

Behaviorism, Overview

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Reference: Smith, L. D. (2014). Behaviorism. In. T. Teo (Ed.), Encyclopedia of critical psychology (pp. 156- 164). New York Springer

Introduction:

Behaviorism shares with psychoanalysis the rare status of being a major tradition of psychological thought with a long history of critical exposure, fluctuating fortunes, and unprecedented diffusion into the larger culture. Like psychoanalysis, it emerged from a conducive backdrop of social and intellectual trends to pose challenges to orthodox cultural beliefs. But unlike the psychoanalytic tradition, behaviorism has sought to understand psychology by external (156) manifestations (157) rather than inner depths, and it represents a particularly American expression of the psychological enterprise. In that role, behaviorism has been afflicted with paradoxes, not least of which is its focus on the behavior of infrahuman subjects in narrow experimental settings while claiming to offer solutions to human problems in the wider world. Those solutions are often framed in terms of a behavioral technology to be applied to problems of social control and self-management. 157

Definition:

Behaviorism is a family of theoretical approaches to psychology that treat the observable physical activity of organisms as psychology's subject matter (or at least as its basis for postulating inferred entities) and hold characteristic assumptions about the environmental determination and malleability of behavior (O'Donohue & Kitchener, 1999). 157

Translation-clarification of some words:

- exposure (révélation, dénonciation)
- fortunes (chance, luck, opportunity, good fortune, destiny, fate)
- conducive: favorable to, beneficial to, advantageous to, opportune to
- pose: constitute, present, create, cause, produce, be
- sought: to seek (chercher)
- enterprise: initiative
- not least of which: au premier rang desquelles
- self-management.: autogestion

السنة 2 علم النفس المقياس: الإنجليزية 2nd year Psychology Module: English language

إشراف أ. عبد المجيد بن حبيب نص رقم 2 **Psychoanalysis** Text n°2 Abdelmadjid Benhabib Supervised by:

Psychoanalysis *n.* an approach to the mind, personality, psychological disorders, and psychological treatment originally developed by Sigmund Freud at the beginning of the 20th century. The hallmark of psychoanalysis is the assumption that much mental activity is unconscious and that understanding people requires interpreting the unconscious meaning underlying their overt, or manifest, behavior. Psychoanalysis (often shortened to **analysis**) focuses primarily, then, on the influence of such unconscious forces as repressed impulses, internal conflicts, and childhood traumas on the mental life and adjustment of the individual. The foundations on which classical psychoanalysis rests are (a) the concept of infantile sexuality; (b) the oedipus complex; (c) the theory of instincts or drives; (d) the pleasure principle and the reality principle; (e) the threefold structure of the psyche into id, ego, and superego; and (f) the central importance of anxiety and defense mechanisms in neurotic reactions. (...) Psychoanalysis as a therapy seeks to bring about basic modifications in an individual's personality by investigating his or her transference with the analyst or therapist and thereby eliciting and interpreting the unconscious conflicts that have produced the individual's neurosis. The specific methods used to achieve this goal are free association, dream analysis, analysis of resistances and defenses, and working through the feelings revealed in the transference and countertransference process.

Reference : VandenBos, G. R. (ed.) (2015). *APA Dictionary of Psychology*. 2nd Ed. Washington, DC: AMERICAN PSYCHOLOGICAL ASSOCIATION. p. 854

Unconscious : the region of the psyche containing memories, emotional conflicts, wishes, and repressed impulses that are not directly accessible to awareness but that have dynamic effects on thought and behavior. p. 1119

repression *n.* 1. in classical psychoanalytic theory and other forms of depth psychology, the basic defense mechanism that excludes painful experiences and unacceptable impulses from consciousness. 907

infantile sexuality in psychoanalytic theory, the concept that psychic energy or libido concentrated in various organs of the body throughout infancy gives rise to erotic pleasure. This is manifested in sucking the mother's breast during the oral stage of psychosexual development, in defecating during the anal stage, and in self-stimulating activities during the early genital stage 536

pleasure principle the view that human beings are governed by the desire for gratification, or pleasure, and for the discharge of tension that builds up as pain or "unpleasure" when gratification is lacking. 803

reality principle in classical psychoanalytic theory, the regulatory mechanism that represents the demands of the external world and requires the individual to forgo or modify instinctual gratification or to postpone it to a more appropriate time. 886

