This paper is taken from

Citizenship Education in Society
Proceedings of the ninth Conference of the Children's Identity and Citizenship in Europe Thematic Network

London: CiCe 2007

edited by Alistair Ross, published in London by CiCe, ISBN 978-1899764-90-7

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This project has been funded with support from the European Commission. This publication reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained herein.

Acknowledgements:

This is taken from the book that is a collection of papers given at the annual CiCe Conference indicated. The CiCe Steering Group and the editor would like to thank

- All those who contributed to the Conference
- The rector and the staff of the University of Montpellier III
- Andrew Craven, of the CiCe Administrative team, for editorial work on the book, and Lindsay Melling and Teresa Carbajo-Garcia, for the administration of the conference arrangements
- London Metropolitan University, for financial and other support for the programme, conference and publication
- The SOCRATES programme and the personnel of the Department of Education and Culture of the European Commission for their support and encouragement

Social Identity Theory and the Active Self in a theoretical context: A proposed curriculum for undergraduate personality courses

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Abstract

This paper extends insights gained from research on social identities and social action by exploring the ways in which social identity theory can inform traditional undergraduate studies of personality. Through close examination of traditional texts by theorists such as Freud, Adler, Allport, Jung, Skinner and Rogers, possible theoretical grounding of current research on social identity and personal action are illustrated. The paper concludes with how the study of personality supports the exploration of individual and group social values, collective and personal identities, as well as commitments to social action and involvement. Empirical research is proposed on the effectiveness of this curriculum in the development of social awareness, social identity and social action.

Introduction

From the perspective of a personality psychologist, ideas about citizenship inevitably require consideration of the citizen as an individual who enacts varied roles in relation to the larger polity. Although citizenship as a construct is rarely considered a central part of personality study, personality adjustment is often evaluated with regard to an individual's successful fulfilment of social roles, particularly those connected to family, community and workplace. Whether we consider aspects of citizenship such as voting behaviour, donations to charity, problem solving skills, family communication, or volunteerism, current and historical personality theories not only have relevance, but also contribute an important explanatory perspective.

From the vantage point of personality theory, citizenship may be defined as a set of roles enacted by a person in ways that reflect individual as well as collective characteristics including values, social history, and cultural frames of reference. Across varied schools of personality (Psychodynamic, Dispositional, Social Learning and Humanistic) theorists have historically emphasised traits, identities, and cognitive schemas as central motivations for social behaviour (McAdams (1995). Further, such internal elements of personality are seen to refine and modulate the more subtle ways in which social behaviours are enacted, including for instance the ways individuals select environments and relationships that subsequently facilitate the expression of personality traits most fully (Allport, 1931; Weisz & Wood, 2005; 2000). This latter point implies that citizenship roles are enacted in particular ways by individuals, patterns of action that reflect environmental influences but also an individual's unique personality configuration.

This paper is part of *Citizenship Education in Society: Proceedings of the ninth Conference of the Children's Identity and Citizenship in Europe Thematic Network*, ed Ross A, published by CiCe (London) 2007.
ISBN 978-1899764-90-7; ISSN 1470-6695

Funded with support from the European Commission SOCRATES Project of the Department of Education and Culture. This publication reflects the views of the authors only, and the Commission cannot be help responsible for any use which may be made of the information contained in this publication.

Personality courses at the college level may serve several important functions related to citizenship education. First, by teaching multiple theoretical propositions regarding personality and social behaviour, students may be more likely to question simplistic explanations for their own behaviour and the actions of others. They may come to understand broader patterns of human behaviour across the lifespan including group dynamics, and cultural variants in values and social interaction. By grappling with the multiple causal explanations for human behaviour, students may ultimately learn to perceive interpersonal problems with greater awareness of what motivates others, and may subsequently implement different problem-solving strategies in the workplace, family setting, and community. Finally, given extensive opportunities to reflect on themes broached by personality theorists, students may better understand their own life goals, decision-making strategies, and social relationships. This breadth of perspective may in turn lead to more varied opportunities for personal effectiveness, social participation, and life satisfaction.

