CHAPTER – I

Introduction-

During the past 50 years numerous behaviors scientist in Europe have focused attention upon the psyche of the superior athletes. There findings were given particular had by coaches in the eastern European countries after the 1960. Melbourne Olympics as they began to perceive the importance of sound psychological evaluation and training of athletes. At times this interest coalesced into reasonable objective laboratorial experiment exploring the capacities of the elite sports performer, at other times field test were continued, while still a third approach was to analyses behavior of individuals and groups of sports performers within the actual game situations. These data have contributed in several ways to a letter understanding of human behavior. But before we understand "psychologizing" the process we should go through the brief history of sports psychology.

The Beginnings:

In both Europe and united- states the studies and interest in motor ability motor learning during the past 50 years have contributed in indirect ways to the understanding of superior athletes in the United states relatively few studies and even fewer scholars focused upon superior athletes directly. In Europe however particularly in the countries of Eastern Europe, more Concentrated efforts were made during this period of time to understand the psychological problems of athletes, engaging in International competition. In Europe and in this United States it is often difficult to separate the development of psychology form the evolution of sports psychology and indeed it is helpful if we consider the two inseparable, especially when studying the earlier period of development.
The early philosophers speculated about motor function and perceptual awareness of movement in the writings of Plato, Aristotal and other it is possible to find references to important mind, body relationships that latter were to become subjects for psychological experimentation.

The great minds of ancient Greece education should pay equal heed to the development of mind and body (Zeiglosre 1964)

The statues of early years reflected this mind and body balance and depicted clever faces which determined gazes atop well developed bodies. By the close of the golden Era, however the emphasis began to the placed upon winning athletic contest. Professional Boxers were trained in the larger cities, status become, was heavily muscles and their faces did not reflect the same intentness that was formerly seen. Some of the problems seen in the connection with superior athletes and international competition in 19th century had their roots in ancient Greece.

During middle-ages the human body was scorned by the theologians. No sport activity was permitted in connection with education and cultural events only activities that in some way contributed to military excellence were prevalent i.e. riding fencing, archery, javelin throw and the like.

In opposition to theological separatism which shown the body in reference to the spiritual uplifting that was prevalent during the Dark Ages, The Renaissance spread its light over Europe and enlighten humanists incorporated physical activity into educational programs in France, Switzerland, Germany, and latter in England. Nacknsmith ( 1966) described this period of transition in his test.

Conenius ( 1930) in Czechoslovakia for example divided the ideal day for the child into three equal parts One to be devoted to sleep, the record to intellectual development and the third to physical recreation of various kinds. Comenius suggested that as the human soul is nourished through books to must the body to the nourished through movement John Locks On 18th Century English man also developed on educational system in which sports and game play a major role Guts Muths of Germany similarly by some of the philosophical foundation for sport
psychology, he stated that Childs play was his preparation for life and further more educators should attend to device programmed which would aid children to find a balance in life between work and play.

Pestalozzy a Switz also suggested that exercise contributed in a positive way in what today would be turned "Sound emotional adjustment of “Mental hygiene"

He further suggested that physical exercise could hasten the total intellectual development of would children and could also aid remediation of mental retardation in a typical children.

**Physical education** is a course taken during primary and education that encourages psychomotor learning in a play or movement exploration setting Physical Education has 5 components: 1. Cardiovascular Fitness is the ability of the heart, lungs and vascular system to deliver oxygen-rich blood to working to working muscles during sustained physical activity. 2. Muscular Strength is the amount force a muscle or group of muscles can exert against a heavy resistance. 3. Muscular Endurance is the ability of a muscle or muscle group to repeat a movement many times or hold a particular position for an extended period of time. 4. Flexibility is a degree to which an individual muscle will lengthen. 5.Body Composition is the amount of fat in the body compared to the amount of lean mass.

**Trends**

Physical education trends have developed recently to incorporate a greater variety of activities. Introducing students to lifetime activities like bowling, walking/hiking, or Frisbee at an early age can help students develop good activity habits that will carry over into adulthood. Some teachers have even begun to incorporate stress-reduction techniques such as yoga and deep-breathing. Teaching non-traditional sports to students may also provide the necessary motivation for students to increase their activity, and can help students learn about different cultures. For example, while teaching a unit about lacrosse (in, say, Arizona, USA), students can also learn a little bit about the Native American cultures of the Northeast and Eastern Canada, where lacrosse originated. Teaching non-traditional (or non-native) sports provides a great opportunity to integrate academic concepts from other subjects as well (social studies
from the example above), which may now be required of many P.E. teachers. There are four aspects of P.E. which is physical, mental, social, and emotional.

There are also many different models that have been created as of late that change the face of P.E. One example of this is the Health Club Model. Teaching with this model is very different from the "Organized Recess" of 20 or 30 years ago. Spun off the boom in the health club industry, a P.E. class provides many of the same "classes" that are found at a health club. Monday a student could be doing kickboxing, the next day is yoga, Wednesday the student is doing aerobics. This type of program provides a great variety of activity for students, a lot of high intensity exercise, and helps introduce these activities for use later in life. The Sports Education model is another example of a new model were the class is run like a sports league, with students taking the role of coaches, scorers, referees, and reporters as well as players. Using this model, students practice management skills, mathematics skills, and writing skill all while learning sports skills and being active.

Another trend is the incorporation of Health and Nutrition to the physical education curriculum. The Child Nutrition and WIC Re-authorization Act of 2004 required that all school districts with a federally funded school meal program develop wellness policies that address nutrition and physical activity.[2] While teaching students sports and movement skills, P.E. teachers are now incorporating short health and nutrition lessons into the curriculum. This is more prevalent at the elementary school level, where students do not have a specific Health class. Recently most elementary schools have specific health classes for students as well as physical education class. With the recent outbreaks of diseases such as swine flu, school districts are making it mandatory for students to learn about practicing good hygiene along with other health topics.

Today many states require Physical Education teachers to be certified to teach Health also. Many colleges and Universities offer both Physical Education and Health as one certification. This push towards Health education, is beginning in the intermediate level, including lessons on bullying, self esteem and stress and anger management.

In america, the physical education curriculum is designed to allow school pupils a full range of modern opportunities, dozens of sports and hundreds of carefully reviewed
drills and exercises, including exposure to the education with the use of pedometer, GPS, and heart rate monitors, as well as state-of-the-art exercise machines in the upper grades. Some martial arts classes, like wrestling in the United States, and Pencak Silat in France, Indonesia and Malaysia, are taught to teach children self-defense and to feel good about themselves. The physical education curriculum is designed to allow students to experience at least a minimum exposure to the following categories of activities: aquatics, conditioning activities, gymnastics, individual/dual sports, team sports, rhythms, and dance. Students are encouraged to continue to explore those activities in which they have a primary interest by effectively managing their community resources.

In these areas, a planned sequence of learning experiences is designed to support a progression of student development. This allows kids through 6th grade to be introduced to sports, fitness, and teamwork in order to be better prepared for the middle and high school age. In 1975, the United States House of Representatives voted to require school physical education classes include both genders. Some high school and some middle school PE classes are single-sex. Requiring individuals to participate in physical education activities, such as dodge ball, flag football, and other competitive sports remains a controversial subject because of the social impact these have on young children. It is, however, important to note that many school budgets have seen cutbacks and in some cases physical education programs have been cut - leaving educators and students to address these needs in other ways.

**Worldwide**

In Singapore, pupils from primary school through junior colleges are required to have 2 hours of PE every school week, except during examination seasons. Pupils are able to play games like football, badminton, 'captain's ball' and basketball during most sessions. Unorthodox sports such as touchball, fencing and skateboarding are occasionally played. In more prestigious secondary schools and in junior colleges, sports such as golf, tennis, shooting, and squash are played. A compulsory fitness exam, NAPFA, is conducted in every school once every year to assess the physical fitness of the pupils. Pupils are given a series of fitness tests (Pull-ups/ Inclined pull-
ups for girls, standing broad jump, sit-ups, sit-and-reach and 1.6 km for primary [10-12 year-olds]/2.4 km for secondary and junior college levels [13-18 year-olds]). Students are graded by gold, silver, bronze and fail. NAPFA for pre-enlistees serves as an indicator for an additional 2 months in the country's compulsory national service if they attain bronze or fail.

In Malaysia, pupils from primary schools to secondary schools are expected to do 2 periods or 1 hour of PE throughout the year except a week before examination. In most secondary schools, games like badminton, sepak takraw, football, basketball and tennis are available. Pupils are allowed to bring their own sports equipment to the school with the authorization of the teacher. In most secondary schools, physical exams are rarely done, schools record pupils' heights, weights and how many push-ups they can do.

In Scotland, pupils are expected to do at least two periods of PE in first, second, third and fourth year. In fifth and sixth year, PE is voluntary.

In the Philippines, some schools have integrated martial arts training into their Physical Education curriculum.

In England, pupils are expected to do two hours of PE a week in Year 7, 8 and 9 and at least 1 in year 10 and 11. In Wales, pupils are expected to do only one hour of PE per fortnight.

In Poland, pupils are expected to do at least three hours of PE a week during primary and secondary education. Universities must also organise at least 60 hours of physical education classes at undergraduate courses.

**Importance of Physical Education**

Physical education which is commonly a part of the curriculum at school level includes training in the development and care of the human body and maintaining physical fitness.
1. Maintaining Sound Physical Fitness

Physical fitness is one of the most important elements of leading a healthy lifestyle. Physical education promotes the importance of inclusion of a regular fitness activity in the routine. This helps the students to maintain their fitness, develop their muscular strength, increase their stamina and thus stretch their physical abilities to an optimum level. Physical fitness helps to inculcate the importance of maintaining a healthy body, which in turn keeps them happy and energized. Sound physical fitness promotes, increased absorption of nutrients, better functioning of digestion and all other physiological processes and hence results in all round fitness.

2. Overall Confidence Booster

Indulging in sports be it team sports or dual and individual sports, leads to a major boost in self-confidence. The ability to go on the field and perform instills a sense of self-confidence, which is very important for the development of a person’s character. Every victory achieved on the field, helps to boost a person’s self-confidence. Moreover, the ability to accept defeat on field and yet believe in your own capabilities brings a sense of positive attitude as well. Thus participation in sports, martial arts or even dance and aerobics, is always a positive influence on a student’s overall personality and character and works wonders for his/her self-confidence.

3. Awareness about Important Health and Nutrition Issues

Physical education classes are about participating in the physical fitness and recreation activities, but they are also about gaining knowledge about the overall aspects of physical health. For example in today’s world the problems of obesity, or anemia and bulimia are rampant amongst teenagers. Physical education provides an excellent opportunity for teachers to promote the benefits of healthy and nutritious food and cite the ill effects of junk food. Promoting sound eating practices and guidelines for nutrition are some of the very valuable lessons that can be taught through physical education classes at school level.
4. Inculcating Sportsmanship and Team Spirit

Participation in team sports, or even dual sports helps to imbibe a sense of team spirit amongst the students. While participating in team sports, the children have to function as an entire team, and hence they learn how to organize themselves and function together. This process of team building hones a person’s overall communications skills and the ability to get along with different kind of people. Thus participating in team sports instills a sense of team spirit, which is a great value addition to anyone’s personality and helps a lot in all the future endeavors.

5. Development of Motor Skills

The ability to concentrate, the ability to swing the racket just at the right time are some of the examples of development of motor skills in the physical education classes. Participation in sports and several physical education activities helps to sharpen the reflexes of the students. It also brings order and discipline to the body movements and helps in development of a sound body posture as well. The hand-eye co-ordination improves as well.

6. Importance of Hygiene and Sex education

Physical education classes also include lessons about the importance of personal hygiene and importance of cleanliness. Thus the physical education classes help the students to know the important hygiene practices that must be practiced in order to maintain the health and well being throughout the life. In addition to this, the physical education classes also cover an important aspect that the children have to deal with at the age of puberty. Physical education classes also impart sex-education and hence help the students deal with their queries and doubts about the subject of sexuality.

7. Enhancing Overall Cognitive Abilities

Physical education classes help to enhance the overall cognitive abilities of the students, since they get a lot of knowledge about the different kinds of sports and physical activities that they indulge in. For example a person who is participating in a specific type of martial arts class, will also gain knowledge about the origins of the
martial art, and the other practices and historical significance associated with it. Thus physical education helps to enrich the knowledge bank of the students.

8. Encouraging Budding Sportsmen

Physical education classes are an excellent opportunity for all the budding sportsmen and sportswomen who wish to make their mark in the world of sports. Physical education classes allow the budding sportsmen and sportswomen to explore and experiment with several areas until they find what interests them. After this, physical education classes also allow the students to indulge the sport of their choice and then go ahead to participate in several tournaments and competitions, which help to give the students an exposure to the competitive world of sports.

9. A Stress Buster and Source of Enjoyment

In addition to the health benefits and the knowledge benefits that the students get from the physical education classes, one important aspect of it remains to be recreation. Students, who are busy with their other subjects in the curriculum, often get exhausted with the listening, reading and writing pattern of studying and need a recreational activity as a source of recreation. Sports and other physical fitness activities offered in the physical education class are a welcome break for the students.

10. Promoting Healthy Lifestyle in Adulthood

Children, who learn the importance of health and hygiene in their early ages, tend to grow up to be responsible and healthy adults who are well aware of the benefits of a healthy lifestyle. Thus the overall physical education program, that includes different types of physical activities and sports and also provides important information about hygiene and overall health, helps in creating well-informed pupils. A well-balanced and all-round physical education class helps to create responsible adults who know the importance of a healthy lifestyle.

Self Psychology and Sports

Self psychology has emerged in the last few decades as an alternative to classical psychoanalytic instinct theory. Kohut (1977) moved the focus of psychoanalytic
concern away from sexual and aggressive drives and onto self concepts. A cohesive sense of self esteem which is developed in childhood is thought to enable adults to cope with pressures inherent in sports. Conversely, a disordered self will fragment under extreme pressure.

It is very common to observe athletes with low self image fall into rage or despair at the first sign of difficulty. I recall a player I was working with who was leading a golf tournament, missed one putt and had such anxiety and injury in him that he broke his putter over his knee, thereby guaranteeing a loss. His self-concept was so weak that the slightest sign of trouble was able to cause a collapse.

A fragmented or enfeebled self system can give way to temporary states of psychosis when under extreme pressure during competition. I recall a professional golfer leading a major a few years ago with only six holes to play. He had a fifteen foot putt on a par three and as he walked to the green he reported noticing the beauty of the trees on this course. He became obsessed with the "beauty of nature" for the last six holes as he proceeded to bogey in, thereby losing the tournament and also his reality testing for a few hours. We may have seen a similar problem in the 1999 British Open when Van de Velde appeared to lose possession of his faculties on the 72nd hole and made a triple bogey to lose the event that he could have won had he only been able to make a double bogey. I believe that the threat of self-fragmentation accounts for why so many athletes have one great performance and then never come close to that level again. It may be the memory of the pressure and how it threatens the integrity of the ego is felt to be so dangerous that these athletes find a way to avoid it in the future by backing off leads.

The experience of being "flooded" with affect as one fights for the lead in a sporting event can be explained with the concept of the self and its collapse. The collapse of ego boundaries when under pressure produces disorganization in thinking and what is referred to as choking. Many athletes unconsciously choose the effect of humiliation and depression over the effect of being flooded. As a result, mistakes and missed shots take on a new meaning in this light. Anything that gets them out of the pressure is a defensive maneuver used to remove the self from under pressure. Many of them say they try to "enjoy" themselves while under pressure to inhibit this overwhelming and psychosis producing emotion.
A sport is commonly defined as an organized, competitive, and skillful physical activity requiring commitment and fair play. It is governed by a set of rules or customs. In a sport the key factors are the physical capabilities and skills of the competitor when determining the outcome (winning or losing). The physical activity involves the movement of people, animals and/or a variety of objects such as balls and machines. In contrast, games such as card games and board games, though these could be called mind sports, require only mental skills. Non-competitive activities such as jogging and rock-climbing, are usually classified as recreations.

Physical events such as scoring goals or crossing a line first often define the result of a sport. However the degree of skill in some sports such as diving, dressage and figure skating is judged according to well-defined criteria. This is in contrast with other judged activities such as beauty pageants and body-building shows, where skill does not have to be shown and the criteria are not as well defined.

Accurate records are kept and updated for most sports at the highest levels, while failures and accomplishments are widely announced in sport news. Sports are most often played just for fun or for the simple fact that people need exercise to stay in good physical condition. However professional sport is a major source of entertainment.

Although they do not always succeed, sports participants are expected to display good sportsmanship, standards of conduct such as being respectful of opponents and officials, and congratulating the winner when losing.

Thus the roots of sports psychology may be traced from many sources while many concentrated upon the physical psychological changes well lower to these participating in motor activities a separate philosophical interest appeared very early which implied that sports activities involves more than muscles bones and breath As we enter the 21st century, one of the greatest accomplishments to be celebrated is the continuous pursuit of fitness since the beginning of man’s existence. Throughout prehistoric time, man's quest for fitness has been driven by a desire to survive through hunting and gathering. Today, though no longer driven by subsistence requirements, fitness remains paramount to health and well-being. This article will highlight historical events and influential individuals who have shaped the history of fitness.
beginning with primitive man up to the foundation of the modern fitness movement.

