i outrank you. Don't you forget that. And I ordered you to get me another drink." The role Frank assumes is appropriate within the context of conducting military business but incongruent with the context of two buddies out for a good time. Whether Frank spoke in seriousness or in jest, Bob will probably feel hurt and resentful. The incongruency between role and context, therefore, becomes the source of difficulties in communication between Frank and Bob.

This could be a source of great amusement. You could consider every interaction one in which each person is supposed to fit a certain role, or roles. If they don't fit those roles things could go dramatically wrong.

Incongruency Between Roles
Difficulties in interpersonal communication arise when two people in a transaction assume roles that are incongruent. If danny is trying to talk to Mary as a friend and Mary is responding to Danny not as his friend but as his supervisor, their roles are clearly incongruent.

Chapter 9

Personality Theory[1]

Table 1 Examples of adjectives, Q-sort items, and questionnaire scales defining the five factors

Factor		*Factor definers*		
Name	*Number*	*Adjectives*[a]	*Q-sort items*[b]	*Scales*[c]
Extraversion (E)	I	Active	Talkative	Warmth
		Assertive	Skilled in play, humor	Gregariousness
		Energetic	Rapid personal tempo	Assertiveness
		Enthusiastic	Facially, gesturally espressive	Activity
		Outgoing	Behaves assertively	Excitement Seeking
		Talkative	Gregarious	Positive Emotions
Agreeableness (A)	II	Appreciative	Not critical, skeptical	Trust
		Forgiving	Behaves in giving way	Straightforwardness
		Generous	Sympathetic, considerate	Altruism
		Kind	Arouses liking	Compliance
		Sympathetic	Warm, compassionate	Modesty
		Trusting	Basically trustful	Tender-Mindedness
Conscientiousness (C)	III	Efficient	Dependable, responsible	Competence
		Organized	Productive	Order
		Planful	Able to delay gratification	Dutifulness
		Reliable	Not self-indulgent	Achievement Striving
		Responsible	Behaves ethically	Self-Discipline
		Thorough	Has high aspiration level	Deliberation
Neuroticism (N)	−IV	Anxious	Thin-skinned	Anxiety
		Self-pitying	Brittle ego defenses	Hostility
		Tense	Self-defeating	Depression
		Touchy	Basically anxious	Self-Consciousness
		Unstable	Concerned with adequacy	Impulsiveness
		Worrying	Fluctuating moods	Vulnerability
Openness (O)	V	Artistic	Wide range of interests	Fantasy
		Curious	Introspective	Aesthetics
		Imaginative	Unusual thought processes	Feelings
		Insightful	Values intellectual matters	Actions
		Original	Judges in unconventional terms	Ideas
		Wide interests	Aesthetically reactive	Values

Notes: [a] Adjective Check List items defining the factor in a study of 280 men and women rated by 10 psychologists serving as observers during an assessment weekend at the Institute of Personality Assessment and Research (John, 1989a).
[b] California Q-Set items from self-sorts by 403 men and women in the Baltimore Longitudinal Study of Aging (McCrae, Costa, & Busch, 1986).

Sources: (John O.P. 1989a November. Big Five prototypes for the Adjective Check List using observer data. In O.P. John (chair), *The Big Five: Historical perspective and current research.* Symposium conducted at the annual meeting of the society for Multivariate Experimental Psychology, Honolulu.), (McCrae, R.R., Costa, P.T., Jr. and Busch, C. M. (1986). Evaluating comprehensiveness in personality systems: The California Q-Set and the five-factor model. *Journal of Personality.*) and (Costa, P.T. Jr., and Dye, D.A. (1991). Facet scales for Agreeableness and Conscientiousness: A revision of the NEO Personality Inventory. *Personality and Individual Differences*, 12, 887-898.)

The table above shows the five factors in the five factor model of personality along with some more descriptive adjectives associated with each of the factors. It has been noted that the five factor model can account for a large amount of personality information with this simple model alone. Does this model account for all the personality traits? Does it sum up what most of personality is about in a short and simple manner? When you meet someone or study people what are the most obvious personality traits that you notice about them? What are the most common personality traits people have? Extroverted or introverted (if someone is social or not) is clearly a big personality trait. Kindness or cruelty is also clearly a big personality trait that is shown in the big five traits of openness and agreeableness. If someone is detail oriented, organized and thorough or not would seem to be a big factor in their lives, and that is shown in the table above as conscientiousness. If someone is paranoid and anxious seems to be an important factor involved with what someone is like - that is shown above as neuroticism. I would say the factors in Table 1 above and in Table 3 below are all important personality characteristics. I can sum up this table (and therefore a large part of personality psychology) better, - it is important if someone is or is not social, nice, detail oriented and thorough, neurotic and anxious, or imaginative and open or not.

There are circumstances in which the ascription of a trait to a person serves as a partial explanation of that person's behavior. If someone does something is act someway, you can label them as having a certain type of personality or certain personality traits because you observed them doing those actions. If you are not acquainted with John and if you ask me why John pushed the boy on a certain occasion, I might reply that John is aggressive. In effect, I am saying that such behavior is not unusual or unexpected for John, and such an "explanation" might serve as an answer to your question. However, if you and I both know John well, my telling you that John is aggressive does not answer your question. Were I to inform you that the boy had pushed John yesterday, you might very well feel that I had provided a satisfactory account of the incident (because you already know that John is or is not aggressive).

Table 3 Some item definers of O, A, and C factors in the California Q-Set

Openness
Aesthetically reactive
Values intellectual matters
Wide range of interests
Rebellious, non-conforming
—vs—
Sex-role stereotyped behavior
Favors conservative values
Uncomfortable with complexities
Judges in conventional terms
Agreeableness
Sympathetic, considerate
Arouses liking
Warm, compassionate
Behaves in giving way
—vs—
Expresses hostility directly
Basically distrustful
Shows condescending behavior
Critical, skeptical
Conscientiousness
Productive
Behaves ethically
Has high aspiration level
Dependable, responsible
—vs—
Self-indulgent
Interested in opposite sex
Enjoys sensuous experiences
Unable to delay gratification

Note: Adapted from McCrae *et al.* (1986).

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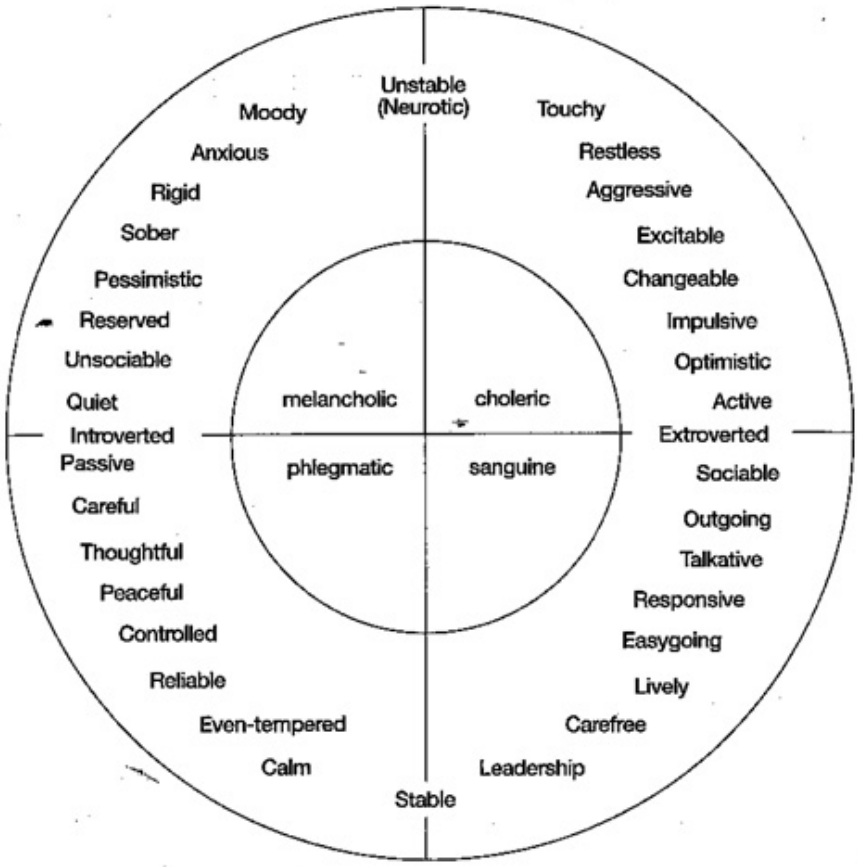

Figure 2 Two major dimensions of personality revealed by factor analysis compared with the four Greek categories
Source: From Eysenck, 1964, 27, by courtesy of University of London Press.

Source: Eyesnck, H,J, and Eysnck, S.B.G. (1964) *Manual of the Eysenck Personality Inventory.* London: University Press.