Thus, ideas about personality hold particular relevance to students as they transition into adulthood, and as they develop the skills and education that precede significant changes in social and occupational status. This paper describes a specific approach to teaching personality theories, one that highlights the role of the individual in relation to the collective from both theoretical and meta-theoretical perspectives.

Social Identity Theory and the Study of Personality

The study of personality inevitably involves close attention to the individual as well as to multiple nested social contexts of human experience, including dyads, families, social groups, communities, cultures and nations. Researchers have studied the role of personality as it applies to many areas central to the question of citizenship, including how aspects of personality impact decision making, social action, educational aspirations, workplace motivation, social prejudice, adaptation to new environments, personal growth, volunteerism, and altruism. The richness of personality research and its centrality to education at the undergraduate and graduate levels is amply illustrated by the continued publication of personality textbooks with varied organisational structures and divergent views of personality as it impacts social interactions (Feist and Feist, 2006).

Social identity is one of several themes within personality study that bridge the individual, relational and collective elements of self. It is an idea that is addressed in all major theories of personality either explicitly or implicitly, a fact that indisputably supports the centrality of constructs that connect individual, relational and collective aspects of the human experience. The idea of social identity not only serves to integrate a range of theories and theoretical propositions about the self, but also fits well as a theme for students who are grappling with their identities as they make serious decisions about occupations and romantic attachments. The following summary highlights the links between social identity theory and aspects of personality that influence citizenship.

Social identities are defined as cognitive constructs or labels that reflect identification with multiple social niches or roles. These group memberships may include those related to an individual's family, neighbourhood, community, social class, racial, ethnic,

or religious group, state, recreational interests (sport club, musician) and perhaps environmental region (e.g. mountain; rural vs. urban) (Weisz & Wood, 2005). These aspects of identity are considered to be broader in scope than roles, as they provide central motivational and self-regulatory functions across time and circumstance, even as roles change significantly or disappear from view.

It is also important to note that social identities can be both general and specific in scope (e.g. student vs. engineering student; dancer vs. classical Indian dancer) and that they may reflect general ideas of group identification as well as highly specific implementations of habits and behavioural repertoires (e.g. the wearing of sports team colours as well as the nuances of how to practice for an upcoming match). Social identities may also persist in shaping behaviours and personality, even as roles change quite radically or disappear. For example, one may continue to embrace the parenting identity and associated behaviours, even after children are grown and formal parenting functions have all but ceased. One may continue to enact a student identity even when one is no longer attending school. One may embrace membership in a religion, even as one rejects religious beliefs, and also without attendance at religious services or related social events. One may maintain an upper or lower class identity, even as resources no longer match such a designation. Such vestigial or latent identities may provide useful connections to past roles, or may inhibit appropriate changes in behaviour and self-concept. Sometimes, and more adaptively perhaps, these former identities may be at least partially integrated into other identities, or may serve as guides for related roles, such as when the parenting identity provides important scripts for the grandparent, or when the student identity guides enactment of a teaching role. What is also implicit in this set of examples is the notion that behaviours, roles and identities may be consonant with one another or completely out of step, especially as individuals cross boundaries of culture, social class and work/school environment.

As a personality construct, social identity is also complicated because it is a noun that sounds like an object or state, but in fact represents ongoing social cognitive processes and social interactions, especially communication. For example, a social identity is considered to embody a type of self-categorisation or labelling, but also represents a series of social comparisons and behavioural decisions made in private self-reflective conversation, as networks of self/other attributions, or as observable social enactments. A good example of such processes may be made of the teenager learning to fit in with a peer group. Acceptance and participation in the group may involve all the elements of modelling outlined by Albert Bandura (Bandura, Ross, & Ross, 1961), including among many elements, the imitation of nuanced language, dress, interests, and attitudes toward other individuals or groups. Development of a group membership identity is also likely to include an ongoing self-labelling process in relation to the group (I am a member of my friendship group and a member of the soccer team and school chorus) and communication of these identities through self-labelling or self presentation (clothes, badges or other extensions). Such labelling may ensure that one is notified of group events, and may convince others that one is indeed committed to the group and available for participation in related activities. The identity label may also help to resolve conflicts within the individual regarding allocation of time and finances, as it guides prioritisation of actions in order to ensure status or inclusion. Finally, self-observation and feedback from others within and outside the group may shape and hone the identity