**Primitive man and fitness (pre-10,000 B.C)**

Primitive nomadic lifestyles required the continual task of hunting and gathering food for survival (1). Tribes commonly went on one- or two- day hunting journeys for food and water. Regular physical activity apart from that necessary for hunting and gathering was also a principal component of life. Following successful hunting and gathering excursions, celebration events included trips of six to 20 miles to neighboring tribes to visit friends and family, where dancing and cultural games could often last several hours. This Paleolithic pattern of subsistence pursuit and celebration, demanding a high level of fitness and consisting of various forms of physical activity, defined human life (2).

**The Neolithic Agricultural Revolution (10,000-8,000 B.C.)**

The Neolithic Agricultural Revolution marked the conclusion of primitive lifestyle and signified the dawn of civilization. This historic period was defined by important agricultural developments including animal and plant domestication, and the invention of the plow. These human advancements made it possible for hunting-gathering tribes to obtain vast amounts of food while remaining in the same area, thus transforming primitive man into an agrarian (agriculture and farming) society (3). This era in history symbolizes the beginning of a more sedentary lifestyle, as man began to alleviate some hardships of life while simultaneously decreasing daily physical activity.

**Ancient civilizations - China and India (2500-250 B.C.)**

**China**

In China, the philosophical teachings of Confucius encouraged participation in regular physical activity (4). It was recognized that physical inactivity was associated with certain diseases (referred to as organ malfunctions and internal stoppages, which sound similar to heart disease and diabetes) were preventable with regular exercise for fitness. Consequently, Cong Fu gymnastics was developed to keep the body in good,
working condition. Cong Fu exercise programs consisted of various stances and movements, characterized by separate foot positions and imitations of different animal fighting styles (5). In addition to Cong Fu gymnastics, other forms of physical activity existed throughout ancient China including archery, badminton, dancing, fencing, and wrestling.

**India**

In India, individual pursuit of fitness was discouraged as the religious beliefs of Buddhism and Hinduism emphasized spirituality and tended to neglect development of the body. Consequently, the importance of fitness within society in general was relatively low. However, an exercise program similar to Chinese Cong Fu gymnastics developed, while still conforming to religious beliefs, known as Yoga. Though its exact origin has yet to be identified, Yoga has existed for at least the past 5000 years. Translated, Yoga means union, and refers to one of the classic systems of Hindu philosophy that strives to bring together and personally develop the body, mind, and spirit. Yoga was originally developed by Hindu priests who lived frugal lifestyles characterized by discipline and meditation. Through observing and mimicking the movement and patterns of animals, priests hoped to achieve the same balance with nature that animals seemed to possess. This aspect of Yoga, known as Hatha Yoga, is the form with which Westerners are most familiar and is defined by a series of exercises in physical posture and breathing patterns (5). Besides balance with nature, ancient Indian philosophers recognized health benefits of Yoga including proper organ functioning and whole well-being. These health benefits have also been acknowledged in the modern-day United States, with an estimated 12 million individuals regularly participating in Yoga.

**The Near East (4000-250 B.C.)**

Early political and military leaders within the civilizations of Assyria, Babylonia, Egypt, Palestine, Persia, and Syria, realizing the importance of fitness to the efficiency and performance of military forces, encouraged fitness throughout society (6). Perhaps the best example of a civilization utilizing fitness for political and military purposes is the Persian Empire. Persian leaders demanded strict physical fitness from its people, which was accomplished through the implementation of rigid
training programs. At the age of six, boys became property of the Empire and underwent training which included hunting, marching, riding, and javelin throwing. Fitness training to improve strength and stamina was not intended for health benefits, but rather to create more able soldiers to help expand the Empire (5). The Persian Empire during its height, with its policy and emphasis on high fitness, eventually encompassed all of the Near East. However, emphasis on fitness levels throughout the Persian civilization decreased as affluence and corruption entangled political and military leaders. The downfall and collapse of the Persian Empire occurred at a time when society could largely be characterized by an overall lack of fitness.

Ancient Greek Civilization (2500-200 B.C.)

Athens

Perhaps no other civilization has held fitness in such high regard as ancient Greece. The idealism of physical perfection was one that embodied ancient Greek civilization. The appreciation for beauty of the body and importance of health and fitness throughout society is one that is unparalleled in history. The Greeks believed development of the body was equally as important as development of the mind. Physical well-being was necessary for mental well-being, with the need for a strong, healthy body to harbor a sound mind. Many founding medical practitioners facilitated the growth of fitness throughout ancient Greece, including the likes of Herodicus, Hippocrates, and Galen (7). Gymnastics, along with music, was considered to be the most important classroom topic. A common saying in ancient Greek times was "exercise for the body and music for the soul (5) ". Gymnastics took place in palaestras, which were sites of physical education for young boys. The palaestra consisted of an indoor facility for gymnastics, in addition to an outdoor area for running, jumping, and wrestling. When adulthood was reached, typically between the ages of 14 and 16, the site for fitness training switched from palaestras to gymnasiums (8). Exercise in the palaestra and gymnasium was supervised by the paidotribe, who is similar to the modern fitness trainer. This idealistic fitness situation existed most strongly within Athens, which has been characterized as a democratic society most similar to the United States.
Sparta
The Spartans of Northern Greece valued fitness even more than the Athenians. However, the heightened interest in fitness within Spartan culture was primarily for military purposes. During this era, Greek states were frequently at war with each other. Fighting skills were highly correlated with physical fitness levels, making it imperative for individuals to maintain high fitness levels. Spartan society required males to enter special fitness programs at the age of six. From this point until adulthood, the government was responsible for the child’s upbringing and training. This upbringing consisted of rigorous training programs that ensured all boys would grow into highly fit adult soldiers. Females were also required to maintain good physical condition for the purpose of being able to have strong offspring who could serve the state (9). The military-dominated culture of Sparta resulted in one of the most physically fit societies in the history of mankind.

Roman Civilization (200 B.C.-476 A.D.)

The Roman Empire was the antithesis of the ancient Greek civilization with the overall physical fitness condition of the Roman civilization highest during its time of conquest and expansion. During this period, all Roman citizens between the ages of 17 and 60 were eligible for the military draft. Therefore, it was imperative for all citizens to maintain good physical condition and be prepared for service. Military training consisted of activities such as running, marching, jumping, and discus and javelin throwing (10). This lifestyle resulted in strong, fit people who conquered nearly all of the Western World. However, the fitness levels of the general Roman population declined as individuals became enamored with wealth and entertainment, such as the gladiator battles. Materialistic acquisition and excess became higher priorities than physical condition. The lavish lifestyle and physical decay eventually took its toll as the Roman civilization fell to the physically superior Barbarian tribes from Northern Europe (11).
The Dark (476-1000) and Middle Ages (900-1400)

The crumbling of the Roman Empire, which was conquered by Barbarians from Northern Europe, symbolized the beginning of a millennium of intellectual standstill. However, these occurrences were beneficial with respect to fitness. The lavish lifestyles of the Romans had resulted in the complete deterioration of the society's fitness level. The barbaric tribes from Northern Europe possessed similar characteristics to primitive people. Their lifestyle consisted of hunting and gathering food, and tending to cattle (12). Physical activity and fitness were prerequisites for survival. Therefore, despite the cultural setbacks that occurred with the fall of the Roman Empire, fitness experienced a revival during the Dark and Middle Ages.

The Renaissance (1400-1600)

Following the Dark and Middle Ages, the rebirth of cultural learning from the ancient Greek and Roman civilizations gave rise to the Renaissance. Accompanying this time period was a renewed interest in the human body. Once again, the ancient Greek ideals, which glorified the human body, gained widespread acceptance. Many individuals, including Martin Luther (religious leader), John Locke (philosopher), Vittorino da Feltra, John Comenius, and Richard Mulcaster (physical educators) maintained that high fitness levels enhanced intellectual learning (13, 14).

Civilizations that recognized the importance of fitness needed an avenue to convey this knowledge to their people. Therefore, fitness and physical education share a common bond. Physical education became the tool used to spread the value and benefits of fitness throughout society. School programs, primarily in ancient Greece, had previously recognized the necessity for curriculums involving physical education. The renewed appreciation for human life, which evolved during the Renaissance, created an environment which was ready for the widespread development of physical education throughout Europe.

National Period in Europe (1700-1850)

Continental Europe underwent numerous cultural changes following the Renaissance. Fitness remained important and continued to follow trends initiated during the
Renaissance. Physical education programs expanded within emerging nations of Europe. Intense feelings for nationalism and independence created the atmosphere for the first modern fitness movement, which came in the form of gymnastics programs. Gymnastics enjoyed immense popularity during this era, becoming especially prevalent in Germany, Denmark, Sweden, and Great Britain.

**Germany**

The growth of gymnastics in Germany can be primarily attributed to the work of two physical educators: Johann Guts Muths and Friedrich Jahn. Guts Muths is generally referred to as the "Grandfather of German Gymnastics." He invented numerous exercise programs and the equipment upon which they were performed. His lifetime works and achievements are found in two books - Gymnastics for the Young and Games.

Friedrich Jahn earned the title of "Father of German Gymnastics" for his long-lived work. It was early during Jahn's lifetime that Napoleon conquered much of Europe, including Germany. With its downfall to France, Germany was subsequently divided into separate states. Jahn's passion for German nationalism and independence became the driving force behind his creation of gymnastic programs. He believed future susceptibility to foreign invasion could be prevented through physical development of the German people. Shortly thereafter, exercise facilities that housed apparatuses designed for running, jumping, balancing, climbing, and vaulting called Turnvereins developed throughout Germany (4).

**Sweden**

Per Henrik Ling developed and introduced his own gymnastics program to Sweden which consisted of three different areas: 1) educational gymnastics, 2) military gymnastics, and 3) medical gymnastics. Ling, who had a strong medical background, recognized that exercise was necessary for all persons. He maintained that exercise programs should be devised based on individual differences. Ling also believed physical educators must possess knowledge of the effects of exercise on the human body. Ling used science and physiology to better understand the importance of fitness (4).

**Denmark**

Frank Nachtegall, who initially started teaching out of his home, introduced and helped popularize gymnastic programs throughout Denmark. He was especially concerned with development of gymnastic programs within school systems.
Childhood interest in physical activity sparked Nachtegall’s fascination with fitness. Eventually he taught in a private facility, which was devoted entirely to physical training and later became director of a program designed to prepare future fitness instructors called Training Teachers of Gymnastics (4).

**England**

Within Great Britain, medical student Archibald Maclaren spread the word on the benefits of fitness and regular exercise. Maclaren, like Per Henrik Ling of Sweden, was fascinated in the scientific components of fitness. His lifetime works in these areas are recorded in National Systems of Bodily Exercise and Training in Theory and Practice. Maclaren made several observations based on his work, which are remarkably similar to present-day exercise recommendations. Firstly, Maclaren believed the cure for weariness and stress was physical action. Secondly, he noted recreational exercise found in games and sport was not sufficient for attaining adequate fitness levels. Finally, Maclaren realized both growing boys and girls required regular physical exercise. In agreement with Ling, Maclaren also recognized the need for individual variation in fitness training programs. Furthermore, he documented the importance of progression of exercise (15).

**America – Colonial Period (1700-1776)**

Hardships of colonial life ensured that regular physical activity continued to be a lifestyle priority, however during this period no organized exercise or fitness programs existed. Colonial America remained an undeveloped country characterized by much unexplored land and wilderness. Lifestyles during this era consisted largely of plowing the land for crops, hunting for food, and herding cattle (16). This lifestyle provided sufficient levels of physical activity with no additional need or demand for exercise to maintain fitness levels.

**United States - National Period (1776 to 1860)**

Fitness in the United States during the National Period was influenced by European cultures. Immigrants brought many aspects of their heritage to the United States, including German and Swedish gymnastics. Constant threats to independence and nationalism from foreign invasion were dynamics prevalent in Europe and not the
United States. German and Swedish gymnastic programs failed to attain the same levels of popularity as in Europe (9). However, early leaders in the United States were conscious of the need for exercise and fitness. Benjamin Franklin recommended regular physical activity, including running, swimming, and basic forms of resistance training for health purposes (17). President Thomas Jefferson acknowledged the necessity for fitness, although maybe to a somewhat extreme measure: “Not less than two hours a day should be devoted to exercise, and the weather shall be little regarded. If the body is feeble, the mind will not be strong” (18). Early Physical Education in the United States

Within Europe, schools had been an important medium for spreading the need for fitness to society through physical education programs. However, in the United States, the educational process focused primarily on intellectual matters. Schools concentrated on teaching traditional subjects including reading, writing, and arithmetic. Physical education remained missing from the public education system for the better part of the nineteenth century (15). Despite the relative lack of interest in fitness existing during this era, J.C. Warren and Catherine Beecher made significant contributions to the future of fitness in America.

Dr. J.C. Warren, a medical professor at Harvard University, was a major proponent of physical activity. Warren’s medical background gave him a clear understanding of the necessity for regular exercise, with his recommendations including exercises such as gymnastics and calisthenics. Furthermore, Warren began devising exercises for females (5). Catherine Beecher specifically devised fitness programs to meet the needs of women. Among her many different programs was a system of calisthenics performed to music (9). Though not formally recognized in name, Beecher's programs of the mid-nineteenth century bear remarkable similarities to modern-day aerobics.

**United States – post-Civil War (1865-1900)**

One of the most important events with respect to modern fitness in the United States was the Industrial Revolution, which resulted in widespread cultural changes throughout the country. Advancement in industrial and mechanical technologies replaced labor-intensive jobs. Rural life changed to an urban lifestyle. The new city life generally required less movement and work compared to rural life, consequently decreasing levels of physical activity.
At the turn of the century, the most common causes of death were from influenza, polio, rubella, and other infectious diseases. Risk of disease and mortality from infectious diseases were alleviated with the discovery of Penicillin. The cost of industrialization and urbanization became glaringly apparent starting in the 1950s and 1960s. An epidemic of hypokinetic diseases including cardiovascular disease, cancer, and Type II diabetes, never before prevalent, began to be recognized as the leading causes of disease and death (19). The lifestyle improvements brought in part by the Industrial Revolution had apparently come with an unwanted and alarming cost to health.

**Physical Education**

Following the end of the Civil War in 1865, Swedish and German Gymnastics enjoyed a moderate growth in popularity. However, the most popular form of gymnastics during this time period was “The New Gymnastics,” introduced by Dioclesian Lewis (20). Individuals who played important roles in the development of fitness during this time period were Edward Hitchcock, William Anderson, and Dudley Sargent. Hitchcock recognized the desired outcome of his fitness programs (combination of gymnastics and calisthenics) was improved health. He also introduced the concept of utilizing anthropometric measurements to assess fitness progress. Sargent added scientific research to fitness instruction and developed organized instructor teaching methodologies. The lifetime work of Anderson focused on physical education instruction, with his greatest contribution being its development into a professional organization (5,9,20). An interesting argument developed during the post-Civil War period that still exists today. Many physical education instructors believed firmly in the value of incorporating exercise programs that would improve health-related fitness. However, sports were also gaining popularity in the United States during this era. Consequently, the majority of physical education programs focused on sports and games. The debate between health-related fitness and skill-related fitness physical education programs continues to exist (9).
The 20th Century

The 20th century symbolized the beginning of a new era of fitness leaders: the Presidents of the United States. Theodore Roosevelt, perhaps the most physically fit President to occupy the oval office, also led the nation into the new century. He recognized the importance of exercise and physical activity, and had the power to encourage the citizens of America to be physically active. President Roosevelt held an infatuation for fitness similar to the ideology of ancient Greece. His desire for physical fitness evolved out of his childhood battle with asthma, which he overcame with a rigorous exercise program. As President, he engaged in multiple forms of physical activity including hiking, horseback riding, and other outdoor endeavors. Although not all the presidents following Roosevelt have held fitness in the same high regard, they recognized that the position required a commitment to the fitness of the citizens of the United States (17).

World War I

In Europe, the First World War started in August of 1914, with the entrance of the United States occurring three years later in 1917. With the United States' entry into the battle, hundreds of thousands of military personnel were drafted and trained for combat. After the war was fought and won, statistics were released from the draft with disturbing data regarding fitness levels. It was found that one out of every three drafted individuals was unfit for combat and many of those drafted were highly unfit prior to military training (5,9). Government legislation was passed that ordered the improvement of physical education programs within the public schools. However, the heightened interest and concern for low fitness levels would be short-lived as the United States entered the 1920s and the Depression.

The Roaring Twenties and Great Depression

Heightened interest in fitness dissipated throughout the decade. A pattern that had been familiar throughout history is that after a war is fought and won, the tendency is for society to relax, enjoy life, and exercise less. The Roaring Twenties earned the label for a reason, as society lived more frivolously than at any other time in history. Priorities centered on eating, drinking, partying, and other forms of entertainment
In October of 1929, the stock market crashed, signaling the beginning of what would be a decade of economic depression. The economy failed to recover until the United States entered World War II in 1941. Along with many other aspects of life, fitness levels declined during the Depression. The gains that physical education programs made through the passage of legislation following the WW I were short-lived. Funding for these programs became limited and eventually was exhausted as emphasis in the poor economy was forced to shift elsewhere (15,20). Despite the setbacks which fitness suffered during the Great Depression, Jack LaLanne, who would eventually be recognized as a guiding pioneer of fitness, began his lifetime career as a media fitness instructor. Throughout his life, LaLanne preached the value of preventive lifestyle habits. In the 1950s, The Jack LaLanne Show began airing on television, preceding the appearance of Richard Simmons and Jane Fonda by 25 years. LaLanne developed fitness programs including aerobics, water aerobics, and resistance exercise. He also introduced numerous pieces of exercise equipment including the first cable-pulley machine, the safety system for doing squats called the Smith machine, and the first leg extension machine. Although LaLanne is often referred to as the originator of the "jumping jack movement", history suggests the real inventor was John “Black Jack” Pershing, a tactical officer from West Point in World War I. Though LaLanne preceded the modern fitness movement by some three decades, his fitness ideology and exercise programs were correct in approach when judged by modern research.