Chapter 10

Depression[1]

- The first essential feature of major depression is either a depressed mood or anhedonia - that is, a pervasive loss of interest or ability to experience pleasure in normally enjoyable activities. The mood is usually sad, but it can also be irritable or apprehensive.
- Patients describe this mood as "living in a black hole or in a deep pit," "feeling dead," "overwealmed by doom," or "physically drained." However, many patients with major depression do not feel depressed or even dysphoric (dysphoria - any unpleasant mood, including dysthymia (the emotion or symptom of depression), but anhedonic. (Possibly start caring less about their lives and the things in them).
- The biological (also called vegetative) signs and symptoms of depression generally include, appetite loss, unintentional weight loss or gain, insomnia or hypersomnia, psychomotor retardation or agitation, a lack of energy or fatigue, and diminished libido.
- The psychological signs and symptoms of depression include a diminished ability to think or make decisions, negative thinking about the past (e.g., guilt), present (e.g., low self-esteem), and future (e.g., hopelessness), and thoughts about death and suicide.
- The acronym DEPRESSING can be used to help remember the criteria for depression. The letters represent Depression (sadness), Energy (loss of), Pleasure (diminished interest), Retardation (psychomotor slowing or agitation), Eating (changes in weight or appetite), Suicide (recurrent thoughts of death), Sleep (insomnia or hypersomnia, Indecisive (poor concentration), Negative thinking (worthlessness, hopelessness, or inappropriate Guilt).
- To a depressed individual, everything is bleak- their life, their world, their future, and their treatment.
- They ruminate over personal failures, real or imagined, often making mountains out of molehills. With a nearly delusional conviction, they may feel utterly hopeless, helpless, worthless, or guilty. A self-made millionaire declared that he was a "financial flop" who had "forced his family into the poorhouse."

In the chapter where I discussed mental disorders for children, I showed how kids become more energetic as a result of depression - they show more anxiety and anger, exhibit externalized behaviors as an expression of their feelings, and somatize their depression and experience physical aches

[1]This content is available online at <http://cnx.org/content/m40940/1.3/>.

and pains (vegetative symptoms are still a part of depression for children, only typically less so than with adults). While adults become more vegetative and relaxed and just give up, verbalizing hopeless more than kids. The adult response is less energetic, (but not necessarily more mature because they verbalize hopelessness more instead).

When there is a discrepancy between an individual's notion of an ideal interpersonal relationship and the actual state of that relationship, the individual may lose motivation to pursue self-regulatory goals, such as the promotion of positive interpersonal relations and the prevention of harm. This is important, if you aren't satisfied with what you have you are going to be depressed, obviously. That doesn't mean that just by changing your thinking you are going to not be depressed anymore, however. It could be that your notion of an ideal relationship holds some truth about what would help generate good emotion for you, and that you need that level of emotion generation in order to be happy. People need stimulation in life and a good way of seeing how good stimulation can be achieved is by looking at your ideal viewpoint of your relationships. So therefore just by lowering your ideal viewpoint of relationships doesn't increase the quality of your relationships which might be the cause of the depression (due to lack of emotional satisfaction) (so basically you might be at least in part correct).

Hammen (1991)[2] proposed that depressed people often provoke stressful events by their own actions and reactions to everyday life problems. Interpersonal difficulties are common in the lives of depressed individuals and are typically associated with negative appraisals of others and critical opinions about themselves. Although these negative appraisals may be a result of depressive biases in interpersonal perception, just as frequently they reflect an accurate judgment of the exasperated response of a relationship partner. States of mind commonly found in the midst of depression, such as self-loathing and fatalism, negatively influence the quality of existing relationships by inciting both avoidance and overtly negative confrontation from friends, family, and coworkers (Joiner, 2002)[3]

[2]Hammen, C. (1991). Generation of stress in the course of unipolar depression. *Journal of Abnormal Psychology, 100, 555-561.*

[3]Joiner, T. E. (2002). Depression in its interpersonal context. In I. H. Gotlib and C. L. Hammen (Eds.), *Handbook of depression* (pp. 295-313). New York: Guildford Press.

Chapter 11

Mental Disorders in Infants, Children, and Adolescents[1]

- Bowlby described attachment as a process: a child produces behaviors in reaction to stress, and these behaviors in turn elicit other behaviors from the caregiver that reestablish a sense of security for the child usually through physical closeness or proximity. Therefore the quality of attachment in infancy is influenced by the nature of care.[2]

That is simply saying that some things might make an infant feel bad, however their caretakers might then compensate for that and make them feel better. That makes sense considering that young children can cry often. It also shows the importance of making the infant feel better, if it is just abused then it might not develop properly or with a strong sense of self or security. If a child has the proper confidence and mental stability then they are probably less likely to develop a mental disorder.

Attention-Deficit/Hyperactivity Disorder (ADHD)

- Predominantly Hyperactive-Impulsive Type
- Predominantly Inattentive Type
- Combined Type
- ADHD has an onset prior to age seven, is present in two or more settings (such as at home and in school), and interferes with social, academic, or occupational functioning.
- Symptoms of inattention include failure to give close attention to details, difficulty sustaining attention, poor follow-through on instructions, failure to finish work, difficulty organizing tasks, misplacement of things, distraction by extaneous stimuli, and forgetfulness.
- Hyperactive-impulsive behaviors include fidgeting, running about, difficulty playing quietly, acting as if driven by a motor, talking excessively, blurting answers, and interrupting.
- Therapists working with children with ADHD rely primarily on behavioral interventions. Behavioral treatments for children with ADHD are based on operant conditioning, the shap-

[1]This content is available online at <http://cnx.org/content/m38823/1.4/>.

[2]Blowlby, J. (1982) *Attachment and loss.* Vol. 1: *Attachment.* New York: Basic Books. (Originally published 1969)

ing of behavior through the use of positive reinforcers. Treatment most often addresses the behaviors of staying on task, completing work, and following directions. [3]

Finding the solution to ADHD seems to be very difficult if not impossible. I would argue that it is like trying to change who someone is. Those children exhibit those behaviors because that is what they want to do, they don't want to have a good attention because life is boring. Why would they want to be attentive to something boring or be calm when life is so much more exciting the other way? It is more than just something they "developed" or just an illness, it is how they feel they need to act and is how they experience and generate emotion for themselves. That is who they are, they probably can only function in that way because that is the best way for them. Life would probably be too boring for them the other way. You can't just say to them, your life is going to be boring now, stop acting out please.

Separation Anxiety Disorder

- The essential characteristic of this disorder is excessive distress upon separation from primary attachment figures.
- Manifestations of that distress may include worry about caretakers being harmed, reluctance or refusal to go to school or be separated from caregivers, fear about being alone, repeated nightmares incorporating separation themes, and frequent somatic complaints linked to separation.
- Children with separation anxiety disorder frequently present with symptoms of other anxiety disorders and often report many specific fears, as well as feelings of sadness and of not being loved.
- The cause of Separation Anxiety Disorder varies, it could be precipitated by a stressful event such as a significant loss, separation from loved ones, or exposure to danger. The disorder may stem from an insecure attachment to the primary caregiver, or it may occur in families in which a parent is emotionally dependent on the child, and had been associated with enmeshed family relationships.
- Separation Anxiety Disorder can be classified as a phobic response (usually because there is a fear of leaving the primary caregiver but also might be related to fear of social situations). Consequently as a treatment the behavioral technique of systematic desensitization is good as it is highly effective in the treatment of phobias. That includes gradually bringing the child closer and closer to the school building and gradually extending his/her time in school.
- In young children, Separation Anxiety disorder is often characterized by features of depression, including crying, sulkiness, irritability, and a sad appearance.

This problem is more complicated than the child simply being too attached to their parents. They would probably need some sort of replacement for the emotion their parents give them. So I would think that if you transition the child to be more attached to his or her peers then they could begin to separate themselves from the parent. Or maybe it could be possible to maintain the level of attachment to the parent but not suffer the negative consequences of leaving them. The anxiety

[3] Rapport, M. D. (1995) Attention-deficit hyperactivity disorder. In M. Hersen and R. T. Ammerman (Eds.), *Advanced abnormal child psychology (pp. 353-375).* Hillsdale, NJ: Erlbaum.

and fear caused by leaving the parent is a substitute emotion instead of receiving emotion from the situation they are currently in, or at least they could generate emotion from having their parents gone in a less anxiety related way. I am saying that the anxiety generated by the child works to provide a similar type of support that the parent gives because being anxious about the parent not being there is basically a substitute for the parent not being there. It isn't necessarily that they are too attached - they just might not be capable of finding an appropriate substitute emotion that could come from other people, activities, or maybe they could just think about it differently - possibly think of it as missing the parent instead of getting pain and anxiety from the loss.

Depression

- While reported feelings of sadness are characteristic of depression across all age ranges, children are more likely to exhibit externalized behaviors as an expression of their feelings.
- Carlson and Kashani[4] (1988), for example, found that depressed preschoolers typically displayed a sad appearance, sulkiness, crying, and social withdrawal but also tended to somatize (somatize: definition - To express a psychological process through physical symptoms such as pain or anxiety; to have a psychosomatic reaction to (e.g. a situation)) their depression and complain of physical aches and pains.
- Children and adolescents may show more anxiety and anger, fewer vegetative symptoms, and less verbalization of hopelessness than adults.
- IPT (interpersonal psychotherapy), adapted for adolescents (IPT-A) appears promising for the treatment of adolescent depression. About IPT-A - depression affects people's relationships and these relationships further affect our mood. The IPT model identifies four general areas in which a person may be having relationship difficulties: 1) grief after the loss of a loved one; 2) conflict in significant relationships; 3) difficulties adapting to changes in relationships or life circumstances; and 4) difficulties stemming from social isolation. The IPT therapist helps identify areas in need of skill-building to improve the client's relationships and decrease the depressive symptoms. Over time, the client learns to link changes in mood to events occurring in his/her relationships, communicate feelings and expectations for the relationships, and problem-solve solutions to difficulties in the relationships.