defense mechanism in classical psychoanalytic theory, an unconscious reaction pattern employed by the ego to protect itself from the anxiety that arises from psychic conflict. Such mechanisms range from mature to immature, depending on how much they distort reality: denial is very immature because it negates reality, whereas sublimation is one of the most mature forms of defense because it allows indirect satisfaction of a true wish. In more recent psychological theories, defense mechanisms are seen as normal means of coping with everyday problems and external threats, but excessive use of any one, or the use of immature defenses (e.g., displacement or repression), is still considered pathological. 289

free association a basic process in psychoanalysis and other forms of psychodynamic psychotherapy, in which the patient is encouraged to verbalize without censorship or selection whatever thoughts come to mind, no matter how embarrassing, illogical, or irrelevant. The object is to allow unconscious material, such as inhibited thoughts and emotions, traumatic experiences, or threatening impulses, to come to the surface where they can be interpreted. Free association is also posited to help the patient discharge some of the feelings that have given this material excessive control over him or her. 435-436

resistance *n.* 1. generally, any action in opposition to, defying, or withstanding something or someone. 2. in psychotherapy and analysis, obstruction, through the client's words or behavior, of the therapist's or analyst's methods of eliciting or interpreting psychic material brought forth in therapy. 910

defense *n.* physical features or behavior that reduce the likelihood of an individual being harmed by another. 289

working through (...) 2. in psychoanalysis, the process by which patients gradually overcome their resistance to the disclosure of unconscious material; are brought face to face with the repressed feelings, threatening impulses, and internal conflicts at the root of their difficulties; and develop conscious ways to rebound from, resolve, or otherwise deal with these feelings, impulses, and conflicts. 1162

transference *n.* in psychoanalysis, a patient's displacement or projection onto the analyst of those unconscious feelings and wishes originally directed toward important individuals, such as parents, in the patient's childhood. It is posited that this process brings repressed material to the surface where it can be re-experienced, studied, and worked through to discover the sources of a patient's current neurotic difficulties and to alleviate their harmful effects. 1101

countertransference *n.* the therapist's unconscious (and often conscious) reactions to the patient and to the patient's transference. These thoughts and feelings are based on the therapist's own psychological needs and conflicts and may be unexpressed or revealed through conscious responses to patient behavior. 260

Gestalt Psychology. Gestalt theory was one of the major schools of psychology of the first half of the twentieth century. While its main early focus was a protest against the atomism or elementism that characterized its rival schools (such as structuralism and functionalism and, later, behaviorism), its emphasis on the organized, integrated nature of psychological entities and processes has continued to influence the field throughout the remainder of the century. The German word *Gestalt*, roughly meaning "structure," "whole," "form," or "configuration," has no exact equivalent in English, so the term has become part of the technical vocabulary of psychology.

Gestalt psychologists rejected the "constancy hypothesis" that was generally taken for granted early in the twentieth century, namely that there is a constant point-for-point correspondence between physical characteristics of a stimulus and the psychological attributes of the resulting sensation. In numerous experiments they demonstrated that local perceptual qualities vary not just with the local stimulus but with the contexts that surround the stimulus. Percepts are not immutable correlates of the local physical stimuli that give rise to them, but reflect specific interactive relational aspects of a stimulus complex. The well-known perceptual constancies (size, shape, color, brightness, etc.) are all inconsistent with the "constancy hypothesis": for example, the perceived brightness of a small spot in a large visual field depends upon not only the light intensity of the spot itself but also the intensity of the spot's surround. Comparably, color contrast phenomena disprove the "constancy hypothesis"; the same gray circle will appear greenish if surrounded by violet, or yellow if surrounded by blue. Perceptual attributes such as size, shape, color, brightness, movement, etc., are *relationally determined*.

Relational determination also plays a crucial role in many cognitive (and physiological) functions other than sensation and perception. While it is central in perceptual organization (as in controlling what aspects of a complex sensory input will be perceived as figure and which as ground), it is also at the core of productive thinking. To solve a problem productively, it is necessary to understand what aspects of it are essential and which superficial or irrelevant, as well as the critical interrelations among the core aspects. In most psychological wholes or Gestalten the parts are not indifferent to each other, but are mutually interdependent; indeed the attributes of the separate component parts of the Gestalt are determined by their place, role, and function within the whole of which they are parts. Productive thinking involves transforming a confused, fuzzy, meaningless view of a problem into a clear conception of it that takes all the relevant features into account; such reorganization or restructuring of the problem results in insight, understanding, and its solution, if the reorganization is adequate to the central features of the problem.