**World War II**

Throughout world history, military conflicts have had major impacts on the state of fitness. The Second World War and its aftermath in the United States would be no different. Essentially, the modern fitness movement evolved out of the influence of World War II and subsequent development of the Cold War. The United States entered World War II with the bombing of Pearl Harbor on December 7, 1941. With the declaration of war came the necessity to draft military personnel. However, as more men were drafted, it became embarrassingly clear that many of them were not fit for combat. When the war was over, it was reported that nearly half of all draftees needed to be rejected or were given non-combat positions
These disturbing statistics helped gain the attention of the country with regards to the importance of fitness. Important contributions to fitness came during the 1940s, specifically from Dr. Thomas K. Cureton at the University of Illinois. Cureton introduced the application of research to fitness, which improved exercise recommendations to individuals. Cureton not only recognized the numerous benefits of regular exercise, he strived to expand the body of knowledge regarding physical fitness. He wanted to answer questions such as how much exercise was healthy and what types of exercise were most effective. More importantly, Cureton wanted to know how physical fitness could best be measured within an individual. Among his most important contributions were developing fitness tests for cardiorespiratory endurance, muscular strength, and flexibility. His research resulted in multiple recommendations for the improvement of cardiorespiratory fitness, including the identification of exercise intensity guidelines necessary for improved fitness levels. His suggestions became the fundamental basis behind future exercise programs (23).

1950s - United States

The Cold War, Baby Boomer era was marked by the development of an important factor influencing the modern fitness movement known as the "Minimum Muscular Fitness Tests in Children" by Kraus-Hirschland (24). This study utilized the Kraus-Weber tests to measure muscular strength and flexibility in the trunk and leg muscles. It was reported that close to 60 percent of American children failed at least one of the tests. In comparison, only nine percent of children from European countries failed one of the tests. During the Cold War, these startling numbers launched political leaders into action to promote health and fitness. When results of the Kraus-Hirschland studies were reported to President Eisenhower by Senators James Kelly and James Duff, he responded by holding a White House Conference in June of 1956. Out of these meetings came two important results: 1) the formation of the President's Council on Youth Fitness and 2) the appointment of the President's Citizens Advisory Committee on the Fitness of American Youth (25). This was an important first step in helping to gain the nation’s attention concerning her fitness levels. During the 1950s, numerous organizations took initiative in educating the general public about the consequences of low fitness levels. Several agencies that have been involved in fitness promotion since the mid-1950s include the American Health
Association (AHA), the American Medical Association (AMA), the American Association for Physical Education, Recreation, and Dance (AAPHERD), and the President's Council on Youth Fitness (9). These organizations would provide merit and legitimacy to the coming fitness movement. The American College of Sports Medicine (ACSM) was formed in 1954, and has proved to be one of the premier organizations in the promotion of health and fitness to American society and worldwide. Throughout its history, ACSM has established position stands on various exercise-related issues based on scientific research. 1960s - United States President John F. Kennedy was a major proponent of fitness and its health-related benefits to the American people. He furthered the development of the Presidents Council on Youth Fitness, appointing Bud Wilkinson as head of the council. The name was also changed to the President's Council on Physical Fitness. Kennedy spoke openly about the need for American citizens to improve their fitness levels, including writing an article in Sports Illustrated entitled "The Soft American." He said, "We are under-exercised as a nation; we look instead of play; we ride instead of walk" (27). Kennedy prompted the federal government to become more involved in national fitness promotion and started youth pilot fitness programs. Kennedy's commitment to fitness can best be summarized when he said, "Physical fitness is the basis for all other forms of excellence." (28) Dr. Ken H. Cooper, widely recognized as "The Father of the Modern Fitness Movement", is generally credited with encouraging more individuals to exercise than any other individual in history. Cooper advocated a philosophy that shifted away from disease treatment to one of disease prevention. "It is easier to maintain good health through proper exercise, diet, and emotional balance than it is to regain it once it is lost" he said. Early in his career, Cooper stressed the necessity for providing epidemiological data to support the benefits of regular exercise and health. Data from thousands of individuals became the foundation for his aerobic concepts. Aerobics, released in 1968, sent a powerful message to the American people - to prevent the development of chronic diseases, exercise regularly and maintain high fitness levels throughout life (29). Dr. Cooper’s message, programs and ideas established the model from which fitness has proliferated up to modern time.
Lessons from History

The history of fitness portrays some fascinating themes that relate closely to the 21st century. One commonality is the strong association of military and political might with physical fitness throughout mankind’s advancement. In many ways, this shows how impacting our world leaders can be on health and fitness. The mind-body concept has had a tenuous development. At times, some cultures prescribed spirituality at the expense of the body whereas others, such as Greek society, upheld the ideal a sound mind can only be found in a healthy body. Another interesting development from history is the concept of exercise for the body and music for the soul. Present day fitness programs have evolved this concept harmoniously, with music being a distinctive component to the exercise experience. It appears that as societies become too enamored with wealth, prosperity and self-entertainment that fitness levels drop. In addition, as technology has advanced with man, the levels of physical fitness have decreased. History offers little insight how to prevent or turnaround these recourses. Thus, this is a resolution we are challenged with in today’s society. Perhaps utilizing all of the extensive research completed on health and fitness in combination with the creative minds now in the fitness industry, we now can solve this part of the fitness puzzle.

Self-concept

Sentience is the ability to feel or perceive subjectively. It is an important concept in philosophy, particularly in the philosophy of animal rights and in eastern philosophy, as well as in science fiction and the study of artificial intelligence, although in each of these fields the term is used slightly differently. Advocates of animal rights argue that all animals are sentient in that they can feel pleasure and pain, which entails the presumption of certain moral rights and ought to entail some legal rights. In eastern philosophy, sentience is a metaphysical quality of all things that requires our respect and care. In science fiction, sentience is "personhood": the essential quality that separates humankind from machines or lower animals. Sentience is used in the study of consciousness to describe the ability to have sensations or experiences, known to some philosophers as "qualia".
Non-human animal rights and sentience

In the philosophy of animal rights, sentience entails the ability to experience pleasure and pain. Animal rights advocates argue that anything that can suffer is sentient and that anything sentient is deserving of rights.

In the 17th century Thomas Tryon, a self-identified Pythagorean, raised the issue of non-human suffering. Soon thereafter, many philosophers used the anatomical discoveries of the Enlightenment as a reason to include animals in what philosophers call "sympatheia," the principle of who or what deserves sympathy. Benjamin Franklin's autobiography identifies Tryon's writings as an influence in his decision to try vegetarianism; later in the book, he reverts to eating meat while still following Tryon's basic philosophy. Joseph Ritson coupled Tryon's work with Rousseau's for "Essay on Abstinence from Animal Food" as many Rousseauists became vegetarian. Voltaire compared the Hindu treatment of animals to how Europe's emperors & Popes treated even their fellow men, praising the former and heaping shame upon the latter; in the 17th century, Descartes, Pierre Gassendi, and Francis Bacon also advocated vegetarianism.

In the 20th century, Princeton University professor Peter Singer argued that Bentham's conclusion is often dismissed by an appeal to a distinction that condemns human suffering but allows non-human suffering, typically "appeals" that are logical fallacies. Because many of the suggested distinguishing features of humanity—extreme intelligence; highly complex language; etc.—are not present in marginal cases such as young or mentally disabled humans, it appears that the only distinction is a prejudice based on species alone, which non-human animal rights supporters call speciesism—that is, differentiating humans from other animals purely on the grounds that they are human.

Gary Francione also bases his abolitionist theory of animal rights, which differs significantly from Singer's, on sentience. He asserts that "all sentient beings, humans or nonhuman, have one right: the basic right not to be treated as the property of others."

Andrew Linzey, founder of the Oxford Centre for Animal Ethics in England, is known as a foremost international advocate for recognizing animals as sentient beings in Biblically-based faith traditions. The Interfaith Association of Animal Chaplains
encourages animal ministry groups to adopt a policy of recognizing and valuing sentient beings.

**Science fiction**

In science fiction, an alien, android, robot, hologram or computer who is described as "sentient" is often ascribed qualities such as will, desire, consciousness, ethics, personality, intelligence, insight, and so on. Sentience is being used in this context to describe an essential human property that brings all these other qualities with it. An entity that it is "sentient" will be treated as completely human character, with similar rights, capabilities and desires as any other character. The words sapience, self-awareness and consciousness are used in similar ways in science fiction.

Some science fiction plot lines explore ethical concerns analogous to the concerns of advocates of animal rights. In an episode of Star Trek: The Next Generation, "The Measure of a Man," Data, a sentient android, takes legal action to prove that he has the same rights as a human being. In the Star Trek: Voyager episode "Author, Author" the Doctor, a holographic program by nature, fights for his rights as a sentient lifeform. The film Artificial Intelligence: A.I. considers a machine in the form of a small boy which has been given the ability to feel human emotions, including the capacity to suffer.

In many science fiction works sentience is often used as a synonym for sapience meaning "human-level or higher intelligence". But others make a distinction; for example, in David Brin's Uplift stories, the Tandu are undoubtedly sapient (both technologically skilled and cunning) but only marginally sentient, since they regard other races and sometimes other Tandu mainly as potential prey.

**Eastern religion**

Eastern religions including Hinduism, Buddhism, Sikhism, and Jainism recognize nonhumans as sentient beings. In Jainism and Hinduism, this is closely related to the concept of ahimsa, nonviolence toward other beings. In Jainism, all matter is endowed with sentience; there are five degrees of sentience, from one to five. Water, for example, is a sentient being of first order, as it is considered to possess only one sense, that of touch. Man is considered to be sentient being of the fifth order. According to Buddhism, sentient beings made of pure consciousness are possible. In Mahayana Buddhism, which includes Zen and Tibetan Buddhism, the concept is
related to the Bodhisattva, an enlightened being devoted to the liberation of others. The first vow of a Bodhisattva states: "Sentient beings are numberless; I vow to free them."

Sentience is, from a Buddhist perspective, the state of having senses (s at + ta in Pali or sat + tva in Sanskrit). In Buddhism, the senses are six in number, the sixth being the mind or consciousness, just as consciousness is in the whole body. Sentience, then, is the ability to sense / experience pain and pleasure, make conscious choices, such as abstaining from action, speech, speculation, etc. Thus, while an animal qualifies as a sentient being, a computer doesn't, for at least two reasons: (a) Even if it makes intelligent decisions (which no computer will ever be capable of without sentience), it has to be programmed by an outside agent (human or even a supercomputer), whereas a sentient being is self-directed, and (b) a computer must always perform using instructions in order to communicate, whereas a sentient being, can still express in silence - through kinesics (body language), oculesics (eye language) and proxemics (distance).

**Philosophy and sentience**

In the philosophy of consciousness, "sentience" can refer to the human ability to have subjective perceptual experiences, or "qualia". This is distinct from other aspects of the mind and consciousness, such as creativity, intelligence, sapience, self-awareness and intentionality (the ability to have thoughts that mean something or are "about" something). Sentience is a more general concept than consciousness, which is often used to imply a form of sentience that includes a sense of time, place and self.

Some philosophers, notably Colin McGinn, believe that sentience will never be understood, a position known as New Mysterianism. They do not deny that most other aspects of consciousness are subject to scientific investigation but they argue that subjective experiences will never be explained; i.e., sentience is the only aspect of consciousness that can't be explained. Other philosophers (such as Daniel Dennett) disagree, arguing that all aspects of consciousness will eventually yield to scientific investigation.
Sentience quotient

The Sentience Quotient concept was introduced by Robert A. Freitas Jr. in the late 1970s. It defines sentience as the relationship between the information processing rate of each individual processing unit (neuron), the weight/size of a single unit and the total number of processing units (expressed as mass). It was proposed as a measure for the sentience of all beings living and computer from a single neuron up to a hypothetical being at the theoretical computational limit of the entire universe. On a logarithmic scale it runs from -70 up to +50.

Sentience vs. Sapience

The word sentient is often confused with the word sapient, which can connote knowledge, consciousness or apperception. The root of the confusion is that the word conscious has a number of different usages in the English language. The two words can be distinguished by looking at their Latin roots: sentire, "to feel"; and sapere, "to know." Thus, sentience is a subjective experience, while sapience is a somewhat more objective cognitive ability.

Self-consciousness

Self-consciousness is an acute sense of self-awareness. It is a preoccupation with oneself, as opposed to the philosophical state of self-awareness, which is the awareness that one exists as an individual being. An unpleasant feeling of self-consciousness may occur when we realize that we are being watched or observed, the feeling that "everyone is looking" at us. Some people are habitually more self-conscious than others. Feelings of self-consciousness are sometimes associated with shyness or paranoia.

Impairment

When feeling self-conscious, one becomes aware of even the smallest of one's own actions. Such awareness can impair one's ability to perform complex actions. For example, a piano player may "choke", lose confidence, and even lose the ability to perform at the moment they notice the audience. This is a function of the psychological phenomenon of social facilitation. As self-consciousness fades one may regain the ability to "lose one's self".
Adolescence is believed to be a time of heightened self-consciousness. A person with a chronic tendency toward self-consciousness may be shy or introverted.

Psychology

Unlike self-awareness, self-consciousness can be a problem at times. It is often associated with shyness and embarrassment, and can affect self-esteem. In a positive context, self-consciousness may affect the development of identity, because it is during periods of high self-consciousness that people come the closest to knowing themselves objectively. Self-consciousness affects people in varying degrees, as some people are constantly self-monitoring or self-involved, while others are completely oblivious about themselves.

Psychologists frequently distinguish between two kinds of self-consciousness, private and public. Private self-consciousness is a tendency to introspect and examine one's inner self and feelings. Public self-consciousness is an awareness of the self as it is viewed by others. This kind of self-consciousness can result in self-monitoring and social anxiety. Both private and public self-consciousness are viewed as personality traits that are relatively stable over time, but they are not correlated. Just because an individual is high on one dimension doesn't mean that he or she is high on the other.

Different levels of self-consciousness affect behavior, as it is common for people to act differently when they "lose themselves in a crowd". Being in a crowd, being in a dark room, or wearing a disguise creates anonymity and temporarily decrease self-consciousness (see deindividuation). This can lead to uninhibited, sometimes destructive behavior.

Self-esteem

Self-esteem encompasses beliefs (for example, "I am competent/incompetent") and emotions (for example, triumph/despair, pride/shame). Behavior may reflect self-esteem (for example, assertiveness/timorousness, confidence/caution).

Psychologists usually regard self-esteem as an enduring personality characteristic (trait self-esteem), though normal, short-term variations (state self-esteem) occur.
Self-esteem can apply specifically to a particular dimension (for example, "I believe I am a good writer, and feel proud of that in particular") or have global extent (for example, "I believe I am a good person, and feel proud of myself in general").

Synonyms or near-synonyms of self-esteem include: self-worth, self-regard, self-respect, self-love (which can express overtones of self-promotion), self-integrity. Self-esteem is distinct from self-confidence and self-efficacy, which involve beliefs about ability and future performance.

**History of the concept**

The Oxford English Dictionary (OED) traces the use of the word "self-esteem" in English back as far as 1657. [John Milton is argued to have first coined this term. After a career in the proto-psychological lore of phrenology in the 19th century the term entered more mainstream psychological use in the work of the American psychologists and philosophers Lorne Park and William James in 1890.

Self-esteem has become the third most frequently occurring theme in psychological literature: as of 2003 over 25,000 articles, chapters, and books referred to the topic.

**Definitions**

Given a long and varied history, the term has, unsurprisingly, no less than three major types of definitions in the field, each of which has generated its own tradition of research, findings, and practical applications:

1. The original definition presents self-esteem as a ratio found by dividing one’s successes in areas of life of importance to a given individual by the failures in them or one’s “success / pretensions”. Problems with this approach come from making self-esteem contingent upon success: this implies inherent instability because failure can occur at any moment.

2. In the mid 1960s Morris Rosenberg and social-learning theorists defined self-esteem in terms of a stable sense of personal worth or worthiness, (see Rosenberg self esteem scale). This became the most frequently used definition for research, but involves problems of boundary-definition, making self-esteem indistinguishable from such things as narcissism or simple bragging.

3. Nathaniel Branden in 1969 briefly defined self-esteem as "...the experience of being competent to cope with the basic challenges of life and being worthy of happiness".
This two-factor approach, as some have also called it, provides a balanced definition that seems to be capable of dealing with limits of defining self-esteem primarily in terms of competence or worth alone.

Branden’s (1969) description of self-esteem includes the following primary properties:

1. self-esteem as a basic human need, i.e., "...it makes an essential contribution to the life process", "...is indispensable to normal and healthy self-development, and has a value for survival."

2. self-esteem as an automatic and inevitable consequence of the sum of individuals' choices in using their consciousness

3. something experienced as a part of, or background to, all of the individuals thoughts, feelings and actions.

Self esteem is a concept of personality, for it to grow, we need to have self worthy, and this self worthy will be sought from embracing challenges that result in the showing of success.

Compare the usage of terms such as self-love or self-confidence.

**Implicit self-esteem** refers to a person's disposition to evaluate them positively or negatively in a spontaneous, automatic, or unconscious manner. It contrasts with explicit self-esteem, which entails more conscious and reflective self-evaluation. Both explicit and implicit self-esteem are subtypes of self-esteem proper.