So children get so upset about being depressed they show physical symptoms. That makes sense that they would show that more than adults considering how they are more energetic. The physical symptoms could distract the child from depression, loss of energy is a symptom for depression as well, however. Loss of energy in adults and children could be a way of them retreating from the world so they don't have to deal with it so much in a high energy state. Anti-psychotic medications also tend to lower energy levels. This symptom probably helps calm the person down and, by making putting a more relaxed state, they can deal with the world easier. That information gets more complicated when you consider that children show more anxiety and anger, exhibit externalized behaviors as an expression of their feelings, and somatize their depression and experience physical aches and pains. So why is it that children (largely (vegetative symptoms are still a part of depression for children) become more active from depression but adults become more vegetative? Maybe

[4]Carlson, G. A., and Kashani, J. H. (1988). Phenomenology of major depression from childhood through adulthood: Analaysis of three stuidies. *American Journal of Psychiatry,* 145(10), 1222-1225.

in general children respond to the world actively and physically and adults respond more intellectually because they are more mature. A child gets upset and sulks, cries, and socially withdraws (hides) while adults simply become vegetative / relax and give up (they verbalize hopelessness more).

Chapter 12

Emotional, Social and Personality Development[1]

- In various studies, acceleration and deceleration in the aggressive behavior of nursery school children was shown to be linked to either positive or negative reinforcing reactions of other children. Positive reinforces for aggression were not approval or attention but crying, passivity, and defensiveness of the victim.[2]
- In other studies, the ability of a child to acquire friends was limited by coercive socialization in the family and peer group – acquired friends were likely to be aggressive and antisocial as well.[3] Among those children, communication with friends likely emphasizes deviant behavior[4] to involve conflict and assertiveness – this leads to acceleration of troublesome, antisocial behavior.

Obviously, emphasis and promotion of certain qualities will lead to those qualities developing over time. Over time certain characteristics or personality traits develop - they do so dependent on the age, special population, and environment of the person. So those studies were examples of how emotional development works. Because children talk to their friends about bullying, they become bigger bullies themselves. It is almost like they are consciously and deliberately forming their own development. Also, what comes along with becoming bigger bullies, is learning how to be good at bullying, almost a bullying competency. Such a thing is hard to measure, so my point is that the activities which lead to development become an integral part of the person and influences other aspects of their personality. Bullying might have the effect of making both the bully and the abused tougher as people, because they are exposed to harsh emotions and become more resilient because of that. Unless a bully constantly feels bad about what he/she did in the past, or the abused forever reflects in sadness on the bullying, the experience is probably going to be something for

[1] This content is available online at <http://cnx.org/content/m33455/1.4/>.

[2] Patterson, G.R., Littman, R. A., & Bricker, W. (1967). Assertive behavior in children : A step toward a theory of aggression. *Monographs of the Society for Research in Child Development*, *32* (5, Serial No. 113).

[3] Patterson, G. R., Reid, J. B., & Dishon, T. J. (1992). *Antisocial Boys.* Eugene, OR: Castalia.

[4] Poulin, F. Dishion, T. J., & Haas, E. (1999). The peer influence paradox: Friendship quality and deviancy training within male adolescent friendships. *Merrill-Palmer Quarterly, 45*, 42-61.

both parties to learn and develop from. Exposure to more emotion is probably going to lead to more development as long it doesn't hinder the person. People can grow (or have their personality traits change) from all types of emotion and experience.

- Piaget had the idea that children advanced more cognitively from conflict interactions with peers than with conflict interactions with adults. Children generally accept that adults have greater knowledge about the world than they do, and so yield to the adults point of view. In contrast, peer interaction forces children to coordinate or restructure their own views.[5]

Because children are at a similar intellectual and emotional level as other children, their confidence and smoothness in interacting is probably going to be higher. Also, similar interests and physical development would lead to greater identification. Kids could view adults to see how they can improve, and with children their own age they can identify and become more comfortable with themselves.

- In a volume titled "Identity: Youth and Crisis"[6] Erik Erikson asserted that close relationships with others are not possible until identity development is complete, because intimacy requires knowing and sharing the self.

I think that it makes sense that as self identity develops, relations with others will improve. Not necessarily that identity development needs to be complete – children of all ages can form close relationships even though they haven't fully developed yet. If animals like dogs can form close relationships, then young children shouldn't have a problem doing it even though they might not be strong in their identity.

- Three psychoanalytic writers - Harry Stack Sullivan, Peter Blos and Erik Erikson asserted that intimacy, empathy and loyalty in peer relationships emerge mainly in the second decade of life.

In order for close relationships involving empathy, intimacy and loyalty to occur, it makes sense that children would need to be confident with who they are first because without confidence it would be hard to be confident experiencing intimate emotions. Those emotions involve a sense of security that isn't present unless someone is confident in who they are. It is possible to be close to someone, like how animals can be close to people, but to experience real intimacy, empathy and loyalty a much larger amount of development would need to occur.

- A "behavior system" is a partnership whereby the individual is empathic to the needs and feelings of the partner, and functions to maintain ties between an individual and his or her partners. There are four types of systems believed to dominate interpersonal relationships –attachment, caretaking, affiliative and sexual/reproductive. In the early years the attachments system dominates parent-child relations but in adolescence it functions reconfigured

[5] Piaget, J. (1932) *The moral judgment of the child.* Glencoe, IL: Free Press.
[6] Erikson, E. H. (1968). *Identity: Youth and Crisis.* New York: Norton.

and less prominently in peer and romantic relationships. The affiliative system includes play, cooperation, collaboration and reciprocity is present in initial parent-child relations but later dominates relations between childhood peers.[7] Romantic relationships in adolescence incorporate all four systems.

It is important how the people in relationships view these types of attachments. Someone could become more selfish in a relationship simply by considering the other person as contributing everything in the relationship, instead of viewing the relationship as reciprocal. There is an overlap and similarity between the types of attachment. For instance you could compare an affiliative relationship to a caretaking relationship, and learn from that that maybe even in play there is caretaking. Emotionally there might also be a large overlap, it might feel like a romantic relationship is like a friendship even though you would label the relationship as a romantic one.

- In the first weeks of life, infants can notice each other and respond to cries.
- 6 month olds can touch each other and toys held by peers.[8]
- Conflicts over toys and intrusions on physical space emerge in the last quarter of the first year of life.[9]
- By the end of the first year of life infants can communicate, share, participate in conflict, and form friendships. They can look at, gesture toward, and touch their peers. They can share things of interest with peers by pointing out, showing, and offering objects other children.[10] Infants at the end of the first year can participate in shared activities (spontaneous games) where distinctive actions (rolling a ball or hitting blocks together) in sequence, and alternating turns.[11]

How does interaction in the first year of life contribute to the infants development? The conflicts over toys and intrusions on physical space in the last quarter of the first year is significant because it shows that infants are actively engaged with other infants. They are aware enough of their space and other people to feel intruded if their space is endangered. That means they have developed some sort of ego and attitude towards other infants – which must mean that the infants invoke noticeable emotion in each other in order to stimulate a response. The response to cries in the first weeks of life is the beginning of interaction, they begin to notice each other a little then. By 6 months they engage more heavily by touching each other and the other infants toys. Those interactions help to develop and form the infants sense of self, which would cause them to want to defend their space by the last quarter of the first year. By the end of the first year then, they must become cognitively aware of their peers (gesture toward and touch their peers) and cognitively

[7]Weiss, R.S. (1986). Continuities and transformations in social relationships from childhood to adulthood. In W.W. Hartup & Rubin, Z. (Eds.), *Relationships and development* (pp.95-111). Hillsdale, NJ: Erlbaum.

[8]Hay, D. F., Nash, A., & Pedersen, J. (1983). Interaction between six-month-old peers. *Child Development, 52*, 1071-1076.

[9]Caplan, M., Vespo, J. E., Pederesen, J., & Hay, D. F. (1991) Conflict and its resolution in small groups of one- and two-year-olds. *Child Development, 62*, 1513-1524.

[10]Eckerman, C. O., Whatley, J. & Kutz, S. L. (1975). Growth of social play with peers during the second year of life. *Developmental Psychology, 11*, 42-49.

[11]Ross, H. S. (1982) Establishment of social games among toddlers. *Developmental Psychology, 18*, 509-518.

aware of how to participate in trivial games (alternating turns) at the same time. The experience in play before teaches them so they become more intellectual and aware (cognitive) and become capable of more advanced games which involve knowledge and awareness of cooperation (such as alternating turns), and just more advanced games with distinctive actions (like rolling a ball or hitting blocks together).

- During around the pre-school years, it is theorized that play provides a forum for children's self-regulation and emotion regulation. It was theorized early that play can reestablish homeostasis by helping to deplete surplus or replenish expended energy.[12],[13] It was suggested by later theorists that play modulates arousal associated with excessively high or low levels of stimulation.[14] Freud suggested that play could be a medium for children to reconstruct and gain mastery over emotionally arousing experiences.[15] That idea is important in the study of the development of children's emotion regulation, which is a set of skills that help people to modify, monitor and evaluate their emotions to produce behavior that is adaptive for situations.[16] Self-regulation is an important skill in the promotion of positive peer interactions.[17] Play can help children master situations that involve intense emotional arousal, and help children regulate emotions and that can help reduce anxiety.