This view of problem solving, and of learning, contrasted sharply, in its emphasis on meaningfulness, with the views of learning that prevailed in other schools, which instead emphasized blind contiguity in space and time (as in traditional associationism and as in the process of classical conditioning that was considered prototypic of learning by behaviorists). The top-down approach of the Gestalt theorists, making the whole primary, was the opposite of the bottom-up approach typical of psychologists in other schools, which began with "elements" (such as sensations, or stimuli and responses) and studied how they combine to add up to a whole. Reference: Wertheimer, M. (2000). Gestalt Psychology. In A.E. Kazdin (Ed.), The encyclopedia of psychology (Vol. 3, pp. 486-489). Washington, DC/New York: American Psychological Association/Oxford University Press.

Gestalt *n.* an entire perceptual configuration (from German: "shape," "configuration," "totality," "form"), made up of elements that are integrated and interactive in such a way as to confer properties on the whole configuration that are not possessed by the individual elements.

Configuration: the particular arrangement or pattern of a group of related things.

atomism *n.* 1. the view that psychological phenomena can best be understood by analyzing them into elementary units, such as sensations or conditioned responses (...)

Structuralism defined psychology as the study of mental experience and sought to investigate the structure of such experience through a systematic program of experiments based on trained INTROSPECTION.

Functionalism: (which is) defined...as the science of mental activities as they function in adapting the individual to the environment.

Stimulus: *n.* (pl. stimuli) 1. any agent, event, or situation — internal or external — that elicits a response from an organism.

PIAGET, JEAN (1896-1980). Swiss child psychologist and epistemologist. Piaget is universally known for his studies of the development of intelligence in children. (...) Piaget thus studied the growth of intelligence, by which term he meant chiefly the capacities, structures, and notions that make scientific thought possible. He described development as a sequence of stages from birth through adolescence. The stages appear at variable ages in different cultures and settings, but their order is invariable. (...) Piaget was born in 1896 in the French-speaking Swiss city of Neuchâtel to an agnostic medievalist and a religious mother with socialist leanings. He precociously became a professional in mollusk classification and was published in specialized journals. After a doctoral thesis on the taxonomy of Alpine mollusks (1918) and studies in psychology and philosophy in Zurich and Paris. He joined, in 1921, the Jean-Jacques Rousseau Institute of Geneva. founded by Edouard Claparede (1873-1940) as a center for research on child development and education. (...)

In Recherche, Piaget sketched a theory of organic, psychological, and social phenomena based on the idea of equilibrium between parts and wholes. Real-life disequilibria (within a society, for example, between individual and collective interests) tend toward an ideal equilibrium that preserves the integrity of parts and wholes alike.

In the early 1920s, Piaget devised a "clinical method" that combined the use of items from intelligence tests, new problem-solving situations, and open-ended conversations with school-age children. In his first five books (1923-1932), he studied the child's language, reasoning, conceptions of the world, theories of causality, and moral judgment. He found that children are at first "egocentric" (ie., experienced difficulty to take another person's point of view) and attached to concrete appearances but that they gradually move away from egocentrism and become capable of thinking abstractly and logically. Earlier child-study examined mainly the contents of the child's mind and inventoried age-related behaviors. The novelty of Piaget's research was that it concentrated on the main features of the child's "mentality"; in so doing, it drew inspiration from work by the French ethnologist Lucien Levy-Bruhl (1857-1939), who described "primitive mentality" as prelogical and mystical.

(...) In his first books, Piaget considered the development of intelligence as a process of socialization of thought, and he attributed great developmental import to social interactions among peers and between children and adults. (...) In all domains, development went from egocentrism (largely manifested as children's dependence on perceptual appearances and acceptance of external authority) toward logical thinking and cognitive and moral autonomy. Piaget saw such development as a progress from the child and the primitive to the adult and the modern. (...)

Particularly in *The Origins of Intelligence*, Piaget elaborated links between biological, epistemological, and psychological theories. He defined human intelligence as a form of adaptation that prolongs organic adaptation and functions according to the same mechanisms, "assimilation" and "accommodation." Piaget asserted the primary role of activity and sought to avoid both nativism and empiricism. He later termed his approach constructivist because it assumes that the concepts and structures of intelligence are successively constructed and reconstructed by means of the physical and mental activities whereby the organism adapts to the external world.

Kazdin Encyclopedia of Psychology 8-Vol Set Oxford University Press 2000. ((vol 4) pp. 193-196.