Implicit self-esteem is assessed using indirect measures of cognitive processing. These include the Name Letter Task and the Implicit Association Test. Such indirect measures are designed to reduce awareness of, or control of, the process of assessment. When used to assess implicit self-esteem, they feature stimuli designed to represent the self, such as personal pronouns (e.g., "I") or letters in one's name.

**Measurement**

For the purposes of empirical research, psychologists typically assess self-esteem by a self-report inventory yielding a quantitative result. They establish the validity and reliability of the questionnaire prior to its use. Researchers are becoming more interested in measures of implicit self-esteem.
Popular lore recognizes just "high" self-esteem and "low" self-esteem.

The Rosenberg Self-Esteem Scale (1965) and the Coopersmith Self-Esteem Inventory (1967/1981) feature among the most widely used systems for measuring self-esteem. The Rosenberg test usually uses a ten-question battery scored on a four-point response-system that requires participants to indicate their level of agreement with a series of statements about themselves. The Coopersmith Inventory uses a 50-question battery over a variety of topics and asks subjects whether they rate positive or negative characteristics of someone as similar or dissimilar to themselves.

Theories

Many early theories suggested that self-esteem is a basic human need or motivation. American psychologist Abraham Maslow, for example, included self-esteem in his hierarchy of needs. He described two different forms of esteem: the need for respect from others and the need for self-respect, or inner self-esteem. Respect from others entails recognition, acceptance, status, and appreciation, and was believed to be more fragile and easily lost than inner self-esteem. According to Maslow, without the fulfillment of the self-esteem need, individuals will be driven to seek it and unable to grow and obtain self-actualization.

Modern theories of self-esteem explore the reasons why humans are motivated to maintain a high regard for themselves. Sociometer theory maintains that self-esteem evolved to check one's level of status and acceptance in one's social group. According to terror management theory, self-esteem serves a protective function and reduces anxiety about life and death.

Quality and level of self-esteem

Level and quality of self-esteem, though correlated, remain distinct. Level-wise, one can exhibit high but fragile self-esteem (as in narcissism) or low but stable self-esteem (as in humility). However, investigators can indirectly assess the quality of self-esteem in several ways:

1. in terms of its constancy over time (stability)
2. in terms of its independence of meeting particular conditions (non-contingency)
3. in terms of its ingrained nature at a basic psychological level (implicitness or automatized).

Humans have portrayed the dangers of excessive self-esteem and the advantages of more humility since at least the development of Greek tragedy, which typically showed the results of hubris.

**Self-esteem, grades and relationships**

From the late 1970s to the early 1990s many Americans assumed as a matter of course that students' self-esteem acted as a critical factor in the grades that they earn in school, in their relationships with their peers, and in their later success in life. Given this assumption, some American groups created programs which aimed to increase the self-esteem of students. Until the 1990s little peer-reviewed and controlled research took place on this topic.

The self-concept is composed of relatively permanent self-assessments, such as personality attributes, knowledge of one's skills and abilities, one's occupation and hobbies, and awareness of one's physical attributes. For example, the statement, "I am lazy" is a self-assessment that contributes to the self-concept. In contrast, the statement "I am tired" would not normally be considered part of someone's self-concept, since being tired is a temporary state. Nevertheless, a person's self-concept may change with time, possibly going through turbulent periods of identity crisis and reassessment.

The self-concept is not restricted to the present. It includes past selves and future selves. Future selves or "possible selves" represent individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming. They correspond to hopes, fears, standards, goals, and threats. Possible selves may function as incentives for future behavior and they also provide an evaluative and interpretive context for the current view of self.

Peer-reviewed research undertaken since then has not validated previous assumptions. Recent research indicates that inflating students' self-esteem in and of itself has no positive effect on grades. One study has shown that inflating self-esteem by itself can actually decrease grades.
High self-esteem correlates highly with self-reported happiness. However, it is not clear which, if either, necessarily leads to the other. Additionally, self-esteem has been found to be related to forgiveness in close relationships, in that people with high self-esteem will be more forgiving than people with low self-esteem.

The relationship involving self-esteem and academic results does not signify that high self-esteem contributes to high academic results. It simply means that high self-esteem may be accomplished due to high academic performance.

**Bullying, violence and murder**

Some of the most interesting results of recent studies center on the relationships between bullying, violence, and self-esteem. People used to assume that bullies acted violently towards others because they suffered from low self-esteem (although supporters of this position offered no controlled studies to back up this belief).

These findings suggest that the low-esteem theory is wrong. But none involves what social psychologists regard as the most convincing form of evidence: controlled laboratory experiments. When we conducted our initial review of the literature, we uncovered no lab studies that probed the link between self-esteem and aggression.

In contrast to old beliefs, recent research indicates that bullies act the way that they do because they suffer from unearned high self-esteem.

Violent criminals often describe themselves as superior to others - as special, elite persons who deserve preferential treatment. Many murders and assaults are committed in response to blows to self-esteem such as insults and humiliation. (To be sure, some perpetrators live in settings where insults threaten more than their opinions of themselves. Esteem and respect are linked to status in the social hierarchy, and to put someone down can have tangible and even life-threatening consequences.)

The presence of superiority-complexes can be seen both in individual cases, such as the criminals Roy Baumeister studied, and in whole societies, such as Germany under the Nazi regime.

The findings of this research do not take into account that the concept of self-esteem lacks a clear definition and that differing views exist of the precise definition of self-esteem. In his own work, Baumeister often uses a "common use" definition: self-
Esteem is how you regard yourself (or how you appear to regard yourself) regardless of how this view was cultivated. Other psychologists believe that a "self esteem" that depends on external validation of the self (or other people's approval), such as what seems relevant in the discussion of violent people, does not, in fact, equate to "true" self-esteem. Nathaniel Branden labeled external validation as "pseudo self-esteem", arguing that "true self-esteem" comes from internal sources, such as self-responsibility, self-sufficiency and the knowledge of one's own competence and capability to deal with obstacles and adversity, regardless of what other people think.

Psychologists who agree with Branden's view dismiss Baumeister's findings. Such psychologists say that Baumeister mistakes narcissism as "high self-esteem" in criminals. They see such narcissism as an inflated opinion of self, built on shaky grounds, and opine that violence comes when that opinion comes under threat. Those with "true" self-esteem who valued themselves and believed wholly in their own competence and worth would have no need to resort to violence or indeed have any need to believe in their superiority or to prove their superiority.

**Contingencies of self-worth**

Contingencies of self-worth comprise those qualities a person believes he or she must have in order to class as a person of value; proponents claim the contingencies as the core of self-esteem.

According to the "Contingencies of Self-Worth model" (Crocker & Wolfe, 2001) people differ in their bases of self-esteem. Their beliefs — beliefs about what they think they need to do or who they need to "be" in order to class as a person of worth — form these bases. Crocker and her colleagues (2001) identified seven "domains" in which people frequently derive their self-worth:

1. Virtue
2. God's love
3. Support of family
4. Academic competence
5. Physical attractiveness
6. Gaining others' approval
7. Outdoing others in competition

Individuals who base their self-worth in a specific domain (such as, for example, academic success) leave themselves much more vulnerable to having their self-esteem threatened when negative events happen to them within that domain (such as when they fail a test at school). A 2003 study by Crocker found that students who based their contingency of self-worth on academic criteria had a greater likelihood of experiencing lower-state self-esteem, greater negative affect, and negative self-evaluative thoughts when they did not perform well on academic tasks, when they received poor grades, or when graduate schools rejected them (Crocker, Karpinski, Quinn, & Chase, 2003; Crocker, Sommers, & Luhtanen, 2002).

Crocker and her colleagues (2003) have constructed the "Contingencies of Self-Worth Scale", which measures the seven domains mentioned above that previous research had hypothesized as providing important internal and external sources of self-esteem. Crocker argues that the domains on which people base self-worth play a greater role than whether self-worth is actually contingent or not. Contingencies of self-worth can function internally, externally, or somewhere in between. Some research has shown that external contingencies of self-worth, such as physical appearance and academic success, correlate negatively to well-being, even promoting depression and eating-disorders (Jambekar, Quinn, & Crocker, 2001). Other work has found internal contingencies, on the other hand, unrelated or even positively related to well-being (Sargent, Crocker, & Luhtanen, 2006).

Research by Crocker and her colleagues also suggests that contingencies of self-worth have self-regulatory properties (Crocker, Luhtanen, Cooper, & Bouvrette, 2003). Crocker et al. define successful self-regulation as “the willingness to exert effort toward one’s most important goals, while taking setbacks and failures as opportunities to learn, identify weaknesses and address them, and develop new strategies toward achieving those goals” (Crocker, Brook, & Niiya, 2006). Since many individuals strive for a feeling of value, it makes sense that those people would experience special motivation to succeed and actively to avoid failure in the domains on which they base their own self-worth. Accordingly, successful self-regulation can prove difficult for people aiming to maintain and enhance their self-esteem, because they would have to actually embrace failure or criticism as a learning opportunity, rather than avoid it. Instead, when a task which individuals see as fundamental to their self-worth proves
difficult and failure seems probable, contingencies of self-worth lead to stress, feelings of pressure, and a loss of intrinsic motivation. In these cases, highly contingent people may withdraw from the situation. On the other hand, the positive emotional affect following success in a domain of contingency may become addictive for the highly contingent individual (Baumeister & Vohs, 2001). Over time, these people may require even greater successes to achieve the same satisfaction or emotional “high”. Therefore, the goal to succeed can become a relentless quest for these individuals (Crocker & Nuer, 2004).

Researchers such as Crocker believe that people confuse the boosts to self-esteem resulting from successes with true human needs, such as learning, mutually supportive relationships, autonomy, and safety (Crocker & Nuer, 2004; Crocker & Park, 2004; Deci & Ryan, 2000). Crocker claims that people do not seek "self-esteem", but basic human needs, and that the contingencies on which they base their self-esteem has more importance than the level of self-esteem itself.

**Criticism and controversy**

The concept of self-esteem has been criticized by different camps but notably by figures like Dalai Lama, Carl Rogers, Paul Tillich, Alfred Korzybski and George Carlin.

Perhaps one of the strongest theoretical and operational critiques of the concept of self-esteem has come from American psychologist Albert Ellis who on numerous occasions criticized the philosophy as essentially self-defeating and ultimately destructive. Although acknowledging the human propensity and tendency to ego rating as innate, he has claimed that the philosophy of self-esteem in the last analysis is both unrealistic, illogical and self- and socially destructive – often doing more harm than good. Questioning the foundations and usefulness of generalized ego strength, he has claimed that self-esteem is based on arbitrary definitional premises, over-generalized, perfectionistic and grandiose thinking. Acknowledging that rating and valuing behaviours and characteristics is functional and even necessary, he sees rating and valuing human beings totality and total selves as irrational, unethical and absolutistic. The more healthy alternative to self-esteem according to him is unconditional self-acceptance and unconditional other-acceptance and these concepts are incorporated in his therapeutic system Rational Emotive Behavior Therapy. In
2005 he released a book with a detailed analysis of the concept of self-esteem titled "The Myth of Self-esteem".

**Identity crisis (psychology)**

**Description**

The identity is "a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image. As a quality of unself-conscious living, this can be gloriously obvious in a young person who has found himself as he has found his communality. In him we see emerge a unique unification of what is irreversibly given--that is, body type and temperament, giftedness and vulnerability, infantile models and acquired ideals--with the open choices provided in available roles, occupational possibilities, values offered, mentors met, friendships made, and first sexual encounters." (Erikson, 1970.)

According to Erikson's stages, the onset of the identity crisis is in the teenage years, and only individuals who succeed in resolving the crisis will be ready to face future challenges in life. But the identity crisis may well be recurring, as the changing world demands us to constantly redefine ourselves. Erikson suggested that people experience an identity crisis when they lose "a sense of personal sameness and historical continuity". Given today's rapid development in technology, global economy, dynamics in local and world politics, one might expect identity crises to recur more commonly now than even thirty years ago, when Erikson formed his theory.

Seven areas

If you find yourself (again) in an identity crisis, you can look at seven areas of difficulty in which to work towards a resolution.

**Time Perspective**

Can you distinguish immediate gratification from long-term goals? Have you learned to balance between jumping at opportunities as soon as they are presented to you and working steadily and patiently towards your long-term goal?
Self-Certainty
Do you feel consistent in your self-image and the image you present to others?

Role Experimentation
Have you tried different roles in search of the one that feels right to you?

Anticipation of Achievement
Do you believe that you will be successful in what you choose to do -- whether your role is at the work front or home front?

Sexual Identity
Do you feel comfortable being a male or a female, and dealing with others as such?

Leadership polarization
Are you able to become both a leader and a follower, whichever is called for in a given situation?

Ideological
Have you found a set of basic social, philosophical, or religious values that your outlook on life can be based upon?

Self (psychology)
The self is a key construct in several schools of psychology, broadly referring to the cognitive representation of one's identity. The earliest formulation of the self in modern psychology stems from the distinction between the self as I, the subjective knower, and the self as Me, the object that is known. Current views of the self in psychology diverge greatly from this early conception, positioning the self as playing an integral part in human motivation, cognition, affect, and social identity.

The Self in Kohut's Formulation
Heinz Kohut initially proposed a bipolar self compromising two systems of narcissistic perfection: 1) a system of ambitions and, 2) a system of ideals. Kohut called the pole of ambitions the narcissistic self (later, the grandiose self\(^1\)), while the pole of ideals was designated the idealized parental imago. According to Kohut, these poles of the self represented natural progressions in the psychic life of infants and...
toddlers. Kohut argued that when the child's ambitions and exhibitionistic strivings were chronically frustrated, arrests in the grandiose self led to the preservation of a false, expansive sense of self that could manifest outwardly, in the visible grandiosity of the frank narcissist, or remain hidden from view, unless discovered in a narcissistic therapeutic transference (or selfobject transference) that would expose these primitive grandiose fantasies and strivings. Kohut termed this form of transference a mirror transference. In this transference, the strivings of the grandiose self are mobilized and the patient attempts to use the therapist to gratify these strivings. Kohut proposed that arrests in the pole of ideals occurred when the child suffered chronic and excessive disappointment over the failings of early idealized figures. Deficits in the pole of ideals were associated with the development of an idealizing transference to the therapist who becomes associated with the patient's primitive fantasies of omnipotent parental perfection. Kohut believed that narcissistic injuries were inevitable and, in any case, necessary to temper ambitions and ideals with realism through the experience of more manageable frustrations and disappointments. It was the chronicity and lack of recovery from these injuries (arising from a number of possible causes) that he regarded as central to the preservation of primitive self systems untempered by realism. By 1984, Kohut's observation of patients led him to propose two additional forms of transference associated with self deficits: 1) the twinship and, 2) the merger transference. In his later years, Kohut believed that selfobject needs were both present and quite varied in normal individuals, as well as in narcissistic individuals. To be clear, selfobjects are not external persons. Kohut and Wolf, 1978 explain: "Selfobjects are objects which we experience as part of our self; the expected control over them is, therefore, closer to the concept of control which a grownup expects to have over his own body and mind than to the concept of control which he expects to have over others. (p.413)"

Kohut's notion of the self can be difficult to grasp because it is experience-distant, although it is posited based upon experience-near observation of the therapeutic transference. Kohut relied heavily on empathy as a method of observation. Specifically, the clinician's observations of his or her own feelings in the transference help the clinician see things from the subjective view of the patient -- to experience the world in ways that are closer to the way the patient experiences it. (note: Kohut did not regard empathy as curative. Empathy is a method of observation).
**Jung self**

In Jungian theory, the Self is one of the archetypes. It signifies the coherent whole, unified consciousness and unconscious of a person. The Self, according to Jung, is realised as the product of individuation, which in Jungian view is the process of integrating one's personality. For Jung, the self is symbolised by the circle (especially when divided in four quadrants), the square, or the mandala.

What distinguishes Jungian psychology is the idea that there are two centers of the personality. The ego is the center of consciousness, whereas the Self is the center of the total personality, which includes consciousness, the unconscious, and the ego. The Self is both the whole and the center. While the ego is a self-contained little circle off the center contained within the whole, the Self can be understood as the greater circle.

**Critiques of the concept of selfhood**

'Selfhood' or complete autonomy is a common Western approach to psychology and models of self are employed constantly in areas such as psychotherapy and self help. Edward E. Sampson (1989) argues that the preoccupation with independence is harmful in that it creates racial, sexual and national divides and does not allow for observation of the self-in-other and other-in-self.

The very notion of selfhood is an attacked idea because it is seen as necessary for the mechanisms of advanced capitalism to function. In Inventing our selves: Psychology, power, and personhood, Nikolas Rose (1998) proposes that psychology is now employed as a technology that allows humans to buy into an invented and arguably false sense of self. Rose believes that freedom assists governments and exploitation.

It is said by some[weasel words] that for an individual to talk about, explain, understand or judge oneself is linguistically impossible, since it requires the self to understand its self. This is seen as philosophically invalid, being self-referential, or reification, also known as a circular argument. Thus, if actions arise so that the self attempts self-explanation, confusion may well occur within linguistic mental pathways and processes.
**Self-efficacy**

Self-efficacy is the belief that one is capable of performing in a certain manner to attain certain goals.\(^1\) It is a belief that one has the capabilities to execute the courses of actions required to manage prospective situations. Unlike efficacy, which is the power to produce an effect (in essence, competence), self-efficacy is the belief (whether or not accurate) that one has the power to produce that effect. For example, a person with high self-efficacy may engage in a more health-related activity when an illness occurs, whereas a person with low self-efficacy would harbor feelings of hopelessness.