Importance: Emotion regulation is similar to regulation of energy states (excitement or arousal) because excitement and arousal are similar to and related to emotions. If someone is very happy, that is likely to contribute to excitement or arousal. So emotion regulation is similar to generic self-regulation. Emotion regulation must be developed at some point, and it makes sense that it is developed when children are first exposed to large amounts of emotion, which is likely to be during preschool play, where they have more increased cognitive, social, language, and social-cognitive skills than before. Those skills help contribute to more emotion being generated because they provide sources of emotion. Language adds a lot of things to get emotional about. A child isn't as likely to get excited as much being with his parents not playing. Emotion regulation is an important part of how people experience emotions. If you gain insight into your emotions from emotion regulation, your emotional experiences might be increased because you are more aware. Developing emotions in the preschool years contributes to how children feel and master emotions. In fact, play in those years is similar to adult interactions, it involves many of the ups and downs and uses similar cognitive abilities. It is like life is being experienced in greater depth, and these experiences form the starting point of feeling. With feeling comes emotion regulation, it is hard to have one without the other.

Describing Relationships

Hinde[18] (1979) suggested that many of the things that seem to be important about relationships

[12] Patrick, G. T. W. (1916). The *psychology of relaxation.* Boston: Houghton Mifflin.

[13] Spencer, H. (1873). Principles of psychology (Vol. 2, 2nd ed.). New York: Appleton.

[14] Berlyne, D. E. (1960). *Conflict, arousal and curiosity.* New York: Mcgraw-Hill.

[15] Freud, S. (1961). *Beyond the pleasure principle.* New York: Norton.

[16] Walden, T. A., & Smith, M.C. (1997). Emotion regulation. *Motivation and Emotion, 21*, 7-25.

[17] Thompson, R. A. (1994). Emotion regulation: A theme in search of definition. *Monographs of the Society for Research in Child Development, 59*, 25-52.

[18] Hinde, R. A. (1979) *Towards understanding relationships.* London: Academic Press.

could be classified into ten categories of dimensions (below). They move from properties of the interactions to those of the relationship as a whole, and from primarily behavioral to primarily subjective issues.

1. *The content of the interactions* - This refers to the things the participants do together. Most sociological types of relationships are defined by the behaviors involved (the type of relationship e.g. doctor-patient, teacher-pupil, lover) Friendship and kin relationships are obvious exceptions, in that in our culture they are not identified by what the participants actually do together, but by aspects of quality, intimacy, interpersonal perception, commitment, etc.
2. *The diversity of types of interaction within the relationship* - The more things two individuals do together, the more aspects of their personalities are exposed; the more experience is shared.
3. *The qualities of the interactions* - For example, did the participants communicate constructively, competitively, loudly, softly, etc? Analysis of speech and nonverbal communication will provide data here. This is subjective, what someone might think of the quality of an interaction might or might not be a good relationship, this judgement could vary over time, between individuals, and between cultures.
4. *The relative frequency and patterning of interactions*- The extent to which interactions of different sorts or qualities are present; properties derived from the frequency of interactions relative to the frequency with which each partner attempts to initiate them (sometimes people try to ask to do something but it doesn't actually happen); the relations between differenct kinds of interactions, (the structure of the relationship) such as controlling, permisive, etc, and the patterning of interactions over time.
5. *The reciprocity vs. complementary nature of the interactions* - Reciprocal interactions are those in which the two partners do similar things, such as play the same sport; complementary interactions are those in which they do different things, but those things complement each other. Most close relationships involve a complicated mixture of reciprocal and complementary interactions.
6. *Power and autonomy*- Power and autonomy are complementary, if one increases in one partner the other is likely to decrease in the other partner. One partner could have power over the other if they can influence the consequences or impact of the other persons behavior. Frequently one partner would show power in some content areas while the other in different ones. The amount of power asserted can be measured and assessed (for instance persuasion vs. command). A power differential can be perceived differently be each partner, it can be seen as desirable by both or not. However, well-meaning moves towards closeness by one partner may be seen as constraining and decreasing the autonomy of the other. Lack of agreement or acceptance of where power lies leads to conflict.
7. *Intimacy-the extent to which the participants reveal themselves (emotionally, cognitively, and physically) to each other*- Intimacy requires the discloser to feel understood, validated, and care for and is thus related to trust. However intimacy has its limits as it may be important to maintain area of privacy.
8. *Interpersonal perception* This category includes things such as "Does A see B as B really is?" "Does A see B as B sees B, i.e., does A understand B?" "Does B feel that A sees B as B

sees B, i.e., does B feel understood?" Feeling understood implies understanding at a deeper level and includes an interpretation of the verbal conversations the people have for a more true understanding (such that would lead to a "feeling understood" feeling. Also important is how the participants see the relationship, and also how they see the world, if they see it in a similar fashion they could be closer.

9. *Commitment.*- Do the partners strive to ensure the continuation of the relationship or improve its quality? Does each see the other as committed?
10. *Satisfaction*- Do the participants perceive the relationship as close to their ideal or preferable to alternative relationships?

I can express the above list in a more concise way that will show more effectively the properties of a relationship. Relationships are intimate, however there is power and autonomy involved. People have similarities and do similar things, or they do opposing things and are different. People might have expectations of satisfaction and an idea of what an ideal relationship might be like. That might influence commitment, if it isn't satisfying they are less likely to be motivated for commitment. This is likely to also be related to interpersonal perception, one person might view the other as poor or not the way they are because they want to see things their way. Maybe they find it interesting to see the person in a variety of ways, if a person was single faceted there wouldn't be any strong basis for commitment. Perception is very complicated, people don't just see someone completely accurately immediately or even after a long period of time. If they did see them accurately there wouldn't be any room for growth and change and dynamics. If you have problems in the relationship resulting from improper perception it could add a lot of content to the relationship. One person could want to see themselves as strong and the other as weak, causing a chaotic interaction which could prove interesting. The other person could constantly be trying to prove themselves. That is one way to put pressure on and provide one type of satisfaction. Or if they saw the person in a overly good light maybe that would influence how they feel and they'd feel good about the person because they think are very good, better than they actually are. Maybe the entire perception dynamic of all the persons traits is confused and their relationship is just a mess. Having things to work on adds content. Maybe the content, diversity, and quality of their interactions is perceived completely wrong as well.

Principles of dynamics

The next issue concerns the processes at work in the dynamic flux that every relationship entails. The processes can be understood at three levels- external influences on the relationship, the interchanges between the participants, and the internal processes that occur in each person.

1. *The social context*- The issue here involves social influences on the development of personality, the influence of third parties on relationships, and the dialectical relations with the sociocultural structure (how society communicates with groups, which could communicate to relationships, etc.)
2. *Processes of exchange and interdependence involving resources of various types.* There is an emphasis on the interdependence between partners, and on the manner in which an individual may include the partner in defining his or her goals and rewards. What is considered "fair"

may differ based on the type of relationship, and "fairness" may not matter between close friends or kin. There are various types of resources that can be exchanged such as money, services, goods, status, information, and love. Obviously love should be placed in another category than the material ones. There is probably a lot you could say about each of those.

3. *Processes of positive and negative feedback* - Certain patterns of resource exchange (or interaction over a long term) may lead to increasing closeness or distance in the relationship.

Chapter 13

Highlights of Psychoanalysis (Freud and others)[1]

- Freud had the idea of a prevailing role played by infantile sexuality in the development of human goals.
- Schools of psychoanalytic thought believe that the unconscious is never thought of as an isolated entity that can be studied independently of the total personality.
- The goal-directed quality of the unconscious was a Freudian concept.
- Freud believed that the ego (mainly rational) and the superego (mainly moral) were crystallized out of the id (primitive instinctual). Once crystallized out the provinces of the mind tend to function independently (to a large extent) and act in opposition to the id.
- Freud offered two categories of instincts, ego and sexual. The sexual instincts operate under the *pleasure principle*, or the pleasure-pain principle. Sexual instincts strive for pleasure or avoidance of pain always and in a very primitive manner. These sexual instincts created often immature sexual wishes (instinctual aims) that were largely unconscious (part of the *id*, biological impulse) and portrayed an underlying motivation or self interest. People often do not act on these underlying needs, Frued believed they were suppressed by an inner force called the *censor*, which represented the ego instincts which operated under the *reality principle*. Ego instincts included cognitive functions, personal ideals, self-protection, and social and moral restrictions. The superego was the conscience.
- Freud distinguished between a primary process, where instinctual drives manifest themselves psychologically, and a secondary process, where drives are ordered and controlled by rational thought and voluntary action. The id can be seen in the primary process, full of instinctual needs with desire for immediate gratification. It makes sense that it is called "primary" because basic desires come before rational thought and control, which could be considered secondary. The ego is a secondary process, which was the result of human development and was not inborn like the id. The ego maintains the whole person, it moderates demands from the id for instant pleasure gratification, and the desire for the superego to control to suppress the impulses of the id. The ego is mature and rational, the id is immature and impulsive. The

[1]This content is available online at <http://cnx.org/content/m32953/1.17/>.

ego also controls the relations among instinctual drives and between instinctual drives and the outside world.

- Freud's id, ego and superego were not considered the same as instincts, but were instead thought of as "institutions", aspects of the mind that develop through experience and function relatively independently, but constantly interact. A personality is considered by Freudians not only as instincts (the dynamic approach) but as forms of "institutions" and their relationships. They are called institutions because they function as separate aspects in the mind.
- The ego needs to take into consideration and balance and reach compromises between the needs of the id, the superego, and external reality.