by providing information, validation, and by modelling new or refined aspects of roles (Deaux, Reid, Mizrahi, & Ethier, 1995).

Social identities may be linked and mutually reinforcing and easily connected to broader participation in the community or culture. For example, the vocation of environmental lobbyist is consonant with the social identity of environmental activist. In the ideal context, the workplace, family and friendship networks would support the identity of environmental activist and the individual would further his or her identity by selecting friendships, activities and work tasks that would allow for ongoing and perhaps varied expression of this identity. An individual might volunteer to maintain habitat for an endangered species, might hike with a group of friends who appreciate the mountains, might recycle carefully at home and participate in a community organic garden. We can see from this example, that a range of activities and roles could be associated with a given identity because they are nested within a single theme or goal structure. Similarly, roles and identities that are located in a particular social setting (e.g. family identities of spouse and parent) may be mutually reinforcing and conceptually connected. These roles and identities may work together in establishing a broad array of behavioural patterns that lead to a strong sense of social integrity. This deeper organisation may provide ongoing motivation even when the environment is less supportive or when aspects of the identity are less salient or are changing (e.g. when one changes jobs or moves to another city).

It is important to note, however, that human experiences, social roles, and identities do not always align so neatly. In fact, people often discover intense conflicts between central identities, and personal, relational, and collective experiences. Such conflicts have long been the subject of psychological inquiry because they very often lead to individual and group fragmentation with varied consequences, some mundane and some dire. Consider the many examples of identity and role conflict that emerge as part of human development. For late adolescents and young adults, the long held identity of the child who must listen to his or her parents, may come in direct conflict with the emerging identity of the teenager who is exploring values and behaviours that diverge remarkably from those of his or her family. Similarly, as part of normal adolescent social development, the identity of 'friend' may come in direct conflict with a teen's burgeoning interest in romantic relationships and attachments. Thus best friendships, for a time at least, may quite naturally become less important than dates and dating, a shift that could appear to violate all previous relationship interests or hierarchies. Upon closer examination, however, and through the lens of psychodynamic theorists such as Erik Erickson, John Bowlby, and Harry Stack Sullivan (see Feist & Feist, 2005), it remains clear that successful romantic attachments stand figuratively on the shoulders of earlier relationship experiences, including friendships, and especially with reference to primary attachments in the family. We see in these two brief illustrations that social identities and conflicts between identities are often part of the normal strains of development. Accommodation and assimilation of identities during role or social status transitions is thus normative and expected. In fact, maturation may be facilitated by an individual's ability to make sense of identity conflicts as part of personal and collective decision-making.

It is also evident that transitions to adolescence and young adulthood may involve complex and overwhelming identity conflicts, ones that are not easily resolved, and that may potentially inhibit social adjustment. Let us consider the young person who is first to attend college in his or her family, and who nonetheless quickly adopts the identity of 'upwardly mobile professional'. Although this new identity may be supported and even demanded by family members, sharp conflicts may arise within the student and family, as he or she balances efforts to fulfil the role of professional, while still attempting to meet expectations for participation at home or within the home community. Other conflicts of identity may be cantered on acceptance in the neighbourhood or at the religious centre, where peers gather from the community who have taken different routes to success, and where higher education may not be valued or supported. These difficulties cannot be categorised as simple role conflicts or temporary changes in affiliation, but instead constitute a type of social identity shift inherent to major life changes and broader social movements. An individual experiencing high conflict as part of upward mobility may have great difficulty finding a route forward into the new identity and may nevertheless be unable to return to the former identity and associated cultural and family roles.