It is important here to understand the distinction between self-esteem and self-efficacy. Self-esteem relates to a person’s sense of self-worth, whereas self-efficacy relates to a person’s perception of their ability to reach a goal. For example, say a person is a terrible rock climber, they would probably have poor self-efficacy with regard to rock climbing, but this need not affect their self-esteem since most people don’t invest much of their self-esteem in this activity. Conversely, one might have enormous skill at rock climbing, yet set such a high standard for oneself that self-esteem is low. At the same time, someone who has high self-efficacy in general might think that they are good at rock climbing even when they are not, or, knowing they are not, still believe that they could do it, and could quickly learn.

**Social cognitive theory**

Psychologist Albert Bandura has defined self-efficacy as our belief in our ability to succeed in specific situations. Your sense of self-efficacy can play a major role in how you approach goals, tasks, and challenges. The concept of self-efficacy lies at the centre of Bandura’s social cognitive theory, which emphasizes the role of observational learning and social experience in the development of personality. According to Bandura’s theory, people with high self-efficacy - that is, those who believe they can perform well - are more likely to view difficult tasks as something to be mastered rather than something to be avoided.
How self-efficacy affects human function

Choices regarding behaviour

People will be more inclined to take on a task if they believe they can succeed. People generally avoid tasks where their self-efficacy is low, but will engage in tasks where their self-efficacy is high. People with a self-efficacy significantly beyond their actual ability often overestimate their ability to complete tasks, which can lead to difficulties. On the other hand, people with a self-efficacy significantly lower than their ability are unlikely to grow and expand their skills. Research shows that the ‘optimum’ level of self-efficacy is a little above ability, which encourages people to tackle challenging tasks and gain valuable experience.

Motivation

People with high self-efficacy in a task are more likely to make more of an effort, and persist longer, than those with low efficacy. On the other hand, low self-efficacy provides an incentive to learn more about the subject. As a result, someone with a high efficacy may not prepare sufficiently for a task.

Thought patterns & responses

Low self-efficacy can lead people to believe tasks are harder than they actually are. This often results in poor task planning, as well as increased stress. Observational evidence shows that people become erratic and unpredictable when engaging in a task in which they have low efficacy. On the other hand, people with high self-efficacy often take a wider overview of a task in order to take the best route of action. People with high self-efficacy are shown to be encouraged by obstacles to make a greater effort. Self-efficacy also affects how people respond to failure. A person with a high self-efficacy will attribute the failure to external factors, where a person with low self-efficacy will attribute failure to low ability. For example; a person with high self-efficacy in regards to mathematics may attribute a poor result to a harder than usual test, feeling sick, lack of effort or insufficient preparation. A person with a low self-efficacy will attribute the result to poor ability in mathematics. Health behaviours such as non-smoking, physical exercise, dieting, condom use, dental hygiene, seat belt use, or breast self-examination are, among others, dependent on one’s level of perceived self-efficacy (Conner & Norman, 2005). Self-efficacy beliefs are cognitions that determine whether health behaviour change will be initiated, how much effort
will be expended, and how long it will be sustained in the face of obstacles and failures. Self-efficacy influences the effort one puts forth to change risk behaviour and the persistence to continue striving despite barriers and setbacks that may undermine motivation. Self-efficacy is directly related to health behaviour, but it also affects health behaviours indirectly through its impact on goals. Self-efficacy influences the challenges that people take on as well as how high they set their goals (e.g., "I intend to reduce my smoking," or "I intend to quit smoking altogether"). A number of studies on the adoption of health practices have measured self-efficacy to assess its potential influences in initiating behaviour change (Luszczynska, & Schwarzer, 2005). Often single-item measures or very brief scales (e.g., 4 items) have been used. It is actually not necessary to use larger scales if a specific behaviour is to be predicted. More important is rigorous theory-based item wording. A rule of thumb is to use the following semantic structure: "I am certain that I can do xx, even if yy (barrier)" (Schwarzer, 2008). If the target behavior is less specific, one can either go for more items that jointly cover the area of interest, or develop a few specific subscales. Whereas general self-efficacy measures refer to the ability to deal with a variety of stressful situations, measures of self-efficacy for health behaviors refer to beliefs about the ability to perform certain health behaviours. These behaviours may be defined broadly (i.e., healthy food consumption) or in a narrow way (i.e., consumption of high-fibre food).

The Destiny Idea

Bandura successfully showed that people of differing self-efficacy perceive the world in fundamentally different ways. People with a high self-efficacy are generally of the opinion that they are in control of their own lives; that their own actions and decisions shape their lives. On the other hand, people with low self-efficacy may see their lives as somewhat out of their hands.

Factors affecting self-efficacy

Bandura points to four sources affecting self-efficacy;

1. Experience

"Mastery experience" is the most important factor deciding a person's self-efficacy. Simply put, success raises self-efficacy, failure lowers it.
"Children cannot be fooled by empty praise and condescending encouragement. They may have to accept artificial bolstering of their self-esteem in lieu of something better, but what I call their accruing ego identity gains real strength only from wholehearted and consistent recognition of real accomplishment, that is, achievement that has meaning in their culture.

2. Modelling - a.k.a. "Vicarious Experience"

“If they can do it, I can do it as well.” This is a process of comparison between a person and someone else. When people see someone succeeding at something, their self-efficacy will increase; and where they see people failing, their self-efficacy will decrease. This process is more effectual where the person sees themselves as similar to his or her model. If a peer who is perceived as having similar ability succeeds, this will usually increase an observer's self-efficacy. Although not as influential as past experience, modelling is a powerful influence when a person is particularly unsure of him- or herself.

3. Social Persuasions

Social persuasions relate to encouragements/discouragements. These can have a strong influence – most people remember times where something said to them significantly altered their confidence. Where positive persuasions increase self-efficacy, negative persuasions decrease it. It is generally easier to decrease someone's self-efficacy than it is to increase it.

4. Physiological Factors

In unusual, stressful situations, people commonly exhibit signs of distress; shakes, aches and pains, fatigue, fear, nausea, etc. A person's perceptions of these responses can markedly alter a person's self-efficacy. If a person gets 'butterflies in the stomach' before public speaking, those with low self-efficacy may take this as a sign of their own inability, thus decreasing their efficacy further, while those with high self-efficacy is likely to interpret such physiological signs as normal and unrelated to his or her actual ability. Thus, it is the person's belief in the implications of their physiological response that alters their self-efficacy, rather than the sheer power of the response.
Theoretical models

A theoretical model of the effect of self-efficacy on transgressive behavior was developed and verified in research with school children.

Prosociality and moral disengagement

Feelings of self-efficacy with respect to academic work, social interactions, and self-regulation influenced prosocial behavior and whether or not a child could avoid moral responsibility. Self-regulatory self-efficacy and academic self-efficacy have a negative relationship with moral disengagement (making excuses for bad behaviour, avoiding responsibility for consequences, blaming the victim). Social Self-Efficacy has a positive relationship with prosocial behaviour (helping others, sharing, being kind and cooperative). On the other hand, moral disengagement and prosocial behaviour have a negative relationship. The three types of self-efficacy are positively related.

Over-Efficaciousness in Learning

Research on learning has indicated that in certain circumstances, having less self-efficacy for a subject may be helpful, as negative attitudes towards how quickly/well one will learn can actually prove of benefit. One study uses the foreign language classroom to examine students' beliefs about learning, perceptions of goal attainment, and motivation to continue language study. Survey and interview results indicated students’ attributions for success and failure and their expectations for certain subjects’ learning ability played a role in the relationship between goal attainment and volition. It appears that over-efficaciousness negatively affected student motivation. For other students who felt they were "bad at languages," their negative beliefs increased their motivation to study.

Models of Health Behavior Change

Social-cognitive models of health behavior change include the construct of perceived self-efficacy either as predictors, mediators, or moderators. Self-efficacy is supposed to facilitate the forming of behavioral intentions, the development of action plans, and
the initiation of action. Moreover, self-efficacy can assist relapse prevention. As a moderator, self-efficacy can support the translation of intentions into action.

**Self image**

A person's **self image** is the mental picture, generally of a kind that is quite resistant to change, that depicts not only details that are potentially available to objective investigation by others (height, weight, hair color, sex, I.Q. score, etc.), but also items that have been learned by that person about himself or herself, either from personal experiences or by internalizing the judgments of others.

**Definition**

A simple definition of a person's self image is their answer to this question - "What do you believe people think about you?" A more technical term for self image that is commonly used by social and cognitive psychologists is **self-schema**. Like any schema, self-schemas store information and influence the way we think and remember. For example, research indicates that information which refers to the self is preferentially encoded and recalled in memory tests, a phenomenon known as "Self-Referential Encoding" (Rogers et al. 1977).

**Inaccurate self image**

The formation of a healthy self image can be challenging for an individual, especially when family, peers, community, or the general society issues very negative evaluations of a person that happen to be inaccurate. The consequences can be severe for the individual, who may learn self-hatred. They can also be severe for the society. Poor self image may be the result of accumulated **invalid** criticisms that the person collected as a child which have led to damaging his own view of himself. Children in particular are vulnerable to accepting false negative judgments from authority figures because they have yet to develop competency in evaluating such reports.

**What is not known to others**

It should be noted that some information about an individual is not directly available to others, and that information may be very pertinent to the formation of an accurate and well functioning self image. For instance, only the individual may know whether certain of his or her acts were malicious or benevolent in intent. Only individuals
know whether in their internal experience they are masculine or feminine, good or bad and so on.

Individuals often form a negative self image as a result of physicalities affecting themselves, such as alcoholic parents or other unstable environments, and the use of drugs to unintentionally hurt themselves.

**Self-Schema**

The term *self-schema* refers to the beliefs and ideas people have about themselves. These beliefs are used to guide and organize information processing, especially when the information is significant to the self. Self-schemas are important to a person's overall self-concept.

Self-schemas vary from person to person because each individual has very different social and cultural life experiences. A few examples of self-schemas are; exciting/ dull, quiet/ loud, healthy/ sickly, athletic/ nonathletic, lazy/ active, and geek/ jock. If a person has a schema for geek/ jock, for example, he might think of himself as a bit of a computer geek and so he would possess a lot of information about that trait. Because of this he would probably interpret a lot of situations based on their relevance to being a geek. For another example consider the healthy/ sickly schema. A person with this schema might consider herself a very health conscious person. Her concern with being healthy would then affect every day decisions like what to buy at the grocery store, what restaurant to eat out at, or how much exercise she should get daily.

Technologies, particularly if they are new, often give rise to emotional reactions that are based on perceived risks. Recent examples of such technological risks involve cloning and genetically modified food; the use of nuclear energy continues to spark heated and emotional debates. Empirical research has shown that people rely on emotions in making judgments about what constitutes an acceptable risk (Slovic 1999). However, this does not answer the question of whether judgments that are based on emotions can provide a better understanding of the moral acceptability of risks than do judgments that do not take the emotions into consideration. Many scientists dismiss the emotions of the public as a sign of irrationality. Should
engineers, scientists, and policy makers involved in developing risk regulation take the emotions of the public seriously?

**Emotions and Moral Judgments**

There are two major traditions in modern moral theory that deal with the role of emotions, going back to the Enlightenment thinkers David Hume (1711–1776) and Immanuel Kant (1724–1804). For the Scottish philosopher Hume ethics is based not on reason but on the emotions, particularly the sentiment of benevolence, which reason assists in achieving its goals. In opposition to that view the German philosopher Kant maintained that ethics depends on the rational determination of human conduct, with the emotions tending to function as distractions. In neither case, however, are the emotions understood to function in a cognitive manner to reveal something about the world. They are either the noncognitive source of moral value or a noncognitive distraction from moral rationality.

A quite different minority tradition in moral theory, however, grants the emotions cognitive value. This line of thought goes back to Aristotle (1925) who argued that through emotions we perceive morally salient features of concrete situations. In Hume's time the economist Adam Smith (1723–1790) suggested in *Theory of the Moral Sentiments* (1759) that emotional sympathies for others through imaginative identification with their pleasures and pains can provide knowledge about how other people experience the world. For Max Scheler the emotions are the motivators of decent behavior; they reveal the basic moral facts of life (Scheler 1913–1916).

In the 1970s such theories of the cognitive power of the emotions were given new support by developments in neurobiology, psychology, and the philosophy of the emotions. For scholars as diverse as Ronald De Sousa (1987), Robert Solomon (1993), Antonio Damasio (1994), and Martha Nussbaum (2001) emotions and cognitions are not mutually exclusive. Rather, to have moral knowledge, it is necessary to experience certain emotional states.

To be able to have moral knowledge, a person has to know or be able to imagine how it feels to be in a certain situation and to be treated by others in certain ways as well as how it feels when one is humiliated and hurt or cherished and embraced. These emotions are fundamental features of human life that point to what morality is really
about. It is not possible to understand moral life without knowing these emotions and without having the ability to feel sympathy and compassion for others. Hence, only beings with the ability to have emotions can make justified moral judgments. The moral point of view implies that people can feel with others or at least imagine what their emotions might be like and that people care about morally important aspects of the lives of others (Schopenhauer 1969, Scheler 1970).

**Abraham Maslow**

**Abraham Elijah Maslow** (April 1, 1908 – June 8, 1970) was an American psychologist. He is noted for his conceptualization of a "hierarchy of human needs", and is considered the founder of humanistic psychology. His ideas were widely influential in the 1970s, but have since fallen into disrepute amongst clinical and experimental psychologists.

**Biography**

Born and raised in Brooklyn, New York, Maslow was the oldest of seven children. His parents were uneducated Jews from Russia. He was slow and tidy, and remembered his childhood as lonely and rather unhappy, because, as he said, "I was the little Jewish boy in the non-Jewish neighborhood. It was a little like being the first Negro enrolled in the all-white school. I was isolated and unhappy. I grew up in libraries and among books, without friends." He would pursue law, but he went to graduate school at the University of Wisconsin to study psychology. While there, he married his first cousin Bertha in December 1928, and found as his chief mentor, professor Harry Harlow. At Wisconsin he pursued an original line of research, investigating primate dominance behaviour and sexuality. He went on to further research at Columbia University, continuing similar studies; there he found another mentor in Alfred Adler, one of Sigmund Freud's early colleagues.

From 1937 to 1951, Maslow was on the faculty of Brooklyn College. In New York he found two more mentors, anthropologist Ruth Benedict and Gestalt psychologist Max Wertheimer, whom he admired both professionally and personally. These two were so accomplished in both realms, and such "wonderful human beings" as well, that Maslow began taking notes about them and their behaviour. This would be the basis of his lifelong research and thinking about mental health and human potential. He wrote extensively on the subject, borrowing ideas from other psychologists but adding
significantly to them, especially the concepts of a hierarchy of needs, metaneeds, self-actualizing persons, and peak experiences. Maslow became the leader of the humanistic school of psychology that emerged in the 1950s and 1960s, which he referred to as the "third force" -- beyond Freudian theory and behaviourism.

Maslow was a professor at Brandeis University from 1951 to 1969, and then became a resident fellow of the Laughlin Institute in California. He died of a heart attack on June 8, 1970.

**Humanistic theories of self actualization**

Many psychologists have made impacts on society's understanding of the world. Abraham Maslow was one of these; he brought a new face to the study of human behavior. He was inspired by great minds, and his own gift of thought created a unique concept of Humanistic Psychology.

His family life and his experiences influenced the ideas that created a whole new form of psychology. After World War II, Maslow began to question the way psychologists had come to their conclusions, and though he didn’t completely disagree, he had his own ideas on how to understand the Human mind. (The Developing Person through the Life Span, (1983) pg. 42)

Humanistic Psychologists believe that every person has a strong desire to realize his or her full potential, to reach a level of Self-actualization. To prove that humans are not simply blindly reacting to situations, but trying to accomplish something greater, Maslow studied mentally healthy individuals instead of people with serious psychological issues. This enabled him to discover that people experience “peak experiences”, high points in life when the individual is in harmony with himself and his surroundings. Self-actualized people can have many peak experiences throughout a day while others have those experiences less frequently. (The Developing Person through the Life Span, (1983) pg. 43)

A visual aid Maslow created to explain his theory, which he called the Hierarchy of Needs, is a pyramid depicting the levels of human needs, psychological and physical. When a human being ascends the steps of the pyramid he reaches self actualization. At the bottom of the pyramid are the “Basic needs or Physiological needs” of a human being, food and water and sex. The next level is “Safety Needs: Security, Order, and Stability.” These two steps are important to the physical survival of the person. Once
individuals have basic nutrition, shelter and safety, they attempt to accomplish more. The third level of need is “Love and Belonging,” which are psychological needs; when individuals have taken care of themselves physically, they are ready to share themselves with others. The fourth level is achieved when individuals feel comfortable with what they have accomplished. This is the “Esteem” level, the level of success and status (from self and others). The top of the pyramid, “Need for Self-actualization,” occurs when individuals reach a state of harmony and understanding. (The Developing Person through the Life Span, (1983) pg. 44)

Maslow based his study on magazines (e.g. "hello" and "Look") and the writings of other psychologists, including Albert Einstein, as well as people he knew who clearly met the standard of self actualization. Maslow used Einstein's writings and accomplishments to exemplify the characteristics of the self actualized person. He realized that all the individuals he studied had similar personality traits. All were “reality centered,” able to differentiate what was fraudulent from what was genuine. They were also “problem centered,” meaning that they treated life’s difficulties as problems that demanded solutions. These individuals also were comfortable being alone and had healthy personal relationships. They had only a few close friends and family rather than a large number of shallow relationships. One historical figure Maslow found to be helpful in his journey to understanding self actualization was Lao Tzu, The Father of Taoism. A tenet of Taoism is that people do not obtain personal meaning or pleasure by seeking material possessions.