Importance: What is the significance in saying that people have large unconscious sexual needs? The sexual drive is more aggressive, compulsive and powerful than ordinary motivation. Therefore saying that someone is sexually motivated means that there is a strong drive behind that person. The sexual drive could therefore motivate someone to simply be more aggressive in general, not just in terms of their sexual interest. The sexual theories of Freud indicate how selfish and aggressive people can be. The pleasure/pain principle can explain how every action (from the ego and the id) is a striving for pleasure and an avoidance of pain, and that people reach compromises to achieve a balance (for instance, avoiding social scorn (pain) while achieving getting pleasure). However, from the Freudian standpoint, the pleasure principle was only a part of the sexual instincts, and the reality principle was a part of the ego instincts. So with everything people do, not just sexual things, they want pleasure.

Freud wasn't clear as to exactly what the ego was (what it is and what it does), and this is because the ego is just a way of thinking about how people function, it doesn't represent accurately how people perform. Everyone is to some extent instinctual (id, so possibly overly sexual) and to some extent rational (ego), and these forces are balancing themselves all of the time. However, when people reach decisions, it isn't like there is literally a battle going on in their mind between the id, the ego and the superego. People don't think, "let me consider my instinctual drives, no wait let me stop that drive, no wait let me function by reality and see what is logical (the ego)". The ego is logical because it included social and moral restrictions. So it is like people have a range of ways to respond to the world, instinctively (the id), rationally (the ego), and hyper-rationally/cautious (the superego). These aspects of the mind may be considered to each be so strong that they can be considered separate things, however – and that is how Freud's classification helps.

- Freud used the term "defense" referring to a persons effort to protect himself from the dangerous demands of the id and the conflicts it causes.
- There are three possible sources of anxiety for the ego – threats from the outside world recognizable as a result of experience, demands of the id that the ego has to put down, and self-condemnation of the superego when the ego allows the id to get out of hand. Those three could also be turned around and looked at in an opposite light – for instance positive things can happen which wouldn't illicit a defensive response from the ego, such as viewing the external world as being pleasurable.

- Any type of blocking or avoiding sexual feelings and thought is a function of someones higher, more rational mind (the ego). The ego "defends" you against your own powerful unconscious sexual mind.

Importance of defense mechanisms of the ego: Defensive reactions (to protect your mind from "threats" such as self-condemnation from the superego and powerful drives from the id) are from the ego because the ego responses to reality and is rational and so are defensive reactions. If someone is acting defensively it is not like they are acting off their own instincts as much if they were to do something selfishly motivated, but instead from rationality, it is rational to be under control and reasonable. The ego represses the id by using defensive mechanisms. For instance - someone who is aggressive randomly probably is being more selfish in nature and more instinctual than someone who acts aggressively for rationally and is just being defensive (the ego). When someone acts for their own benefit it is more instinctual because people are driven by instinct to want various things that may cause them to become aggressive. Being defensive can be viewed as being instinctual, but it isn't nearly as instinctual as someone doing something from a large selfish motivation – because that is much more natural and innate – and large emotions, especially powerful ones (as used in aggression) are more instinctual than thought and rational action because they are more like automatic reflexes, similar to how instinct is automatic. It is like being aggressive for selfish reasons is so selfish that it is instinctual and automatic, however when someone is defensive they are just being logical, not acting off their natural instinct of desire.

Even just acting aggressive independent of triggers can be a power play that can make people feel better about themselves. That would be considered more a function of the id, whereas defensive mechanisms would be considered a part of the ego because a defensive reaction isn't instinctual it is logical and based in reality, not based off of immediate gratification. Someone that wants something passionately is driven by instinct to want that thing. The more powerful the emotion and the drive, the more instinctual it probably is. It is hard to have a large drive that you create consciously, however instinct can be a powerful force to aid conscious desires. When people are defensive they are being less selfish (and less driven) than when they act off of instinct and pursue their own objectives for immediate gratification.

- Freud thought there was a death instinct, *Thanatos*, and a life instinct, *Eros*. The death instinct was the desire for people to revert back to absolute zero, it wasn't a striving for pleasure but instead a desire to die and achieve nothingness. This could be considered achieving absolute pleasure in a sense, however, and was termed by Barbara Low "the Nirvana principle". Freud believed that you only observe the death instinct "after it has become diverted outward as an instinct of destruction"[2]– so basically as aggression.
- The life instinct represented the tendencies of people to bind together, preserve, unify and build up. The term libido was used to apply not only to sexual instincts but to "the whole available energy of Eros"[3] and that it neutralized destructive impulses. Eros also included instincts for preservation of the species and self preservation, self love and love of others, and the reality principle.

[2] S. Freud, An Outline of Psychoanalysis, W. W. Norton & Co., p. 22
[3] *Ibid*

Importance: It is important that he labeled the life and death instincts as instincts because that word "instinct" alone suggests more information about them. It implies that people are constantly wanting to die and constantly wanting to live, and that people do all the actions and beliefs to achieve those two things. For instance, aggression is destructive and not productive, so it might suggest someone wants to die. But at the same time people want to live, they want to be productive and love. It suggests that these emotions of love and hate are with people constantly, that there is a complex dynamic going on that includes people having strong opposing emotions.

- The preconscious (also known as the foreconscious) is the various information available to people (such as memories and perceptions). Depending on the circumstance, certain information will be available to varying degrees. It might take different amount of effort to bring certain information to surface into the consciousness. The unconscious consists of information that cannot be brought up consciously.
- Freud noted that diametrically opposite meanings frequently stand side by side. For instance someone might want two opposite things unconsciously, and have no problem with that unconsciously because the unconscious is not logical. For instance someone might want to leave their parents and join the army to gain freedom, but the army might be more authoritarian. However, unconsciously they might want both the freedom of leaving their parents and the structure of the army even though that contradicts what the person might have been thinking consciously. Consciously they might only want one and not want the other (a secondary process), because the conscious is logical.

Importance: What the unconscious wants might seem not logical, but it probably is the truth and very logical because your unconscious mind knows what you want better than your conscious one. Your conscious mind is limited by your logic, but unconsciously feelings motivate your actions without the logic of the conscious but with purpose that is logical. So the person joining the army is actually being logical because it is fulfilling their unconscious desires, even though consciously they don't understand that. However, you might do also something stupid if you acted just off your unconscious, but it would have been for something you really wanted, so the action would have been logical in one way. An example for that might be shoplifting, you unconsciously want to get the item but you aren't aware that you might get caught. If the person was more conscious, they would have been more aware that they might get caught and not done the shoplifting (but the shoplifting might have still been considered logical because it would be getting you what you want). Or maybe you unconsciously want to get caught, that would further motivate you to steal the item. The unconscious desire might satisfy current feelings but it wouldn't be aware of the long term consequences of getting caught. Or maybe the opposite is true, your unconscious might be more aware of the long term result of stealing but not as aware of the short term benefit (it probably depends on what you are feeling at the time)– the unconscious isn't logical.

- Adler believed that every action reflects the central goal of the human personality: the goal of superiority.

Importance: It is very significant if the people around you are trying to be superior all the time. That could be viewed as being extremely bad, and that they have an inner monster. It could also

be viewed as a strength, and that competition between people is healthy. There could be innocent competition or intense, hurtful competition. Some people may lightly care about their superiority and others more heavily.

- Hartmann outlined various ways the ego develops and adapts with patterns of behavior that he labels functioning with *secondary autonomy* (being secondary to the id or instinctual drives, which would be first). The primitive ego connections become more advanced reaction patterns. For example, an infant might walk not just for fun but because of the appreciation of his parents. He might also eat tidily and have bowel control for fear of parental disfavor.

Importance: Hartmann seemed to be labeling lack of bowel control and eating messily as instincts. Those aren't exactly instincts they are just functions a human does without thought. There is a relation between lack of thought and instincts, if someone does everything without thought it doesn't necessarily mean that they are doing everything instinctually, however. Instinct is something natural not just something unlearned. So things that are natural might be changed, it can become natural to control bowel movements. What makes a baby eat messily is just him not thinking about how he should eat, that doesn't make it the natural way of eating necessarily. For something to really be natural it would probably have to be a strong drive. It could be that the baby has a drive to eat tidily, it just doesn't understand that it has this drive yet. So it could be that the baby is acting un-instinctively first in his development simply because first he doesn't think about how he should eat. Just because someone does something first and it is unlearned doesn't mean that it is a natural tendency for someone to do something unlearned. People can have strong drives to do learned activities the drives just won't manifest themselves until the activity is learned because it can't manifest unless it is. On the other hand, childish sexual impulses can reflect the true nature of sexual wishes in adulthood because you can see what sexual impulses are like without the other intellectual development of adults, revealing their true nature. In fact, Freud believed that infantile sexuality played a large role in determining adult goals.

- At birth and early life people respond more instinctively, however attitudes change and build up against these instinctive drives – or counterneeds. The Freudian term for that is countercathexis, the changing of attitudes opposed to direct gratification. In the infantile period infants refrain from actions out of fear, and as biological needs develop punishment stops these impulses.
- As the ego and superego develop, some activities become acceptable to the ego that are not acceptable to the superego so in reaction the behavior of the ego is modified, similar to how the ego can modify the behavior of the id.