This example illustrates common issues faced by students entering college, as the first in their families, or attending non-diversified schools where they are part of a cultural or ethnic minority. Under the best of circumstances, the challenge to successfully create and maintain a new social identity may require significant alterations in social behaviour, self-awareness, and prioritisation of actions. Identification with a new social group may entail movement away from former identity groups and thus require support that will help to bridge across networks. Such identity shifts will very likely impact the quality and availability of social support across settings (new and old), and may transform the way a student is regarded by others for a significant period of time. Some social outcomes may ultimately prove desirable, while others may remain unexpected, undesired, and ultimately incontrovertible. The person developing a new social identity may be seen as an outsider in multiple situations with little hope of achieving desired status, standing, or understanding. In these examples, we can see that social problems related to culture, class and social mobility might be examined through the lens of social identity theory and with relation to personality structures linked to current and past social roles. It is proposed here that approaching the study of personality from a meta-theoretical perspective may facilitate the recognition and resolution of identity conflicts by helping students to locate their own struggles within a broader framework for understanding human experience. This may be particularly valuable for college students who are often in the midst of identity consolidation and the choices related to emerging adulthood.

Theory and Meta Theory in College Courses on Personality

All courses in personality address fundamental questions regarding how individuals differ from one another within cultural and biological norms of development and functioning. In their formulations, personality theorists typically address the tension between internal and external explanations of personality functions, especially the question of where personality is located. Some theories locate personality within the person, in the form of biological, cognitive, emotional, and/or behavioural systems,

while others emphasise the impact of environment on behaviours and social outcomes, e.g. radical behavioural views. Certainly, most arrive in one fashion or another at mechanisms of interaction with some using a linear, two-way approach, and others indicating a non-linear path analytical approach with possibilities for multiple factors mediating and moderating target outcomes (McAdams, 1995).

Regardless of approach however, a systematic exploration of personality ultimately must consider several possible integrative models and several distinct methods of inquiry. Thus, successful study in this area requires a method of understanding, organising and integrating theories (meta-theory). However, any meta-theoretical approach, because of its complexity as well as possibility for over-generalisation, needs to be introduced in a stepwise fashion. Because students have varied learning styles and levels of intellectual and social development, a course of study that includes meta-analysis requires multiple introductions of theories and their meta-level correlates, along with numerous opportunities to connect theories with relevant examples. This leads to a curriculum that uses several approaches to learning. For example, students may evaluate experiences in their own families by comparing several distinct cultural norms around parenting. In doing so, they may understand more fully how their own cultural background impacts the choices in the child rearing practices at home and how these fit within several theoretical frameworks about child development and personality. This example that connects theory to issues in personal development may subsequently impact personal decision-making by students, and may help them to identify socio-cultural conflicts that are influential in their own immediate experience. In their written work (research papers and essays), students are also encouraged to combine examples from their own experience with research findings in order to fully explore the theoretical propositions they are studying. Hopefully, the issues of theory come into fuller relief through this process. This use of application is best for understanding theory mechanisms, an important step in developing the ability to spot similarities and differences between theories. Beyond this level, a larger framework is needed for comparing multiple theories and schools of thought, hence the introduction of meta-theory.

Course Methods and Examples

Students are formally introduced to meta-theory via three distinct frameworks. The first framework considers how cultures vary in views of personality with particular emphasis on individual vs. collective goals as part of personality conceptualisation. The readings in this section (see syllabus below) examine how cultures vary in complexity, rigidity regarding rules of social behaviour, and emphasis on individual vs. collective values. Second, students are introduced to meta-theory via the use of Aristotle's four causes (Material, Efficient, Formal and Final) as a means of identifying varying types and levels of determinism in theories. This ties into the cultural framework as we examine levels of independence and dependence in various cultures. Third, students are introduced to a series of visual representations of theoretical structures and mechanisms. For example, they are shown hierarchical models, developmental flow charts, network drawings and Venn diagrams. Each model is used to demonstrate how the structure and formal properties of a theory may be illustrated and compared visually with regard to complexity, rationality, parsimony, and scope. All subsequent theories are presented in

conjunction with visual representations and opportunities to test different structural models against the structure and operation of a given theory.