When Maslow introduced these ideas some weren't ready to understand them; others dismissed them as unscientific, a critique often leveled at Freud. Sometimes viewed as disagreeing with Freud and psychoanalytic theory, Maslow actually positioned his work as a vital complement to that of Freud. Maslow stated in his book, “It is as if Freud supplied us the sick half of psychology and we must now fill it out with the healthy half.” (Toward a psychology of being, 1968) There are two faces of human nature—the sick and the healthy—so there should be two faces of psychology.

Consequently, Maslow argued, the way in which essential needs are fulfilled is just as important as the needs themselves. Together, these define the human experience. To the extent a person finds cooperative social fulfillment, he establishes meaningful relationships with other people and the larger world. In other words, he establishes meaningful connections to an external reality—an essential component of self-
actualization. In contrast, to the extent that vital needs find selfish and competitive fulfillment, a person acquires hostile emotions and limited external relationships—his awareness remains internal and limited.

Benedict and Wertheimer were Maslow's models of self-actualization. From them he generalized that, among other characteristics, self-actualizing people tend to focus on problems outside themselves; have a clear sense of what is true and what is false; are spontaneous and creative; and are not bound too strictly by social conventions.

Beyond the routine of needs fulfillment, Maslow envisioned moments of extraordinary experience, known as Peak experiences, which are profound moments of love, understanding, happiness, or rapture, during which a person feels more whole, alive, self-sufficient and yet a part of the world, more aware of truth, justice, harmony, goodness, and so on. Self-actualizing people have many such peak experiences.

Maslow's thinking was surprisingly original—most psychologists before him had been concerned with the abnormal and the ill. He wanted to know what constituted positive mental health. Humanistic psychology gave rise to several different therapies, all guided by the idea that people possess the inner resources for growth and healing and that the point of therapy is to help remove obstacles to individuals' achieving them. The most famous of these was client-centered therapy developed by Carl Rogers. Classical Adlerian Psychotherapy, based on the teachings of Alfred Adler, also encourages the optimal psychological development of the individual.
Maslow's hierarchy of needs

An interpretation of Maslow's hierarchy of needs, represented as a pyramid with the more basic needs at the bottom.

Maslow's hierarchy of needs is a theory in psychology, proposed by Abraham Maslow in his 1943 paper *A Theory of Human Motivation*. Maslow subsequently extended the idea to include his observations of humans' innate curiosity. His theories parallel many other theories of human Developmental psychology, all of which focus on describing the stages of growth in humans.

Maslow studied what he called exemplary people such as Albert Einstein, Jane Addams, Eleanor Roosevelt, and Frederick Douglass rather than mentally ill or neurotic people, writing that "the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy." Maslow also studied the healthiest 1% of the college student population.

Maslow's theory was fully expressed in his 1954 book *Motivation and Personality*. 
**Representations**

Maslow's hierarchy of needs is often portrayed in the shape of a pyramid, with the largest and lowest levels of needs at the bottom, and the need for self-actualization at the top, also the needs for people.

**Deficiency needs**

The lower four layers of the pyramid contain what Maslow called "deficiency needs" or "d-needs": physiological (including sexuality), security of position, friendship and love, and esteem. With the exception of the lowest (physiological) needs, if these "deficiency needs" are not met, the body gives no physical indication but the individual feels anxious and tense.

**Physiological needs**

For the most part, physiological needs are obvious—they are the literal requirements for human survival. If these requirements are not met (with the exception of clothing, shelter, and sexual activity), the human body simply cannot continue to function.

Physiological needs include:

- Breathing
- Food
- Homeostasis

Air, water, and food are metabolic requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. The intensity of the human sexual instinct is shaped more by sexual competition than maintaining a birth rate adequate to survival of the species.

**Safety needs**

With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behavior. These needs have to do with people's yearning for a predictable, orderly world in which injustice and inconsistency are under control, the familiar frequent and the unfamiliar rare. In the world of work, these safety needs
manifest themselves in such things as a preference for job security, grievance procedures for protecting the individual from unilateral authority, savings accounts, insurance policies, reasonable disability accommodations, and the like.

For most of human history many individuals have found their safety needs unmet, but as of 2009 "First World" societies provide most with their satisfaction, although the poor must often still address these needs.

Safety and Security needs include:

- Personal security
- Financial security
- Health and well-being
- Safety net against accidents/illness and their adverse impacts

**Love and Belonging**

After physiological and safety needs are fulfilled, the third layer of human needs are social and involve feelings of belongingness. This aspect of Maslow's hierarchy involves emotionally based relationships in general, such as:

- Friendship
- Intimacy
- Family

Humans need to feel a sense of belonging and acceptance, whether it comes from a large social group, such as clubs, office culture, religious groups, professional organizations, sports teams, gangs ("Safety in numbers"), or small social connections (family members, intimate partners, mentors, close colleagues, confidants). They need to love and be loved (sexually and non-sexually) by others. In the absence of these elements, many people become susceptible to loneliness, social anxiety, and clinical depression. This need for belonging can often overcome the physiological and security needs, depending on the strength of the peer pressure; an anorexic, for example, may ignore the need to eat and the security of health for a feeling of control and belonging.
Esteem

All humans have a need to be respected and to have self-esteem and self-respect. Also known as the *belonging need*, esteem presents the normal human desire to be accepted and valued by others. People need to engage themselves to gain recognition and have an activity or activities that give the person a sense of contribution, to feel accepted and self-valued, be it in a profession or hobby. Imbalances at this level can result in low self-esteem or an inferiority complex. People with low self-esteem need respect from others. They may seek fame or glory, which again depends on others. Note, however, that many people with low self-esteem will not be able to improve their view of themselves simply by receiving fame, respect, and glory externally, but must first accept themselves internally. Psychological imbalances such as depression can also prevent one from obtaining self-esteem on both levels.

Most people have a need for a stable self-respect and self-esteem. Maslow noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, recognition, fame, prestige, and attention. The higher one is the need for self-respect, the need for strength, competence, mastery, self-confidence, independence and freedom. The latter one ranks higher because it rests more on inner competence won through experience. Deprivation of these needs can lead to an inferiority complex, weakness and helplessness.

Maslow stresses the dangers associated with self-esteem based on fame and outer recognition instead of inner competence.

Self-actualization

“What a man can be, he must be.” This forms the basis of the perceived need for self-actualization. This level of need pertains to what a person's full potential is and realizing that potential. Maslow describes this desire as the desire to become more and more what one is, to become everything that one is capable of becoming. This is a broad definition of the need for self-actualization, but when applied to individuals the need is specific. For example one individual may have the strong desire to become an ideal parent, in another it may be expressed athletically, and in another it may be expressed in painting, pictures, or inventions. As mentioned before, in order to reach a
clear understanding of this level of need one must first not only achieve the previous needs, physiological, safety, love, and esteem, but master these needs. Below are Maslow’s descriptions of a self-actualized person’s different needs and personality traits.

Maslow was a professor of Dr. Wayne Dyer. Dyer suggests that Maslow taught him two ways of understanding self-actualization: 1) to be free of the good opinion of others; 2) to do things not simply for the outcome but because it’s the reason you are here on earth.

Maslow also states that even though these are examples of how the quest for knowledge is separate from basic needs he warns that these “two hierarchies are interrelated rather than sharply separated” (Maslow 97). This means that this level of need as well as the next and highest level are not strict, separate, levels but closely related to others and this is possibly the reason that these two levels of need are left out of most textbooks.

**Marketing**

Courses in marketing teach Maslow's hierarchy as one of the first theories as a basis for understanding consumers' motives for action. Marketers have historically looked towards consumers' needs to define their actions in the market. If producers design products meeting consumer needs, consumers will more often choose those products over those of competitors. Whichever product better fills the void created by the need will be chosen more frequently, thus increasing sales. This makes the model relevant to transpersonal business studies.

**Criticisms**

In their extensive review of research based on Maslow's theory, Wahba and Bridgewell found little evidence for the ranking of needs Maslow described, or even for the existence of a definite hierarchy at all. Chilean economist and philosopher Manfred Max-Neef has also argued fundamental human needs are non-hierarchical, and are ontologically universal and invariant in nature—part of the condition of being human; poverty, he argues, may result from any one of these needs being frustrated, denied or unfulfilled.
The order in which the hierarchy is arranged (with self-actualisation as the highest order need) has been criticised as being ethnocentric by Geert Hofstede. He was also heavily criticized for his limited testing of only 100 students.

**Self-actualization**

Self-actualization is a term that has been used in various psychology theories, often in slightly different ways (e.g., Goldstein, Maslow, Rogers). The term was originally introduced by the organismic theorist Kurt Goldstein for the motive to realize all of one's potentialities. In his view, it is the master motive—indeed, the only real motive a person has, all others being merely manifestations of it. However, the concept was brought to prominence in Abraham Maslow's hierarchy of needs theory as the final level of psychological development that can be achieved when all basic and mental needs are fulfilled and the "actualisation" of the full personal potential takes place.

**Self-actualization in Goldstein's Theory**

According to Kurt Goldstein's book *The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man*, self-actualization is "the tendency to actualize, as little as possible, [the organism's] individual capacities" in the world. The tendency to self-actualization is "the only drive by which the life of an organism is determined." Goldstein defined self-actualization as a driving life force that will ultimately lead to maximizing one's abilities and determine the path of one's life; compare will to power.

**Self-actualization and Maslow's Hierarchy**

The term was later used by Abraham Maslow in his article, *A Theory of Human Motivation*. Maslow explicitly defines self-actualization to be "the desire for self-fulfillment, namely the tendency for him [the individual] to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming." Maslow used the term self-actualization to describe a desire, not a driving force, that could lead to realizing one's capabilities. Maslow did not feel that self-actualization determined one's life; rather, he felt that it gave the individual a desire, or motivation
to achieve budding ambitions. Maslow's usage of the term is now popular in modern psychology when discussing personality from the humanistic approach.

A basic definition from a typical college textbook defines self-actualization according to Maslow simply as "the full realization of one's potential" without any mention of Goldstein.

A more explicit definition of self-actualization according to Maslow is "intrinsic growth of what is already in the organism, or more accurately of what is the organism itself...self-actualization is growth-motivated rather than deficiency-motivated." This explanation emphasizes the fact that self-actualization can not normally be reached until other lower order necessities of Maslow's hierarchy of needs are satisfied. While Goldstein defined self-actualization as a driving force, Maslow uses the term to describe personal growth that takes place once lower order needs have been met.

Self-Actualised person according to Maslow "He possesses an unusual ability to detect the spurious, the fake, the dishonest in personality, and in general to judge the people correctly and efficiently"

Common traits amongst people who have reached self-actualization are.

- They embrace reality and facts rather than denying truth.
- They are spontaneous.
- They are interested in solving problems.
- They are accepting of themselves and others and lack prejudice.

For Goldstein, it was a motive and, for Maslow, a level of development; for both, however, roughly the same kinds of qualities were expressed: independence, autonomy, a tendency to form few but deep friendships, a "philosophical" sense of humor, a tendency to resist outside pressures and a general transcendence of the environment rather than "coping" with it.

Self-actualization has been discussed by Schott in connection with Transpersonal business studies.
Self Actualization in Psychology

Self actualization resides at the top of Maslow's hierarchy of needs and is considered a part of the humanistic approach to personality. The humanistic approach is one of several methods used in psychology for studying, understanding, and evaluating personality. The humanistic approach was developed because other approaches, such as the psychodynamic approach made famous by Sigmund Freud, focused on unhealthy individuals that exhibited disturbed behavior.

The humanistic approach focuses on healthy, motivated people and tries to determine how they define the self while maximizing their potential.

Stemming from this branch of psychology is Maslow's hierarchy of needs. According to Maslow, people have lower order needs that in general must be fulfilled before high order needs can be satisfied. As a person moves up Maslow's hierarchy of needs, eventually they will reach the summit—self actualization. Maslow's hierarchy of needs begins with the most basic necessities deemed "the physiological needs" in which the individual will seek out items like food and water, and must be able to perform basic functions such as breathing and sleeping. Once these needs have been met, a person can move on to fulfilling the "the safety needs", where they will attempt to obtain a sense of security, physical comforts and shelter, employment, and property.

The next level is "the belongingness and love needs", where people will strive for social acceptance, affiliations, a sense of belongingness and being welcome, sexual intimacy, and perhaps a family. Next are "the esteem needs", where the individual will desire a sense of competence, recognition of achievement by peers, and respect from others. Some argue that once these needs are met, an individual is primed for self actualization. Others argue that there are two more phases an individual must progress through before self actualization can take place. These include "the cognitive needs", where a person will desire knowledge and an understanding of the world around them, and "the aesthetic needs" which include a need for "symmetry, order, and beauty". Once all these needs have been satisfied, the final stage of Maslow's hierarchy—self actualization—can take place. Classical Adlerian psychotherapy promotes this level of psychological development, utilizing the foundation of a 12-stage therapeutic model to realistically satisfy the basic needs, leading to an advanced
stage of "meta-therapy," creative living, and self/other/task-actualization. Maslow's writings are used as inspirational resources. The key to Maslow's writings is understanding that there are no keys. Self Actualization is predicated on the individual having their lower deficiency needs met. Once a person has moved through feeling and believing that they are deficient, they naturally seek to grow into who they are, that is self-actualize.

An Analysis of Carl Rogers' Theory of Personality

Since the study of personality began, personality theories have offered a wide variety of explanations for behavior and what constitutes the person. This essay offers a closer look at the humanistic personality theory of Carl Rogers. Rogers' theory of personality evolved out of his work as a clinical psychologist and developed as an offshoot of his theory of client-centered (later called person-centered) therapy (Rogers, 1959). He was first and foremost a therapist, with an abiding respect for the dignity of persons and an interest in persons as subjects rather than objects. Rogers approach to the study of persons is phenomenological and idiographic. His view of human behavior is that it is "exquisitely rational" (Rogers, 1961, p.194). Furthermore, in his opinion: "the core of man's nature is essentially positive" (1961, p.73), and he is a "trustworthy organism" (1977, p.7). These beliefs are reflected in his theory of personality.

To examine this theory more closely, a summary of the key features follows, with subsequent exploration of Rogers' view of self, his view of the human condition and his rationale for improvement of this condition. A brief overall assessment will conclude the discussion. While Rogers' humanistic conception of personality has both strengths and weaknesses, it is a valuable contribution to the study of persons, recognizing agency, free will and the importance of the self.

Actualizing Tendency

Rogers (1959) maintains that the human "organism" has an underlying "actualizing tendency", which aims to develop all capacities in ways that maintain or enhance the organism and move it toward autonomy. This tendency is directional, constructive and present in all living things. The actualizing tendency can be suppressed but can never be destroyed without the destruction of the organism (Rogers, 1977). The concept of the actualizing tendency is the only motive force in the theory. It
encompasses all motivations; tension, need, or drive reductions; and creative as well as pleasure-seeking tendencies (Rogers, 1959). Only the organism as a whole has this tendency, parts of it (such as the self) do not. Maddi (1996) describes it as a "biological pressure to fulfill the genetic blueprint" (p106.) Each person thus has a fundamental mandate to fulfill their potential.

**Self**

The human organism's "phenomenal field" includes all experiences available at a given moment, both conscious and unconscious (Rogers, 1959). As development occurs, a portion of this field becomes differentiated and this becomes the person's "self" (Hall & Lindzey, 1985; Rogers, 1959). The "self" is a central construct in this theory. It develops through interactions with others and involves awareness of being and functioning. The self-concept is "the organized set of characteristics that the individual perceives as peculiar to himself/herself" (Ryckman, 1993, p.106). It is based largely on the social evaluations he/she has experienced.

**Self-Actualizing Tendency**

A distinctly psychological form of the actualizing tendency related to this "self" is the "self-actualizing tendency". It involves the actualization of that portion of experience symbolized in the self (Rogers, 1959). It can be seen as a push to experience oneself in a way that is consistent with one's conscious view of what one is (Maddi, 1996). Connected to the development of the self-concept and self-actualization are secondary needs (assumed to likely be learned in childhood): the "need for positive regard from others" and "the need for positive self-regard", an internalized version of the previous. These lead to the favoring of behavior that is consistent with the person's self-concept (Maddi, 1996).

**Organismic Valuing and Conditions of Worth**

When significant others in the person's world (usually parents) provide positive regard that is conditional, rather than unconditional, the person introjects the desired values, making them his/her own, and acquires "conditions of worth" (Rogers, 1959). The self-concept then becomes based on these standards of value rather than on organismic evaluation. These conditions of worth disturb the "organismic valuing process", which is a fluid, ongoing process whereby experiences are accurately
symbolized and valued according to optimal enhancement of the organism and self (Rogers, 1959). The need for positive self-regard leads to a selective perception of experience in terms of the conditions of worth that now exist. Those experiences in accordance with these conditions are perceived and symbolized accurately in awareness, while those that are not are distorted or denied into awareness. This leads to an "incongruence" between the self as perceived and the actual experience of the organism, resulting in possible confusion, tension, and maladaptive behavior (Rogers, 1959). Such estrangement is the common human condition. Experiences can be perceived as threatening without conscious awareness via "subception", a form of discrimination without awareness that can result in anxiety.