Importance: It is interesting to see that as people develop they learn the proper way to function in society, and that this way may be different from how they really wish to respond to the world. People have to conform to society in many ways, if everyone's inner animal was released society wouldn't function as properly as it does. It is almost as if for every action, there is a secondary motivation or desire that might not be being fulfilled. But if people just functioned from the id, they would be in a constant state of bliss, receiving large amounts of pleasurable emotions from

their instinctual drives. There is a higher order of thought that moderates the unconscious mind and people's instinctual drives. What would people's emotions be like if there was no ego or superego? Would people be in a constant state of sexual bliss? Or would it be a constant state of happiness? I would say half of our emotions come from sexual drives, and the other half from happiness. Things leading to happiness can be relatively harmless, like good jokes, conversation, visual stimulus and other activity stimulus. Things that happen, such as sexual encounters, or conversations, can influence a persons emotions for the rest of the day. If the ego and superego were taken away, people would experience emotions in a pure form, because the unconscious is emotional and instinctual.

Chapter 14

The definition and meaning of the words "idea", "thought" and "sentence".[1]

Why are the definitions of the words "idea" and "thought" important? Their meanings seem simple when first looking at it, an idea or thought is something you think that involves an action, it can be a strong idea and a strong thought that is clear. If the thought is strong and clear it could be considered to have a higher level of consciousness, you are more aware of the thought if it is clear.

When you break a thought or a senctence down into its parts, it is broken down grammatically. There are parts of the sentence that correspond to real things happening in real life, some of the things are people, some are objects, and the various parts of the sentence relate to each other. You are also conscious of either both the entire sentence, thought or idea or conscious of individual parts of it, or both. Each time you think something it is going to be different, each time you think one word such as "go" the meaning is going to be different depending on the context. There is a generic meaning for go that applies each time, but each time the meaning is going to be different because the cirumstance is different. Similairy the emotions involved and the conscoiusness and awareness of the word is going to be different each time. Different parts of the sentence could raise to consciousness in different ways and at different levels.

Also how well you understand the definition of each word in an idea or thought can change the level of consciousness involved. On one level a thought can be simple to understand, or a thought could be extremely complicated with many deep unconscoius factors. If you think of a thought as just a simple sentence involving one action that is done, then it seems simple. On the other hand a thought could have many unconscious implications or deeper meaning involved. One word in the thought or sentence could have a deeper meaning or the whole idea could.

How could someone break down a sentence? How do you describe how the parts relate? Can you say, this leads to that, and so forth? Is a sentence just a flow chart with each individual thing involved leading to something else and it is that straightforward? You can break it down into the things in it. The sentence, idea or thought "I am a person" consists of the idea of you, which

[1]This content is available online at <http://cnx.org/content/m14812/1.11/>.

is described with the words "I am" and the idea that you are a person, described with the words "a person". You could take it to the next level and say that the words "a person" influence the meaning of the words "i am" and say that you are describing yourself as a person, so you are a person. So the two parts of the sentence aren't individual and separeate, the meaning of one part greatly impacts the meaning of the other part. In fact, that is the whole point, that is why the words were put together in the first place, so the meaning of one part would influence the meaning of the other part.

There are many types of relationships that can be formed in a sentence or an idea, basically every type of relationship that is possible in life can be described and contained in a sentence. A bad relationship can be described in a sentence, "This happened and it was bad" that is describing a bad relationship. It is saying that what happened was bad, so there is a bad relationship in the sentence. The relationship between what happened and your feelings about it. There is implied there that you feel bad about it. If something bad happened, it makes sense that you are going to feel bad about it. That would be a more subtle level of detail and meaning involved. On one hand it is obvious that if something bad happens you feel bad about it, on the other hand it could be a very complex thing that is hard to figure out the meaning of. That is what sentences, ideas and thoughts are like, they are very simple on the surface sometimes, but could be vey complicated in the details frequently.

1. is, are, was, or will be doing* (this is the relationship between a subject and a verb, the subject is doing the verb) so the relationship between I and run in the sentence "I run" is that you "are doing" the running.

There can be one part of a sentence or idea that is more important than another part, or only one part that has a deeper meaning.

Various parts of each idea relate to other ideas or different parts of that one idea itself in various ways. They are connected or not connected (independent) to various degrees.

In fact, you could spend a lot of time thinking about one idea, sentence or thought and break it down into all its parts, its obvious surface meaning and its more subtle meaning. The more subtle meaning could involve deep unconscious factors.

So if you are reading a sentence, or thinking about an idea and don't understand all of its parts, just isolate the part that you don't understand and think more about it. Another question to ponder is - is it a whole idea if you only don't understand the entire thing? You could read a sentence but does that mean that the sentence becomes a single idea in your head?

If a sentence has multiple parts and is very complicated, do you think about it in your mind as a single simple thing, do you summarize it to yourself to achieve faster recall? Say you had to remember a paragraph, even if you just read the paragraph there are all those parts you have to remember, in your mind you probably automatically summarize it or if not that maybe you automatically remember just a single part of it because that is what you were focusing on.

If you were taking a test and had to answer questions on the paragraph you would probably try to summarize the paragraph in your mind so that you could remember more of it. In fact, in order to understand the gist of what someone is saying you have to put all of the information together to understand the complete message. When someone is saying something there could be a few main things they are saying that you could understand, you don't have to remember every little detail they said most of the time.

It is obvious that sentences and paragraphs have multiple parts and each part their own meaning that might be more or less independent than the other parts. All the parts might contribute to one main idea or several main ideas. One person could have trouble recalling or understanding certain types of ideas. So it might not be that someone has a problem reading complex sentences, it could be that they have a problem understanding complicated ideas. Maybe they understand the ideas if they are spoken to them. What is the exact difference between their verbal learning and their ability to read the same material? That is something to think about that could help deceipher someones problem. It could be a way of isolating if the problem has to do with reading the words or a probelm with understanding the ideas.

This is a link to my connexions article titled "Emotions and Feelings and the Difference Between them" **cnx.org/content/m14334/** (Chapter 16)

Chapter 15

What Consciousness is: A Definition and Framing of the Problem[1]

Consciousness is the total awareness a person has about who they are and what their life experience is like. This paper will show the aspects of that total awareness, which include having and experiencing small and large life events, and how those events might lead to your total experience or awareness of life as a whole. There is a functional consciousness, which is someone being aware of their immediate environment and how to function in it physically and intellectually, and there is a consciousness of self, which is on a deeper level and is a psychological awareness of who you are and what your life is like emotionally. In that sense if you are "aware of yourself" you are aware of your feelings and your thoughts, are aware that you are experiencing feelings deeply in some way and thinking deeply in some way and that therefore you are an "aware" and conscious being, that has a rich inner life, world or mental processesing higher than that of less intelligent animals. Each single experience someone has, even an experience as small as seeing an object move, could have a larger intellectual and emotional impact because humans have a complicated intellectual makeup (both conscious and unconscious) that makes this experience deeper and richer and leads to people being more conscious of things. If an experience is deeper, then you are probably going to be more conscious of it. An experience can be small, but if you internalize it and make it more significant (possibly by comparing it to the other experiences in your life, or understanding a deeper psychological meaning behind it) then your inner world becomes larger for the duration of that experience - so you might have deeper feelings about it because it "means" more to you. It means more to you because you are comparing it to other events in your life which helps you understand it better, what it means, why you care about it, how it makes you feel (and understanding how you are feeling and being aware of those feelings is a part of consciousness).

There are more questions to ask about the nature of consciousness other than “how do I know I am aware” and "what kinds of awarenesses lead to consciousness". The only two things to be aware of are thoughts and feelings, if you are aware of something external that object is only real in the sense that it generates thoughts and feelings. So consciousness is also essentially awareness

[1]This content is available online at <http://cnx.org/content/m34114/1.11/>.

of your own thoughts and feelings. Feelings can happen that people aren't aware of, but these feelings are probably going to have unconscious consequences on other feelings now or later, or even thoughts. If consciousness is complicated, then the only way it could be complicated is though complicated feelings, because thoughts are only relevant because they generate feeling, without feeling thoughts wouldn't mean anything. However, thoughts can lead to complicated feelings. Your experiences lead to complicated feelings both during the experience and after, and all your experiences have an impact on your feelings during other experiences (a human's internal world of processesing helps make this happen). Unconscoius thoughts help an experience to be deeper they can generate feelings and could be labeled as feelings because that is what is important about them – that they cause feeling. If you know what a feeling is and label it with a thought then you can understand better how your feelings interact with each other. If you think about it that way, all your many feelings at any instant could be explained with many words, or thoughts. That is how an experience of a feeling can be more complicated, because it has a larger impact beyond the individual feeling and because it fits into a larger psychological whole of what is going on in the entirety of you your mind (or your life). These thoughts and feelings are what generate larger amounts of feeling and thought – and those components and your awareness of them help bring consciosuness to life. If you had a feeling that you didn't "feel" you wouldn't be conscious of it, but it might have an impact on feelings and thoughts later on.