This rather abstract view of theory is balanced against more personal illustrations of theory and meta-theory. The idea of social identity serves the purpose of eliciting ways in which culture and structure interact in the form of roles, identities and the nature of self. At the outset of the course, students are asked to define personality and to distinguish personality traits (an individual's temperament, character traits, behavioural style) from social roles and identities. They are also asked to consider how their view of themselves differs from their views of others as an introduction to actor vs. observer interpretations. The opening exercise asks students to introduce themselves, including their central or important social identities and central traits or characteristics. This sets the stage for consideration of cultural differences in identity, as students inevitably raise identities that are culturally distinct from one another (e.g. oldest and youngest child designations may have very different meanings and associated expectations in different cultures). From the outset of the course these elements are noted and pave the way for further analysis of identities, roles and traits during subsequent sections of the course.

After an introduction to meta-theory, foundational theories of culture, and social identity theory, students spend several weeks implementing meta-theoretical models in relation to the work of leading Psychodynamic theorists Freud, Jung, Adler, Erickson, Sullivan, and Bowlby. Through close examination of traditional texts by these theorists, students examine the theoretical development of ideas related to social relationships including: the idea of vocation or calling (Jung), family factors that lead to social interest (Adler), the use of identification as ego defence (Freud), internal working models of attachment (Bowlby) and identity as a developmental task of adolescence (Erickson). They also examine developmental processes in childhood including: parenting, family communication, and the role of development in determining healthy and unhealthy adult functioning. The complexity and richness of psychodynamic theory is ultimately illustrated through an understanding of common themes and varied emphases in these theories. Issues of determinism and the role of conscious and unconscious processes are developed in relation to the ideas of social responsibility that are particularly well honed in Alfred Adler's work (Fictional Final Goals and Creative Power). Ultimately the development of a theoretical school is illustrated through an understanding of key disagreements (unconscious vs. conscious processing) as well as areas of continued study and emphasis (attachment to primary caregivers) across 100 years of theory development.

One can see from the syllabus attached below, that the remaining sections of the course similarly consider multiple approaches within each theoretical school in order to illustrate variation in scope, purpose, methods of research, and application of theories. We consider trait theories, genetic and evolutionary research from the biological perspective, radical and cognitive behaviourism, and humanism, as well as integrative perspectives on aggression, romantic relationships, and motivation. Through each section we continue to compare theoretical schools across themes relevant to culture and ideas of the self, but with broader reference to the integration of biological, cognitive, and social factors.

One of the most interesting sections of the course comes from the application of evolutionary theory to trait theories, behaviourism, psychodynamic theories, and notions of social roles and cooperation. In our discussions, mate selection, social competition, community celebrations, work structures, and family roles are visibly and easily connected to concepts of basic survival and reproduction at the evolutionary level. Other social roles, such as artist, activist, writer and dancer, are also explored for their value to the development of cooperative and competitive enterprises that lead to higher development of survival skills and the exchange of information essential to community welfare and ultimately to individual and collective survival (competitions at county fairs for example).

Throughout our work, students are required to learn about individual theories while also considering the integrative themes mentioned above. This is a very demanding intellectual task for undergraduate students because they are asked to apply a set of novel meta-level frameworks to a set of equally novel theoretical ideas. This approach is somewhat less daunting than one would expect, because students understand that individuals are highly complex in their behaviour and that they adapt to multiple settings and, in doing so, reference varied identities. Students who are multi-lingual and multi-cultural readily understand that a topic may be raised openly in one setting, while not even acknowledged in another. Multiculturalism in this sense implies nuanced understanding of varied expectations, abilities and values that connect with social experience.