**Fully Functioning Person and the Self**

Theoretically, an individual may develop optimally and avoid the previously described outcomes if they experience only "unconditional positive regard" and no conditions of worth develop. The needs for positive regard from others and positive self-regard would match organismic evaluation and there would be congruence between self and experience, with full psychological adjustment as a result (Rogers, 1959). This ideal human condition is embodied in the "fully functioning person" who is open to experience able to live existentially, is trusting in his/her own organism, expresses feelings freely, acts independently, is creative and lives a richer life; "the good life" (Rogers, 1961). It should be noted that; "The good life is a process not a state of being. It is a direction, not a destination (Rogers, 1961, p.186)". For the vast majority of persons who do not have an optimal childhood there is hope for change and development toward psychological maturity via therapy, in which the aim is to dissolve the conditions of worth, achieve a self congruent with experience and restore the organismic valuing process (Rogers, 1959).

In Rogers' view (1959, 1961, 1977) personality change is certainly possible and is further a necessary part of growth. However, he notes that self-acceptance is a prerequisite (1961). Rogers originally failed to recognize the importance of "self". When he began his work he had the "settled notion that the "self" was a vague, ambiguous, scientifically meaningless term which had gone out of the psychologist's vocabulary with the departure of the introspectionists" (1959, p.200). However, through his work with clients he came to appreciate the importance of self. The "self" is described as:
the organized, consistent, conceptual gestalt composed of perceptions of the characteristics of the "I" or "me" and the perceptions of the relationships of the "I" or "me" to others and to various aspects of life, together with the values attached to these perceptions. (Rogers, 1959, p.200)

This gestalt is a fluid and changing process, available to awareness. By using the term "gestalt", Rogers points to the possibility of change describing it as "a configuration in which the alteration of one minor aspect could possibly alter the whole picture" (p.201).

Rogers' conception of self is rather broad. He does describe a variation of self: the "ideal self" which denotes the self-concept the individual would most like to possess (Rogers, 1959), but other explicit variations are not offered. Similarly, specific concepts related to identity and identity development are missing, although the self image is certainly revisable and undergoes change over the lifespan. Exactly when the differentiation of phenomenal field into self occurs is also not specified. Rogers concept of self-actualization is specifically related to the self and is thus different from Goldstein's use of the term (which matches the actualizing tendency) and also different from Maslow's which appears to incorporate both tendencies in one (Maddi, 1996).

William James (1890) more than a century ago, tried to bring the concept of self in- the focal point of psychological study. However, American psychologists were not ready to accept the concept of self as a study matter of psychology. In the fourth decade of twentieth century, a good number of renowned psychologists started working on self concept. They began to search the appropriate answer to the question who am I ? or who are you ?. During the next four five decades extensive research work on self concept was done.

To understand how enduring impressions about the self are formed one may begin by seeing how impressions about other people are generated. Indeed the processes of forming self impressions and of forming impressions of others may be identical ( Bern, 1972, Kelley, 1973 ). When we try to conceptualize other people we do not describe their motorist acts objectively, nor do we analyze their specific responses in relation to particular stimuli. Instead we form broad impressions about their characteristics as people; evaluate their intentions and assess their worth. To
understand anyone's actions the human perceiver tries to find the reasons for them, and he does so by attributing intentions to the actor.

Heider, (1958) has discussed many of the subjective or "common sense" features that people feel guide their perceptions of others and of themselves. These features include judgments about intentions, personal causation and causal responsibility, ability, effort and motives. For example, in daily relations, our perceptions are affected dramatically by our assessments of whether or not an action was deliberate or accidental. Slamming a door, tossing a book, dropping a baby—the interpretation of these seemingly simple behaviors depend on inferences about the intentions and motives of the person who does them. Similarly, our judgments of ourselves and our behaviors presumably involve continues self-assessments of our guilt or innocence, our responsibility or immunity, our effort or laziness.

Judgments about the meaning of behavior depend on the context and judge as well as on the behavior. Human observers tend to interpret even the simplest behavior as signs of underlying traits and motives and they easily attribute elaborate intentions to behavioral sequences, rapidly going from observed acts to hypothesized dispositions (Michotte, 1954). The impression we form of each other are not perceived as isolated bits of information, but rather as organized units. The nature of organization depends on many variables, including the other cues in the situation, the sequence of observation and the observer's concepts or categories. Even the simplest impressions depend on the context in which the cues occur. In our impressions we easily go beyond the impression given to us and infer a whole cluster of related traits on the basis of a few "central" ones. If "warmth" is attributed to a person, he is more likely to be perceived as also being generous, good natured, happy, sociable and wise (Asch, 1946; Wishner, 1960)

People within a single culture often learn to make similar interpretation about the meaning of particular behaviors and attributes. Tight lips, shifty eyes, high foreheads, facial scars are examples of the cues whose meanings as signs of personality may be identical for most members of a given culture. As a result of common learning experience, observers may agree with each other about the
meanings of such signs and may reach similar interpretation and labels from minimal cues.

The brief description of attribution process makes clear, how concepts about others and also about oneself are formed. But still, the meaning of the term self-concept is not made clear. It is true that at a very early age each of us begin learning who we are. Every one of us develops a social identity or a self-definition. Self definition includes how we conceptualize ourselves, including how we evaluate ourselves (Deaux, 1993; Ellemers, Wilke and van Knippenberg, 1993). Human spend a lot of time and effort thinking about themselves. To some extent they tend literally to be self centered. That is, the self is the center of each person's social universe. Self identity or self concept is acquired primarily through interactions that begins with ones immediate family and continue with the people one meets throughout life. Thus, the self-concept is a organized collection of beliefs and feelings about oneself- in other words, it is a schema that function like other schemas. Self concept is a special frame work that influences how we process information about the social world around us along with information about ourselves - such as our motives, emotional states, self evaluation, abilities and much else besides (Klein, Loftus and Burton, 1989; Van Hook and Higgins, 1988).

Though, self concept is believed to be the answer to the question, who am I? Or who are you? Psychologists have used several variations of this question. For example Rentsch and Hefrher (1994) brought this measure up to date by instructing each of more than two hundred college students to give twenty different answers to that question. The researchers then subjected the responses to statistical analysis in order to determine the basic content categories that constituted the self concepts of these students. The investigators assumed that each person possesses a unique self concept with specific content but that the overall structure of the self concept is the same for all the individuals.

There are people who ordinarily speak of themselves as though the self were a stable and unchanging entity. But we are aware that we can and do change over time. That is changes in self concept can occur. For example, what we were ten years ago are not the same as we are today, we are not likely to be the same ten years from now
as we are today. Markus and Nurius (1986) suggested that a self concept at any given time is actually just a working self concept, one that is open to change in response to new experiences, new feedback and new relevant information. The existence of alternative possible selves affects us in several ways. For example, the image of a future self may have an effect on one's motivation. In some, the future self is optimistic, while in others it is pessimistic. Some people imagine many possible alternatives, some only a very limited number. It was found that people who have a very limited number of possible future selves are emotionally vulnerable to relevant feedback. For example, if you are considering twenty different possible future careers, information that you don't have the necessary ability for one of them is of relatively limited importance - there are nineteen other possibilities. If you have only one career goal, however, information indicating a lack of ability may be devastating (Niedenthal, Setterlund and Wherry, 1992).

Earlier, it was mentioned that self concept is a schema which functions like other schemas. But it appears that self schema is much more complex than the self concept measured by obtaining responses to 'Who am I?' Test. Beyond the overall framework self schema would also reflect all of our relevant past experiences, all of our memories about what happened in our past, our knowledge about what we are like now and our beliefs about what we shall be like in the future. In self concept, mainly our beliefs and feelings about ourselves are presented in organized manner, whereas a self schema is the sum of everything a person knows and can imagine about him-self or her self. In fact we are able to do a better job of processing self relevant information than any other kind of information mainly because the self is the center of our social world and our self schemas are very well developed. Self relevant information catches our attention to be retained in memory and to be recalled easily.

Self schema affects the cognitive processes and also affects one's behavior. It does affect the performance of the individual. A sport person having superior self concept or self schema is likely to perform better on sports ground than the one who has developed poor self concept or self schema. When the sport person is emotionally benefited, his performance is likely to be enhanced, than when he is not benefited emotionally. It is suggested that the sport person should develop a complex
view of his possible selves, because it seems that having a complex view of one's possible selves is more emotionally beneficial than having a very simple view.

Empirical research work on the possibility of increasing the number of possible selves showed that children can be taught to conceptualize an increased number of possible selves. Day and her colleagues (1994) worked with Mexican Americans in the third, fourth and fifth grades. These children were tested before and after intervention program concerning such things as the jobs they hoped to have when they grew up and the relevance of school performance to these jobs. The program consisted of eight one hour sessions over a four-week period. In groups of five to ten, the children were taught to listen to others without making fun of them and to ask any questions they wished. The session included material on the youngsters present selves as well as thinking about the past and future, making connections between school assignments and future selves ("possible me"), understanding what is involved in owning a house and a fancy car and role playing both enjoyable jobs and boring ones. Thus, there were many lessons. Findings showed that compared to similar children in a no-intervention control groups, those who went through the eight sessions significantly improved in their understanding of what it means to be a good student and the relevance of that to future job opportunities; and these children also showed greater interest in the possibility of becoming a pilot, a judge or a physician. Such interventions along with exposure to multiple role models, can have a beneficial effect in helping all children develop possible selves. In this experiment when the children were asked about their future occupations, they tended to respond with possibilities that were gender stereotyped and limited. After taking part in a program designed to help the youngsters increase the number of possible selves and to provide information about how to reach different goals, the participants became interested in exploring much more occupational opportunities.

Since, self-concept develops in the social context it slowly changes overtime, as we grew older. There are several other factors which shape our self-concept, bring changes in our beliefs about who we are. For example, change in the self-concept of an individual could be seen on the day he joins a job. An unemployed graduate develops a particular self-concept, if he gets a job he has aspired for, and joins it, then within a few days the same individual develops a different self concept about himself!
This self-concept is positive in nature. The other person, after serving a company for 10 to 15 years, loses his job, then suddenly he develops a new social identity - unemployed. Here change in self-concept is negative. Such changes in the self-concept of sport persons could be seen easily. Whenever a sport person improves his performance or skill there is a positive improvement in his self-concept. The day he wins a race or any sport event his self-concept is enhanced positively. Positive enhancement of self-concept helps in bringing improvement in the performance of the sport persons. Needless to mention that the sport persons with better self-concept exhibit better performance in the field than those sportperson having poor self concept. Similar effect was demonstrated by Carver, Reynolds & Scheier (1994).

They classified the college students as characteristically optimistic or generally pessimistic. These students were asked to describe their future selves. Both types of students could imagine positive futures, but their optimistic ones had higher expectations about actually attaining a positive possible self than did those who were pessimistic.

Thus, it could be seen that self is the most important aspect of each person's world. Everyone must maintain and enhance the self. Everyone needs to receive positive regard. Also, it is useful to know the factors which influence development of self concept.

In psychology, there are several problems which both heredity and environment are useful in resolving them. What is the role of heredity in the development of sense of identity? Is sense of identity inherent? Is it a product of both heredity and environment? These are the question for which appropriate answers are necessary.

According to Allport (1956) "early self" is formed by the age of three and there are three sub-components of this early self! They are, a sense of bodily self; a sense of personal identity (which is related to the emergence of language); and a feeling of self esteem (which develops as the child experiences success in manipulating the environment and exercising a need for autonomy). This early self forms a core of identity, which strongly influences all subsequent personality
development Individuals differ in the degree to which they develop each of these three components of selfhood.

Behaviorists on the other hand believe that the sense of identity is learned and that, in particular it is associated with emergency of language ability. Self is simply people talking to themselves about themselves in words reinforced by their linguistic communities.

Gallup (1970) conducted experiment on chimps. On the basis of the findings of his study Gallup argued that the evolutionary growth of the brain has provided greater apes and humans with the capacity for representational thought necessary for self-recognition, Later on Gallup, McClure, Hill and Bundy (1971) reported that early social interaction is an important contributor to the development of a sense of selfhood among chimps. Unlike chimps raised in a peer group, isolate reared animals show no evidence of self-recognition after ten days of exposure to a mirror. Thus, sometimes perception that he or she has a personal identity or 'self' appears to be an inherit biological potentiality to the extent that humans may share this capacity with other species. However, development of this potentiality depends on a certain amount of social experience with other members of one's species. Lewis and Brooks - Gunn (1972) argued that, even at pre-verbal age the infant has a self concept. In support of their argument they presented empirical evidences after performing an experiment on infant of age 7 to 19 months. Lewis and Brooks - Gunn (1972) placed a few stimuli at varying distances from the infants participating in the experiment. The stimuli were a mirror, the infants mother and three strangers (a female child 4 years of age and two male or female adults). An extreme positive reaction to a given stimulus was a broad smile; an extreme negative reaction was the facial contortions that precede crying. The infants responded neutrally to all stimuli placed at a distance of 15 feet, but they became increasingly enthusiastically positive as they drew closer to their images. In the mirror or to their mothers. As a child approached them, they remained somewhat neutral, but they became decidedly negative when approached by a strange adult of either sex. The mirror was positively responded to because even at this young preverbal age, the infant has a self concept.

As there are evidences depicting the importance of inheritance, there are many important conditions, which shape our self-concept. In this regards
Coopersmith (1967) interviewed eighty five 10 to 12 years old children and their mothers, tested their self esteem and concluded that, "people develop their self concepts according to four bases, namely, significance (the way they feel they are loved and approved of by people important to them); competence (in performing task they consider important); virtue (attainment of moral and ethical standards); and power (the extent to which they influence their own and others lives)."

The role played by mother, her training procedures do have an effect on how the child perceives society and fits into it. Siblings and other relatives provide the child with experiences and all of these he absorbs and interprets. Certainly, the varied child raising procedures advocated in the past half-century and the various types of individuals resulting from these, "schools of thought" testify to creative power of the individual to give personal meaning to numerous external, objective acts. Importance of child training method, has been recognized in shaping the child's developing concept of self. Several studies have shown that, early parental warmth is associated with high self-concept in later life (see Coopersmith, 1967; Sears, 1970).

Not all ideas that came in contact with the child influence the development of self concept. But since, the mother is normally the principal caretaker of the infant and both serve as the primary agents of socialization during a child's early life, it is not surprising that the parents serve as the primary agents of socialization during a child's early life. The parents provide the standards with which their own activities are compared (Emmerich, Goldman and Shore, 1971).

Security is an important ingredient in the child's self-concept. It is necessary to develop situations with children, which promote feelings of satisfaction. Thus, the child's self concept arises out of his need to belong and find his place. All of his trails and their unique inter-relationships interact to give him his view of the world. These trails in continues interaction with the significant others provide the basis for the development of the self-concept.

In the development of self-concept, the expectations or the aspirations the parents have for the child play an important role. When the child enters school, many parents have high expectations about the quality of his school work and the amount of responsibilities he will assume in the home. However, if the child fails to meet these
expectations, he is criticized and sometimes punished by the parents. In such cases the child is likely to develop negative self-concept.

Researchers have found that even the position of the individual in the family also influences the development of self-concept. It is probably, due to the various roles being played by the individual. Ordinal position of the individual in the family assigns various roles; and even there are differences in the child training methods used by the parents with different children. These differences do influence the development of self-concept.

At early age the children are rarely aware of minority group identification. But when their peers neglect or reject them such awareness is developed. It generally results in development of negative self-concept. Parents, siblings and relatives constitute the child's social world. For the most part young children tend to show a preference for playmates of their own race or caste and to neglect though not discriminate against those of other racial or caste groups. Glasner, (1961) might have realized these facts and then went to the extent of asserting "the child's concept of himself as a person is formed within the womb of family relationships".

Children growing up under adverse socio-economic circumstances tend to show some impairment of psychological development (Riccuinti, 1977). Families in the lowest socio-economic levels in most countries are confronted with such adverse environmental circumstances as poor sanitation and health care, large family size, inadequate food availability, heightened incidence of disease, prenatal and postnatal, malnutrition etc. that may directly influence children's psychological developments as well as their physical growth (Birch and Gussow, 1970). Such disadvantageous conditions do influence the development of self-concept.

With development of intellectual capacities a person constantly alters his awareness of the world and his perception of people. Intelligence provides the capacity to meet and solve the problems that adjustment to life requires. Thus, adjustments are influenced by the level of the individuals intellectual capacities and so also, the self-concept. How a person uses his inherited intellectual capacities
determine the quality of his adjustments, and the quality of his adjustments affects his self-concept (Bayley, 1968)

There are several theoretical viewpoints about self. Cooley (1902) defined the self as, "that which is designated in common speech by the pronouns of first person singular 'I', 'me', 'my', 'mine' and 'myself'. He noted that what is labelled as self produces stronger emotions than what is labelled feelings that the self can be identified. Cooley's looking glass self " refers to an individual perceiving himself in a way that others perceive him.

George Mead (1938) expanded Cooley's concept of" looking glass self". He noted that the self arises in social interaction at an outgrowth of the individuals concern about how others react to him. In order to anticipate other people's reaction so that he can behave accordingly, the individual learns to perceive the world as they do. Mead believes that there are as many selves as there are social roles.

Allport (1937) believed that the structure and the dynamics of personality are same. All the self or ego functions be called as appropriate functions of personality. Allport identified seven aspects in the development of the program or selfhood. They are bodily sense, self-identity, ego enhancement, ego - extension, rational process, self-image and appropriate striving. These seven aspects, rational thinking, cognitive style, and the function of knowledge are all true and vital portions of personality; and they have in common a phenomenal warmth and a sense of importance. Together, they might be said to comprise the "program".