The next question to ask is, although people have feelings and thoughts, and are aware of them, what is the difference between high awareness and low awareness, could you just say you feel or experience the high awareness one more? If we think of high awareness as a higher degree of feeling and focus (and possibly thoughts) on your state of mind, which is going to be its feeling makeup and its thoughts - then what exactly is the difference between that high awareness and a low awareness? You might "know" that you are experiencing a large amount of feeling, and that because of that you are in a higher state of awareness about those feelings – but what does that matter? What are the consequences of being in a higher state of awareness? It probably means that you are focusing on certain feelings more, not necessarily all your feelings. Also, at any moment you aren't going to be feeling all your feelings at once - depending on what you are thinking about or what you are doing, only a few feelings are going to be present. Higher states of awareness are probably going to be about certain things or certain select, focused states of feeling.

What would it mean to say that someone is just more conscious or more aware than someone else? Would this person generate more feeling in the people around them than other people because they are more present? Could one type of person cause another person to become more conscious because they cause that person to think about who they are more? Different people generate different types of feelings in other people and different ways of thinking about the world. Those feelings and types of thinking are a part of your consciousness because they alter what you are feeling and how aware you are of those feelings. They can alter how you look at the world by causing you to focus on different types and kinds of feelings and those feelings can alter how you think about the world. For instance, dogs could make a person feel happier and more relaxed because they are so nice and friendly and affectionate. This could make the person feel those types of feelings, and think about the world in that nicer way. Similarly other types of stimulation (other than dogs) can cause

people to think and feel about the world and themselves differently. If humans are more conscious than dogs, does this mean that people pay more attention to humans, and that humans generate more emotion than dogs because they are more conscious? What if someone wasn't aware of the impact having a dog or being with a dog had on them? They could have a deeper life experience because the dog made them feel those affectionate feelings, and those feelings could relate to other feelings in thier life and make them feel differently about those - but how does that show what the nature of consciousness is? It shows that people can be very complicated, but does that make them aware? To some degree they are aware of their feelings around the dog, they are aware that the dog makes them happy, but might not be aware of the full impact on their feelings and their entire life that experience has. They are aware, however, that they have a complicated life, and have complicated feelings. If these feelings become more complicated, or better because of having a dog then consciousness of that larger impact from the dog could be shown in how the person feels toward the dog or treats the dog. The person understands that the dog is important because they treat the dog well. So consciousness isn't necessarily literally understanding the impact on your entire life something has, there are other ways people show awareness of emotion.

How people respond to the world shows how they are aware of things, they don't have to intellectually understand everything in order to respond and act in certain ways that show a much deeper understanding. Many actions people do show that they understand various things deeply but they aren't necessarily fully aware of that understanding. If you stop to think about the things you've done you can become more aware of why you did those things and what those things meant to you. Would that make someone more conscious in general? Does thinking about your feelings make you a more conscious person? Someone could reflect on one event for a long period of time, then they could become highly aware of that one event and the place it had in their life. What is the difference between that and being aware of all the events in your life? Do you need to understand how each event changes your thinking and feeling in general? So is consciousness a deeper awareness about the world or a deeper experience of the world? Does showing a literal, intellectual understanding of the feelings you experience indicate that you are more conscious?

People sometimes aren't aware of small things in their life or even aware of larger things in thier life. If something important happens to someone emotionally but they aren't aware that it is important, does that mean they aren't a very conscious person? People obviously cannot be aware fully of everything that happens in thier life. They aren't aware of all the emotional things that happen or all of the other things that happen, like moving to a new house or moving to the other side of the room. Those physical things can have an emotional impact. What is the difference between understanding all the little things that happen to someone and their emotional impact and awareness of your life as a whole? There is a larger impact of any indidvidual event on your entire life, and that larger impact shows a greater awareness on your part because it shows you have a consciousness that interprets small events and changes your feelings toward other things because of those events. That processesing where one thing influences something else in a complicated way that you aren't aware should be described as being an unconscious process because it is incredibly complicated and you aren't aware of the many factors involved. So people must have a deep unconscious psychology whereby they experience deep emotions a lot, and they are deep because

they impact their life and feelings in various ways, but they aren't going to be aware of all their unconscious feelings fully. If you think about it, every time you respond to something in the world you are doing so because an emotion or feeling was triggered that caused the reaction. Awareness of that emotion isn't going to make someone that much more conscious of what happened then. Awareness of all of someones emotions isn't necessarily going to make the person more conscious in general anyway.

So there are small and large life events that people are aware of both in terms of how they are feeling right then and how they will be feeling later on. There could be events that happen that people aren't aware of emotionally or physically, but they might impact their life in other ways that they might be aware of. Understanding some small aspects of a persons life might lead to a better understanding of their life as a whole. "Understanding" your life as a whole might change your feelings about life. However people don't need to necessarily understand their feelings about life or their feelings in general in order to have deep experiences of feeling. Consciousness could be shown in the fact that people act in responce to the deep feelings in their life becuase it shows that in some way they understand how important their feelings are and what they should do as a reaction to them. So small and large life events contribute to small and large types of experiences that people can feel, and since they can feel them and respond to them they are at least somewhat conscious of those events, and since people are aware of all those little events that make up their life they are therefore aware of their lives as a whole, or conscious of their life.

People are conscious of the little things in their lives to different degrees, when they say hi to someone they are conscious that they are doing that but they can also be conscious of the feelings that event causes them to different degrees. That event might make them happy or sad for the rest of the day, and they might or might not be conscious of that. Say it made them happy for the day, they could be considered a conscious intelligent being whether or not they are aware of that. It made them happy for a complicated reason, it was a simple event that had a profound influence on their feelings for the rest of the day, possibly how they felt about everything else that day. That shows a deep internal processing of seemingly simple events. How does that example show how a person is conscious in general? Consciousness is awareness of all the many things in someones life, and the total awareness of everything in your life is your total consciousness - but how you define awareness is important. Someone can experience something and because that event impacts that person later on it shows that they were aware of the event happening because they were unconsciously aware and that awareness impacted their life. So unconscoius awareness can contribute to how someone feels, and since unconscious awareness is very complicated humans could be considered to be very aware and conscious.

Potential Research Implications

To fully understand consciousness, the psychological, emotional impact of everything in someones life on their mind / psyche would have to be understood. Then that data would need to be analyzed to see how aware that makes the person. That brings into question the definition of "aware" - someone could have deep emotional experiences, but it is a subjective judgement to decide if that makes them "conscious" or "aware". Dogs could be said to experience deep emotions because

dogs are emotional, but since it doesn't seem like they think or understand their emotions at all they probably shouldn't be considered as conscious as humans. To understand the degree someone is aware of their feelings, you would first need to understand the depth of the feelings, the exact makeup of the feeling, how it interacts with all the feelings that person has, if it is grouped with other feelings that might also be influenced, and what the long term influence of the event is on their feelings exactly. When I say "exactly" I mean you would need to figure out the exact degree and depth of the feeling - which could be measured by verbally describing and rating what that person thinks or feels the weight of the feeling is in various ways and the weight the feeling has on their other many feelings. For instance if you wanted to measure how conscious someone was of the feelings someone generated in them by just saying "hi" you would have to measure what the depth of feeling it generated was first. You could do that by asking the person all the ways in which the event made them feel, and really put everything in a larger context. You could completely analyze what the person feels towards the other person, what they were feeling the day and the moment the person said hello, and how it might have impacted them. So to figure out how conscious someone is, analyze absolutely everything in thier life, and then assess how much of it they are aware of, and how deep their emotional experience is. It is subjective wether or not a deep emotional experience alone makes someone "aware" of it or thier life because you could say they experienced the deep emotions and it doesn't matter that they did because they are too stupid for it to mean anything to them, or you could think the opposite.

Chapter 16

Emotions and Feelings and the Difference Between them[1]

Emotion is more similar to conscious thought than feelings are to conscious thought. Although emotion and feeling can be described as unconscious thought, one of them is going to be more similar to conscious thought. Feelings are more like sensations, when you touch something you get a feeling. Therefore feelings are faster than emotions and thought, because when you touch something there is a slight delay before you can think of something about it (thought), or feel something deeply about it (emotion). Emotion is therefore just unconscious thought. Actually it would better be described as unconscious feeling (so a feeling is like a conscious emotion because you can "feel" it better and easier but emotion is a deeper, more unconscious experience similar to unconscious thought, but emotions are also more similar to conscious thought because thought is a deep experience while feelings are intense or shallow, but not deep).

One definition of emotion can be "any strong feeling". From that description many conclusions can be drawn. Basic (or primary) emotions can be made up of secondary emotions like love can contain feelings or emotions of lust, love and longing. Feelings can be described in more detail than emotions because you can have a specific feeling for anything, each feeling is unique and might not have a name. For instance, if you are upset by one person that might have its own feeling because that person upsets you in a certain way. That feeling doesn't have a defined name because it is your personal feeling. The feeling may also be an emotion, say anger. "Upset" is probably too weak to be an emotion, but that doesn't mean that it isn't strong like emotions are strong in certain ways. Cold is also just a feeling. There is a large overlap between how feelings feel and how emotions feel, they are similar in nature. So there are only a few defined emotions, but there are an infinite number ways of feeling things. You can have a "small" emotion of hate and you could say that you have the feeling hate then, if it is large you could say you are being emotional about hate, or are experiencing the emotion hate. You can have the same emotion of hate in different situations, but each time the feeling is going to be at least slightly different.