Finally, although the complexity of this course proves to be a useful tool in organising experiences and information about the self at multiple levels, the course methods are considerably more demanding than a survey of personality theories might initially suggest. With this in mind, the following general considerations may be relevant to successfully using a meta-theoretical approach.

Comments about Teaching Process and Student Engagement

It is important to consider the elements of university teaching that relate to notions of citizenship. It is evident to any person seriously interested in teaching anything, that the 'how' of teaching ought to bear some relation to the 'what' of teaching. In this instance the questions of citizenship ought to be considered in the course philosophy and mechanics as much as in the particular content areas covered in the course. Although higher education may be undertaken at varying stages of life, it typically coincides with late adolescence and emerging adulthood, roughly between the ages of 18 and 25. The coincidence of advanced education with the increased responsibilities of young adulthood generally swings the weight of college teaching, at least in part, in the direction of our students' personal, social, and occupational development. However much we wish to believe that our work as college professors (teaching and research) should fully reflect our own more singular intellectual interests, we are continually faced with issues of course management that arise directly from conflicts between our students' practice of living and the essential practices of serious study.

In particular, we often fail to engage students in the independent exploration of ideas, precisely because they are struggling vigorously to balance the exigencies and

conundrums of course work, with the schedules and frustrations of paid work and daily living. We may also fail to fully engage students or to impart intellectual values because we are ourselves constrained by the economic pressures placed on our students. As we make efforts to accommodate the increasing pressures to fit education in to the matrix of current and future employment, we reduce course content to testable units of information and quantifiable outcomes, commodities that appear to be isomorphic with monetary earnings and job related resume building. In other words, our increasing focus on specificity and precision in course preparation may in part be driven by the pragmatic needs of students to compartmentalise their school work (in order to afford to pay for it during and after the actual experience), so that they may accommodate multiple role demands. It may also reflect pressures to make educational attainments fit into job descriptions in the way that professional training is meant to meet external accreditation requirements. As a result, we may find ourselves, more often than we like to admit, engaged in the classroom with ourselves, like Hamlets in deep soliloquy, as our students take vigorous notes for an exam while ruminating about their job prospects, grades in another class, or their latest romantic fiasco. Although many professors actively avoid or scoff at the prospect of educating students about 'themselves', it remains apparent that this is often what we must do as part of our efforts to free students to consider the issues we put before them.

Academic courses, in both design and intent, must consider the inherent conflicts of modern life (particularly the social and economic pressures falling upon young adults in modern culture) in order to create space for students to seriously consider their role in solving social problems and to make the case for intellectual life as an essential tool in such endeavours. Our efforts in the classroom, whether considered to be successful or not by current standards of measuring educational outcomes, must consider ways to inspire and guide students, so that they will use their newly acquired higher order intellectual skills as they consider what to do with their lives, their intellect, and perhaps most of all their world. In particular, we must avoid reducing education to measurable units that can be seen to parallel employment practices or evaluations. Intellectual development requires independence from such constraints on all sides.

Fortunately (though some will disagree vigorously with me on this point), the field of psychology offers a theoretically rich and scientifically grounded academic pursuit that may usefully facilitate the personal, social and intellectual development of undergraduate and graduate students. The field of personality in particular may be well suited in this regard, as it directly addresses the questions of identity, the personal and social self, collective commitments, and the roles and behaviours related to self-actualisation in all its mundane and transcendent meanings. It addresses motivation from several theoretical angles, many of which can be applied within the course itself as ways to engage students in varied methods of self-motivation and regulation.

Several specific course methods are important for teaching students to become independent thinkers and participants in a challenging academic environment. It is likely that expectations for independent academic work will also encourage problem-solving skills and a willingness to take responsibility for organising and implementing problem-solving strategies in varied situations. Here are a few pedagogical strategies implemented in the course, followed by the reading list and course of study.