A systematic theory of self was proposed by Rogers (1951). He denned the self, "as an organized fluid, but consistent conceptual pattern of perception of characteristics and relationships of the "I" or the "me" together with values attached to those concepts. He said that the self-concept includes only those characteristics of an individual that he is aware of and over which he believes exercises control.
Adjustment:

In psychology, adjustment is studied especially in abnormal psychology and also in social psychology. In our daily life there has been a continuous struggle between the needs of the individual and the external forces, since time immemorial. According to Darwin’s theory of evolution those species which adapted successfully to the demands of living survived and multiplied while who did not died. Therefore adaptation or changing of if one self or one’s surroundings according to the demands of external environment became the basic need for our survival. It is as true today with all of us as it was with Darwin’s primitive species.

Adjustment generally refers to the modification to compensate for to meet special conditions. In the dictionary the term adjustment means to fit, make suitable, adapt, arrange, modify, harmonize or make correspondence. Whenever we make an adjustment between two things adapt or modify one of both or both to correspond to each other. For example wearing of clothes according to the requirement of the seasons is an example of adjustment. We modify ourself according to seasons because we cannot modify the seasons. Before understanding the adjustment as a process it is necessary to examine some of the definitions of adjustment given by the researchers.

Adjustment is the establishment of a satisfactory relationship as representing harmony, conformance, adaptation or the like (Webster, 1951).

Adjustment is the process by which a living organism maintains a balance between its needs and the circumstances that influence the satisfaction of these needs (Shaffer, 1961).

Adjustment is a continuous process in which a person varies his behaviour to produce a more harmonious relationship between himself and his environment (Gates and Jersild, 1948).

From these definitions it is clear that in every definition the needs are incorporated. One has to change one’s mode of behaviour to suit the changed situation so that a satisfactory and harmonious relationship can be maintained keeping in view
the individual and his needs on the one hand and environment and its influence on the individual on the other hand. Even Shaffer’s definition underlines one’s need and their satisfaction. Shaffer tries to maintain a balance between his needs and his capacities of releasing these needs and as long as this balance is maintained he remains adjusted. As soon as this balance is disturbed he drifts towards maladjustment. Gates and Jersild (1948) mentioned that adjustment is a harmonious relationship between and individual and his environment. In view of all these facts it could be stated that adjustment is a condition or state in which the individual behaviour conforms to the demands of the culture or society to which he belongs and he feels that his own needs have been or will be fulfilled. In this concern Arkoff (1968) had given an extensive definition of adjustment. According to Arkoff adjustment is the interaction between a person and his environment. How one adjusts in a particular situation depends upon one’s characteristics as also the circumstances of the situation. In other words, both personal and environmental factors work side by side in adjustment. An individual is adjusted if he is adjusted to himself and to his environment.

Examination of various definitions of adjustment reveals that adjustment can be interpreted as both process and the outcome of that process in the form of some attainment or achievement. When a poor child studies under the street light because he has no lighting arrangement at home he is said to be in the process of adjustment what he attain in terms of success in his examination or the fulfillment of his ambition or pride in his achievement is nothing but the results of his adjustment to his self and his environment. In other words when adjustment is perceived as an achievement it means how the effectiveness with which an individual can function in changed circumstances and is, at such, related to his adequacy and regarded as an achievement that is accomplished as badly or well (Lazarus, 1976).

In some of the definitions of adjustment it was stated that the process of adjustment is continuous. If one thinks in the right direction the one observes that the process of adjustment starts at one’s birth and goes on without stop till one’s death. In other words adjustment is something that is constantly achieved and re-achieved by us. Apparently, it appears that adjustment is a one way process but in reality it is not. It is a two way process and it involves not only the process of fitting oneself in to
available circumstances but also the process of changing circumstances to fit one’s needs. Related to this White (1956) commented excellently. White writes that the concept of adjustment implies a constant interaction between the person and his environment, each making demands on the other. Sometimes adjustment is accomplished when the person yields and accepts conditions which are beyond his power to change. Sometimes it is achieved when the environment yields to the persons activities. In most cases adjustment is a compromise between these two extremes and mal adjustment is a failure to achieve a satisfactory compromise.

Researchers have made several attempts to measure the relationship between adjustment and other factors. For example the relationship between adequacy and social adjustment and adequacy of personal adjustment, has been investigated in a large number of studies. In Moreno’s study it was observed that how choice status or high rejection status is evidence that the adjustment of the subject is not good. A large number of studies search the relationship between the socio metric status of the individuals and adjustment. In these studies it was observed that the subjects low in social status make more unfavorable responses than the subjects high in social status (Baron, 1951).

In addition to the personal adjustment a number of other personality characteristics have been investigated as correlates of socio metric status. In present study anxiety was one of the factors of which effect on the adjustment was examined while considering the personality variables the researchers found that high anxiety affect the adjustment.

To get adjusted in life on has to be versatile individual for a simple reason that every individual has to face varied social situations which require different skills for satisfactory adjustment. Psychologists have pointed out and mentioned the characteristics of well adjusted person which denotes that these skills need to be developed and one has to learn to keep controls on the emotions. At the first place an individual must be aware of his own strengths and limitations. He must respect himself and others also. It is necessary that he should have an adequate level of
aspiration, if the aspiration is very high which can not be achieved even by hard work then the adjustment is likely to be hampered.

To be adjusted satisfactorily it is necessary that the basic needs of the individual must be satisfied. Often it is seen that people develop critical or fault finding attitude, in fact one should learn to appreciate the goodness in objects, persons or activity. As far as possible the observation should be scientific and objective not critical or punitive. There should be flexibility in behaviour. Rigidity is likely to result in mal adjustment. The individual must have the capacity to deal with others circumstances, in other words, he must have courage to resist and fight odds. If the person is having a realistic perception of the world then there is possibility of satisfactory adjustment. In addition to this an individual must have a feeling of ease with his surroundings. Of course its very difficult to develop a balanced philosophy of life but specially after maturation or during the late age one can have the established norms which could be treated as a balanced philosophy of life. No doubt one has to make special efforts in order to be well adjusted and successful in life.

After studying the nature of adjustment and the factors that are related to successful adjustment it is necessary to consider theoretical prepositions related to adjustments. It is necessary because some people adjust to their environment successfully, many others could not it means that there are some factors that help in satisfactory adjustment and other factors that hinder the satisfactory adjustment. In order to understand that, it is necessary to examine some of the theories of models of adjustment.

One of the most famous view is related to psychoanalytic theory. It was Sigmund Freud (1938) who proposed this view. According to Freud human psyche consist of three layers , the conscious, the subconscious and the unconscious. It is the unconscious that holds the key to our behaviour, it is this unconscious level which decides the individual adjustment and mal adjustment to his self and his environment. It contains all the repressed wishes, desires, feelings, drives and motives many of which are related to sex and aggression. According to Freud man wants to seek
pleasure and avoid pain or anything which is not in keeping with his pleasure loving nature. A person’s behaviour remains normal and in harmony with himself and his environment to the extent that his ego is able to maintain the balance between the evil designs of his id and the moral ethical standard dictated by his super ego. Freud suggested that adjustment or mal adjustment should not be viewed only in terms of what the individual may be undergoing at present and what happened to him in his earlier childhood is even more important.

Adler disagreed with the views expressed by Freud. He proposed that there is an inherent strong urge in all human beings to seek power and attain superiority. However, as a child one is helpless and dependent which makes one feel inferior and in order to makeup for the feeling of inferiority one takes recourse in compensatory behaviour. Here there is a need of adjustment.

Moral Model

This is one of the oldest viewpoint about adjustment or mal adjustment. According to this view adjustment should be judged in terms of morality. Those who follow the norms are adjusted and those who violate or do not follow the norms are mal adjusted. This view is not scientifically correct but in olden days it was respected much.

The Medico Biological Model

According to this model genetic physiological and biochemical’s factors are responsible for a person being adjusted or mal adjusted to his self and his environment. Mal adjustment according to this model is the result of diseases in the tissues of the body, especially in the brain. Such disease can be the result of heredity or damage acquired during the course of a person’s life by injury, infection or hormonal disruptions arising from stress among other things. This model is still extant and enjoys credibility for rooting out the causes of adjustive failure in terms of genetic influence, biochemical defect hypothesis, and disease in the tissues of the body.

Erich Fromms Views

Fromm emphasized the need of security and felt that as a child one may feel the necessity for belonging to offset the fear of isolation and aloneness. The individual
in his childhood may desire to live in his family, belonging to the members of the
family and provided with love affection security. When he attains maturity he is
impelled by an inner craving for freedom as a result he tries to escape from the very
bonds which provided him the security he needed. In this kind of situation he may be
confronted with the inner conflict of being dependent for the satisfaction of his needs.
If the crisis dissolved the individual is satisfied and adequately adjusted but if the
conflict retains then there is possibility of maladjustment.

The Socio Genic Or Cultural Model

This model proposed that the society in general and culture in particular
affects ones ways of behaving to such an extent that behaviour takes the shape of
adaptive or non-adaptive behaviour turning one into an adjusted or mal adjusted
personality. The society and culture to which one belongs does not only influence or
shape ones behaviour but also sets his standard for its adherents to behave in the way
he desires. Individuals, who behave in the manner that society desires are labeled as
normal and adjusted individuals, while deviation from social norms and violation of
role expectancy is regarded as a sign of mal adjusted and abnormality.

The Social Psychological or Behaviourist Model

According to this model behaviour is not inherited. Competencies required for
successful living are largely acquired or learnt through social experience by the
individual himself. The environmental influences provided by the cultural and social
institutions are important but in the interaction of ones psychological self with ones
physical as well as social environment which plays a decisive role in determining
adjustive success or failure. Behaviour whether normal or abnormal is learnt by
obeying the same set of learning principles or laws. Generally every type of behaviour
is learnt or acquired as an after effect of its consequences. The behaviour once
acquired if reinforced may be learnt by the individual as normal as a result one may
learn to consider responses which are labeled normal as abnormal. Not only the
normal or abnormal behaviour is learnt but labeling of behaviour as normal or
abnormal is also learnt. In short, the behaviourist model proposes that adjustment or
mal adjustment is acquired not inherent. Societal influence on the individual and vice-
versa should be taken into consideration for understanding adjustment or maladjustment of the individual with the self or environment.

**Methods of Adjustment**

In order to lead a healthy happy and satisfying life one has to learn the various ways of adjustment. The first one being coping with one’s environment as effectively as possible. The individual has to safeguard his self against turning into a maladjusted and abnormal personality. Psychologist have suggested different ways or methods which could be grouped into two categories, the former is called as direct method latter is called as indirect methods. In the direct methods increasing trials or improving efforts is an important one. The second one refers to adopting compromising means. At times one has to withdraw and to be submissive and finally he has to make proper choice and decisions. There are indirect methods of achieving adjustment, infact indirect methods are those methods which a person tries to seek temporary adjustment to protect himself for the time being against a psychological danger. These are purely psyche or mental devices that is why they are called as defense or mental mechanisms. In these indirect methods all the defense mechanisms suggested Freud are incorporated.

*Physical Fitness:*

There are several personal variables that are closely associated with athletic or sports accomplishments. The very first thing is physical fitness. Physical education is necessary for physical fitness. "Physical education contains a great potential for learning, for the cultivation of reflective thinking, and for the intellectualization of our choices" (Shephard, Natalie, 1960). This principle is based on facts. For example, according to the Oberfeuffer and Ulrich (1962)

I. When man learns, he learns physically, mentally and socially. All of his powers are affected by learning,

II. More goes on in the mind of the learner when learning a motor skill than the exercise of the neuromuscular patterns.
III. The associated learning’s are important and should be planned for a taught. Skills should have meaning, and understanding the "why" assists learning.

IV. Mental practice can further improve the skill of a skilled performer.

V. Intelligence and motor learning are positively related.

Physical fitness is so important that in the absence of it a sport person may not exist in its real sense. That is in the absence of physical fitness the person neither can perform well in sports, games, or in athletic events. In other words for participating in sports, games or in athletic events some physical fitness is necessary. In present study physical fitness is considered as a physical and mental state of a person exhibited on the nine different tests of physical fitness.

Apparently, the term physical fitness seems to be very simple, but providing a proper definition of physical fitness is a difficult task. Is physical fitness a purely physical state of well being or is it a combination of well developed physical and mental capacities ?. The fact is that "physical fitness " dose not fit into a neat straight-jacket; i.e. into some neat phrase that will summarize all the benefits that are associated with fitness and good health - the benefits are recognized by people in different ways. To some it is the ability to excel in physical sports, to others it is the platform on which they base their very way of life and their path to the fullest enjoyment of life. Neither is fitness just a matter of interest to the muscle - men or the fitness fanatics ; even fitness for everyday life is something that eludes many of us.

Increasing mechanization and improved transportation made regular daily exercise something of a universal problem. Mostly, naive people argue that their daily work provides them with all the exercise they need. When analyzed, what kind of exercise is it ?. Dull, repetitive and mechanical actions which usually involve only one or two groups of muscles, and have a very limited physical effect. Research in this area showed that balanced exercise is never achieved by repetitive work loads. What then is fitness? It has been described as " involving measures and levels of muscular strength and endurance, muscle tone, heart action and response to activity. It is also a very personal thing. It affects the way we feel when we get up in the morning; how tired or fresh we are after a day's work; how eagerly we look forward to
doing those thing we enjoy most. Physically fit people are able to deal with changes in
their environment with little deviation from their normal behaviour, they are able to
tolerate physical stress to a greater degree, and generally have a stronger heart action
than their less fit friends. There is also a strong relation between mental alertness, the
absence of nervous tension and physical fitness. When seeking fitness for a particular
task, such as the performance of sports skills, we move out of the realm of general
fitness for living and into the world of the specifically trained athlete. This is specific
fitness, where the ability to perform a skill action becomes the measure of the fitness
achieved, and is related only to the actual performer ( Healy 1973 ).

Most other personal variables are mostly related to psychological aspects.
Among them the first one refers to competitive performance which is a function of
capability level and motivation as associated with (a) persistence prior practice in the
sport and (b) present feelings and arousal compatible with the situational event. True
levels of capability are not realized if the current motivational state is inappropriate.
An under-achiever, the athletic who achieves worse in the contest than expected from
practice performances is probably unable to activate or control the arousal
mechanisms to a desirable degree.

However, there are a few who have the tendency of individual success
orientation. Because of them the team spirit is threatened, though not directly but
indirectly. The efforts, made by them of scoring the goal, results failure ( sometimes
they succeed, even in the absence of group cohesion ) and the whole team has to pay
the price. These people probably have different self-- concept than those who behave
in conformity with the team.

Sex Differences

Process of socialization of a sport person is the same as that of a non-sport
person. Sport experience through the developmental years is as important for females
as it is for males. Sport provides a forum for testing oneself, a medium of expressing
emotion and thought and a training ground for learning, teamwork, competitiveness
and self reliance. Further, a multitude of personal growth and development skills are
acquired: commitment, discipline, persistence, goal setting, self-esteem, self
confidence and self-efficacy. Despite all the potential benefits of the sport experience,
girls are systematically denied a variety of opportunities from birth. Toys for boys are
most instrumental, varied, challenging, manipulative and numerous ; whereas, toys for
girls are generally passive, expressive and oriented to their role as home maker and mother. Pursuits involving physical activity are quite different for boys and girls as well. Boys are organized into complex games requiring rules, cooperation, organization, competition etc. In the process they learn a great many behaviors that will serve them in later life. Girls on the other hand become involved in hopscotch, jump rope and other simple games that do not require the development of social behaviors required in organized games. All these influence in the development of self-concept of boys and girls. Males receive regular strong and consistent influences and reinforcements for all social systems in society, females on the other hand have a more subtle and diffuse pattern of socialization.

In India, there is predominance of traditional societies as a result here the family is foundation of the socializing process. AD other social institutions of society depend on and amplify the conglobations, values and learning initiated through the basic social unit of the family. Parents or significant others within the family unit ensure that children are exposed to activities that are in keeping with their gender role and reward them for behaving appropriately. Girls are generally restricted to play the areas at or near home and their playing activities are constrained. They are rarely allowed to play sports with boys, climb trees, get dirty or explore their neighborhood environment. While a boy may get spanked for disapproving behaviour, a girls punishment is psychological; she may be made to feel deviant or guilty for pursuing an "inappropriate" behavior or activity. Regardless of the females endowed athletic ability unless she is exposed to environments that include positive and instrumental play and sports experiences, she will not adopt a physically active life style. If she has been provided with toys that promote expressive and sedentary behavior and if parents do not encourage her to be physically active and to learn basic motor skills and sport skills, her habits and values toward a sedentary pattern will dictate her life style. Research supports the fact that the family, specifically the parents, exert a strong influence in the socialization of the female into sport (Auchincloss, 1984).

Now a days the scenario is changing, but the process is slow and in India it is very slow. There are hardly a few females sport persons who had chosen a particular sport as a career. In advanced countries the social structure and culture is much different than we have in India. In advanced countries a single sport woman can lead a happy and successful life. She is accepted by others as a respectable citizen. This
social climate helps in boosting up the ego and enhancing the self-concept. In India there is hardly any sport woman leading a successful life. Thus, the social and cultural atmosphere, discriminatory treatment given to the males and females in the family and society and morphological differences bring in significant differences in the self-concepts developed by males and females. Perhaps, if the greater opportunities for participation are provided, to the females, through early childhood, adolescence and young adulthood years the females can also enhance their self-concept.