You can recognize any feeling, that is what makes it a feeling. If you are sad that is a feeling, but

[1]This content is available online at <http://cnx.org/content/m14334/1.20/>.

if you are depressed that isn't a feeling it is more like an emotion. You can't identify why you are depressed but you can usually identify why you are sad. Feelings are more immediate, if something happens or is happening, it is going to result in a feeling. However, if something happened a long time ago, you are going to think about it unconsciously and that is going to bring up unconscious feelings. Otherwise known as emotion. So emotions are unconscious feelings that are the result of unconscious thoughts. Feeling defined there as something you can identify. So you can't identify the unconscious thought that caused the unconscious feeling, but you can identify the unconscious feeling (aka emotion).

Another aspect of unconscious thought, emotion, or unconscious feeling (all three are the same) is that it tends to be mixed into the rest of your system because it is unconscious. If it was conscious then it remains as an individual feeling, but in its unconscious form you confuse it with the other emotions and feelings and it affects your entire system. So therefore most of what people are feeling is just a mix of feelings that your mind cannot separate out individually. That is the difference between sadness and a depression, a depression lowers your mood and affects all your feelings and emotions, but sadness is just that individual feeling. So the reason that the depression affects all your other feelings is because you can no longer recognize the individual sad emotions that caused it. The feelings become mixed. If someone can identify the reason they are sad then they become no longer depressed, just sad. Once they forget that that was the reason they are depressed however, they will become depressed again.

That is why an initial event might make someone sad, and then that sadness would later lead into a depression, is because you forget why you originally got sad. You might not consciously forget, but unconsciously you do. That is, it feels like you forget, the desire to get revenge on whatever caused the sadness fades away. When that happens it is like you "forgetting" what caused it. You may also consciously forget but what matters is how much you care about that sadness. It might be that consciously understanding why you are depressed or sad changes how much you care about your sadness, however. That would therefore change the emotion/feeling of sadness. The more you care about the sadness/depression, the more like a feeling it becomes and less like an emotion. That is because the difference between feelings and emotions is that feelings are easier to identify (because you can "feel" them easier).

The following is a good example of the transition from caring about a feeling to not caring about a feeling. Anger as an emotion takes more energy to maintain, so if someone is punched or something, they are only likely to be mad for a brief period of time, but the sadness that it incurred might last for a much longer time. That sadness is only going to be recognizable to the person punched for a brief period of time as attributable to the person who did the punching, after that the sadness would sink into their system like a miniature depression. Affecting the other parts of their system like a depression.

In review, both feelings and emotions are composed of unconscious thoughts, but feelings are easier to identify than emotions. Feelings are faster than emotions in terms of response (the response time of the feeling, how fast it responds to real world stimulation) and it takes someone less time to recognize feelings because they are faster. Feelings are closer to sensory stimulation, if you touch

something, you feel it and that is a fast reaction. You care about the feeling so you can separate it out in your head from the other feelings. “You care” in that sentence could be translated into, the feeling is intense, so you feel it and can identify it easily. That is different from consciously understanding why you are depressed or sad. You can consciously understand why you are depressed or sad, but that might or might not affect the intensity of that sadness.

If the intensity of the sadness is brought up enough, then you can feel that sadness and it isn’t like a depression anymore, it is more like an individual feeling then something that affects your mood and brings your system down (aka a depression). Also, if you clearly enough understand what the sadness is then it is going to remain a sadness and not affect the rest of your system. That is because the feeling would get mixed in with the other feelings and start affecting them. The period of this more clear understanding of the sadness mostly occurs right after the event that caused the sadness. That is because it is clear to you what it is. Afterwards the sadness might emerge (or translate from a depression, to sadness) occasionally if you think about what caused it or just think about it in general.

The difference between emotion and feeling is that feelings are easier to identify because they are faster, a feeling is something you are feeling right then. An emotion might be a deeper experience because it might affect more of you, but that is only because it is mixed into the rest of your system. That is, a depression affects more of you than just an isolated feeling of sadness. In other words, people can only have a few feelings at a time, but they can have many emotions at the same time. Emotions are mixed in, but to feel something you have to be able to identify what it is, or it is going to be so intense that you would be able to identify what it is. Emotions just feel deeper because it is all your feelings being affected at once.

Since emotion is all your feelings being affected at once, emotions are stronger than feelings. Feelings however are a more directed focus. When you feel something you can always identify what that one thing is. When you have an emotion, the emotion is more distant, but stronger. All your feelings must feel a certain way about whatever is causing the emotion. So that one thing is affecting your entire system. Feelings can then be defined as immediate unconscious thought, and emotions as unconscious thought.

This is a link to my connexions article titled "The definition and meaning of the words "idea", "thought" and "sentence"." **cnx.org/content/m14812/** (Chapter 14)

How This Chapter shows how Intelligence is intertwined with Emotion:

- Feelings are more direct than emotions and thought because they are more sensory – when you touch something you get a feeling. That shows further how emotions are really about things in the real world, only it more like you are thinking about them instead of feeling them in real time. Things that come from memory are going to be emotions and/or thoughts, not feelings because feelings are things which are more tangible, those memories might result in new feelings, but the memories themselves are not feelings because they are just thoughts. That shows how you can feel some things more than others, that thought and feeling are indeed separate and intelligence is sometimes driven by feelings and emotions,

and sometimes it isn't. You can think about things and not have feelings guiding those thoughts Or your feelings could be assisting your thoughts.

- If you care about a feeling then it becomes easier to identify it – that shows how your feelings can help you to identify other feelings, so your emotions contribute to your emotional intelligence.
- If a certain emotion is larger than others then to your intellect it is going to be easier to recognize, and easier to think about (that is why a depression feels like it does, because you don't know the individual emotions contributing to it so you cannot feel a specific emotion of sadness from it.

An explanation for this chapter:

So feelings are easier to "feel" than emotions, that is probably why they are called feelings, because you "feel" them better. Maybe someone else thinks you can feel emotions easier, I don't know, the point is you can feel emotions and feelings with different levels of intensity and in more than one way, a feeling could be not intense but clear to you. So how conscious you are of the feeling or emotion influences the intensity of it and your conscious experience of it. A feeling could be more intense than en emotion if it is the only thing you are feeling as well. That makes sense, if an emotion is very complicated, then you probably couldn't feel the entire thing as clearly in a brief period of time. So my theory is that feelings are more simple, and therefore there are more shallow but possibly more intense than emotion because you can focus on a simple thing easier.

If you are having a deep emotional experience (experiencing an emotion) then it makes sense that you aren't as in touch with all of those feelings that are occurring. When you touch something you get the feeling "cold" - that is simple to understand. When you are in a depression you don't understand all the complicated emotions that you are experiencing. You could experience sadness all day. When you can say "oh, I really "felt" that", then you know you feel it and it is a feeling. When you feel something, it is a feeling. When you are emotional about something, those are feelings too, but it is more powerful and deeper, you aren't as in touch will all of it because it is more complex. You could be in touch with something complex and feel that too, I guess. Though I would argue that a feeling is easier to focus on if it is simple and clear to understand and feel to your conscious mind.

Index of Keywords and Terms

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E emotion, § 16(85)

F feeling, § 16(85)

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A Self Help and Improvement Book: Useful Psychology Information (An Integration of Personality, Social, Interaction, Communication and Well-Being Psychology)

What are the important factors in life? It is important and obvious to note that "there is no doubt that emotions and feelings are in our midst". However, how large a background knowledge does someone need in order to navigate those feelings? Types of interpersonal relationships influence those feelings, and social interaction can be very complicated. An understanding of deep psychological factors might be needed to understand motivation in social interaction, and it might be important for high-level interactions. The psychological disorders are important, if someone is troubled then it could be useful to find a solution. Also even without those disorders someone could better themselves from understanding them because no one is completely psychologically healthy. Temperament and personality are important, they play a role in what people are like all the time, what emotions they feel all the time, and what their demeanor is all the time. That was the first paragraph in chapter 4. Below is the first 2 paragraphs in chapter 2. If social interaction was straightforward, then life wouldn't be complicated and it wouldn't take 18 years of emotional development in order to become an "adult". How people socially interact develops and changes throughout their lives, so there must be very complicated factors present in social situations. People can deceive, play mind games, say completely appropriate or inappropriate things, act retarded or sophisticated, be friendly or isolated - and all of those things are just a few aspects of all the psychological factors involved in social interaction. There are many things to consider that play a role in interaction. Emotion plays a role in interaction, people could be feeling one thing and presenting another emotion. Emotions determine how people feel which could change what they might say or act like. Judgements, prejudices, self-concepts and other thoughts play a role in what people are thinking and that influences behavior and the emotions that occur. What happened to the people involved leading up to the social interaction plays a role in how they are feeling and what they might say, what they did that day or the last week. Taking that further, their entire life history plays a role in who they are and what they have to talk about. Social interaction could be considered subtle and precise or it could be considered rather simple. Once a child can talk he can socially interact rather well fairly quickly. Animals and babies even know basic social skills, they know to greet people (friendly or hostile), they know the basic emotions involved and act in sophisticated ways. They can run when afraid, be happy and respond to positive input and affection, or even play simple games. Advanced social interaction could be considered much more complicated than that or not that much more complicated at all. This free book is a collection of what I consider to be the most important and useful information in psychology. For the most part the paragraphs under the bulleted information have my ideas and my explanation of why the bulleted information (other people's views and research) is important. I also wrote a book on emotions that is important if you want to understand emotions that is online for free at http://cnx.org/content/col10447/latest/ . The font size in the collection pdf is much larger than the font size in each module pdf or if you print the webpage. The external web link on this page goes to this book on amazon.com ISBN-13: 978-1105062940

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