1. Independent Reading and Analysis: Students are required to keep ongoing notes and commentary on all readings and to use notebooks in class during discussions and integrative exercises. These notebooks are evaluated periodically but designed to illustrate aspects of student motivation or lack thereof.
2. Integrative Essay Exams: Students are required to write comparative essays based on material developed in the reading notebooks. This moves them away from memorisation to integrative analysis and the development of strong writing and thinking skills.
3. Research Paper: Students complete an independent research project on a topic of their own choosing. These papers require in-depth analysis of research studies and primary theoretical sources. Emphasis on creativity and choice.
4. Discussion of Theory and Application: Students are required to participate in discussion and are provided ample opportunities to examine how theories relate to one another and to cross-cutting themes of the course (identity, culture, self, social responsibility, evolution).
5. Student Self-reflection: Students are encouraged to look at aspects of theory that may influence their own approach to studying, work, family relationships and social life. Solicitation of examples from students' experiences is helpful to encourage direct application of behavioural principles, goal-setting and modelling and humanistic values around intrinsic motivation.
6. Collective Responsibility for the Course: Explicit values emphasise individual and collective responsibility to the course, to attend sessions and to listen respectfully and attentively to one another. Students learn to seriously consider the intellectual work of their peers. They are discouraged from focusing on grades as outcomes, are asked instead to set personal goals and to evaluate their own work in regular self-evaluation of writing. Alfie Kohn's work (1993) is particularly useful reading for this aspect of course development.

Conclusion

An empirical question is posed implicitly in this paper. Does personality study (especially with an emphasis on social identities) impact student choices and citizenship? One way to address this question is to consider from the student perspective, ways in which the course has changed their view of themselves, their relationships, social activities, future roles and identities. An initial step to examine this question is a simple questionnaire given before, during and after the course to ascertain what impact the course may be having beyond the elements of intellectual training noted above. Another question rests in whether or not a meta-theoretical framework assists in recollection and use of ideas from the course under different settings or conditions. This may be more difficult to test but is essential to understanding how education in personality influences students as citizens in the classroom, in the university at large and in their home communities. These questions are worthy of further exploration at an empirical level.

References and Course Outline

Theories of Personality
Professor Lisa Fortlouis Wood
Readings and Lectures
Spring, 2007

1 Introductions, Course Overview, Meta-theory
Defining Theories and Theory Functions
Social Identity Theory

Readings: Deaux, K., Reid, A., Mizrahi, K., & Ethier, K. A. (1995). Parameters of social identity. *Journal of Personality and Social Psychology, 68,* 280-291.

Weisz, C., & Wood, L. F. (2005). Social identity support and friendship outcomes: A longitudinal study predicting who will be friends and best friends 4 years later. *Journal of Personal and Social Relationships, 22*, 416-432.

Weisz, C., Wood, L. F. (2002). Social identities and friendships: A longitudinal study of support for social identities. *Journal of Social Behaviour and Personality, 15*, 441-458.

2 Culture and Personality

Readings: Triandis, H.C.(1989). The self and social behaviour in differing cultural contexts. *Psychological Review*, 96, 506-520.

F&O, pp. 371-386. (Feist Chap. 1)

Markus, H.R. & Kitayama, S. (1994) A collective fear of the collective: Implications for selves and theories of selves. *Personality and Social Psychology Bulletin, 20, 568-579. F&O, pp. 387-399.*

3 Personal Science vs. Scientific Methods

Readings: Mc Adams, D. P. (1995) What do we know when we know a person? *Journal of Personality*, 63, pp. 365-396. F&O, pp. 3-14.

4 Meta-theory and Visual Representation
Aristotle's Four Causes; Science and Theory

Readings: Gosling, S.D., John, O.P., Craik, K.H., Robins, R.W. (1998). Do people know how they behave? Self-reported, act frequencies compared with on-line codings by observers. *Journal of personality and social psychology, 74*, 1397-1449. F&O, pp. 28-40

5 Psychoanalysis/Sigmund Freud (Feist Chap. 2)

Readings: Frick, Chapter on Psychoanalysis pp. 1-32

Freud, S. Lecture XXXI , The dissection of the psychical personality. From, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, edited and translated by James Strachey. New York: Norton, 1966. pp. 51-71. F&O, pp. 233-241

6 Psychoanalysis/ Sigmund Freud
Personality Disorders and Psychological Defenses
Readings: Same as above

7 Carl Jung: Analytical Psychology (Feist Chap. 4)
Readings: Chapter 3 Frick, pp. 60-133

8 Carl Jung Analytical Psychology
Readings: Jung, C. (1971) *Psychological types*. Princeton, N.J.: F & O, pp. 251-255

Gardner, W.L. and Martinko, M.J. Using the Myers-Briggs Type Indicator to Study Managers: A Literature Review and Research Agenda. *Journal of Management*, Vol. 22, No. 1, 45-83 (1996)

9 Comparing Theorists: How to write a comparative essay.

10 Social Approaches to Psychodynamics: Alfred Adler
Readings: Frick: Chapter 2 on Alfred Adler, pp. 33-59

11 Alfred Adler: Individual Psychology (Feist Chap. 3)
Readings: Frick: Chapter 2, Alfred Adler pp. 33-59
Notebooks Checked

12 Film: Freud and his followers
Readings: Erickson, E. *Eight Stages of Man* F&O pp. 262-270.
Frick: Chapter 5, Erik Erickson pp. 140-152

13 Wrap-up Psychodynamic Theories
Essay 2 Due in Class

14 Trait Theories: Overview and Gordon Allport (Feist 13)
Readings: Frick: Chapter on Gordon Allport
Allport, G. (1931) What is a trait of personality. *Journal of Abnormal and Social Psychology*, 25, pp. 368-372. F&O, pp.73-76

15 Trait Theories: The Big Five and Other Factor Methods
Readings: Frick Chapter 13 **(Feist Chap. 14)**
McCrae, R. R. & Costa, P. T. (1999) A five-factor theory of personality. From, Handbook of Personality: Theory and

Research (2nd. Ed.), L. A. Pervin & O. P. John, (Eds.)
New York: Guilford, pp. 139-153. F & O, pp. 94-105
Notebook 1 Due in Class

16 Trait Theories (Individual Trait Approaches)
Kenrick and Funder. *Profiting from Controversy: Lessons from the Person-Situation Debate.* F&O, pp. 77-93
Rauch, J. Caring for your introvert. F&O pp. 43-45

17 Introduction to Biological Approaches
Readings: Evolution of Emotion

18 Biological Approaches /Evolutionary Psychology
Readings: Eagly, A.H. & Wood, W. (1999) The origins of sex differences in human behaviour: Evolved dispositions versus social roles. *American Psychologist*, 54, 408-423. **F & O, pp. 192-210**

Buss et al. *Sex Differences in Jealousy: Evolution, physiology, and psychology*. **F &O pp. 176-182**

Bem, D.J. Exotic becomes erotic: A developmental theory of sexual orientation. **F &O pp. 211-230**

19 Biological Approaches Wrap-up
Readings: Taylor, S.E. et al. *Biobehavioral responses to stress in females: Tend and befriend, not fight-or-flight.* **F&O pp.143-164.**

20 Introduction to Behaviourism (Feist Chap. 15)
Readings: Skinner, B.F. (1953). Why organisms behave. *Science and Human Behaviour*, Upper Saddle River, N.J. : Prentice-Hall, pp. 23-42. F & O, pp. 425-432.
Research Paper Due in Class

21 Skinner's View of Personality
Readings: Frick Chapter on Skinner pp. 153-199

22 Applications of Skinner's Model (Education)
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