VYGOTSKY, LEV SEMENOVICH (1896-1934). Russian psychologist. Vygotsky was born in Orsha and grew up in Gomel in the western provinces of the Russian Empire. He graduated with honors from Gomel's Jewish High School in 1913 and in the same year left for Moscow where he studied social sciences at Shaniavsky University and law at Moscow University. Vygotsky started publishing literary reviews and essays on Jewish history and culture in 1916-1917. During the same period he wrote an essay on Hamlet that was later included in his " Psychology of Art." submitted in 1925 as a doctoral dissertation to the Psychological Institute in Moscow. In 1924 he was invited to join the research staff of the Institute. The range of his activities included research on the history of psychology, experimental study of child language and concept formation and research and development projects in the areas of special education and psychopathology. In addition to Moscow, Vygotsky also lectured and supervised research projects in Leningrad (Saint Petersburg) and Kharkov. In 1931-1932, Vygotsky with his colleague Alexander Luria, organized a pioneering cross-cultural study of cognition in Central Asia. Vygotsky died of tuberculosis in 1934. For political reasons his works were banned in the Soviet Union from the mid-1930s to the mid- 1950s.

Vygotsky proposed that psychology should concern itself with what is distinctive in human behavior. What distinguishes human psychology from that of animals is its determination by social and cultural forces. For this reason Vygotsky called his psychological theory sociocultural or cultural-historical. The sociocultural theory emerged as a possible answer to the protracted crisis in psychology associated with the uncompromising confrontation between biologically oriented "scientific" psychology and philosophically oriented descriptive psychology.

The analysis of this crisis was offered by Vygotsky in *The Historical Meaning of the Crisis in Psychology* (1927: reprinted in Vygotsky, 1997). The sociocultural theory proposed to consider two types of psychological functions: "natural" functions reflecting the maturational processes in the child's mind and "cultural" functions dependent on the use of symbolic tools available in a given culture. Vygotsky presented the developmental process as a process of gradual mastery by children of their own "natural" psychological functions with the help of these symbolic "psychological tools," Psychological tools included signs, symbols, oral and written language, formulae, and graphic-symbolic organizers. In *Thought and Language* (1934: Cambridge, Mass., 1986) Vygotsky outlined the mediational role played by speech in the transformation of children's thinking, concept formation, and problem solving. The role of psychological tools can also be seen on the macro level in the diversity of human thinking dependent on the symbolic mediators available in a given culture. In *Studies on the History of Behavior* (1930; Hillsdale, N.J., 1993) Vygotsky and Luria explored historical and ontogenetic differences in cognition dependent on

symbolic mediators and literacy practices characteristic of a given society in a specific historical period.

Vygotsky (1978) rejected the popular belief, associated with Piagetian theory, that instruction should follow the child's cognitive development. He claimed that on the contrary, instruction and learning constitute an important factor in, or "a motor" of, the child's development. Thus, from the Vygotskian point of view, learning and development are just two aspects of one and the same process of "development-generating education." Instead of conceiving instruction as a mere provision of information and rules to be processed by already existent psychological functions. Vygotsky suggested that instruction and learning are responsible for the development of higher psychological functions that are absent in the "natural" cognitive endowment of the child. To make education truly "developing," instruction should be carried on in what Vygotsky defined as the zone of proximal development (ZPD).

The ZPD constitutes an "area" within which the child's functions are in a state of development. They cannot be displayed by children themselves because they have not been formed yet. but if the child receives help from an adult or more competent peer, these functions can be displayed as an outcome of such a cooperative action. The notion of ZPD can also be conceptualized as a meeting place between experientially rich but unsystematic and sometimes erroneous spontaneous concepts of the child and systematically organized "scientific" concepts taught by educators. The notion of ZPD can be used for both assessment and instructional purposes. ZPD based assessment (Lidz, 1987) permits a distinction between children's learning potential and their manifest level of functioning. Teaching based on ZPD takes into account children's ability to benefit from assistance and cooperation and charts the course of development from spontaneous to "scientific" concepts. Although Vygotsky's ideas reached the West with much delay, they have informed a wide range of educational (Moll, 1990), cross-cultural (Cole, 1996), and assessment (Lidz, 1987) studies.

Reference: **Kazdin**, A. E. (Ed.). (2000). *Encyclopedia of psychology* (Vols. 1–8). (pp. 218-220). Washington, DC: American Psychological Association.

Tasks to Perform:

- What is the main topic and its sub-topics related to the text?
- What is the impact of Vygotsky's approach in psychology and in Algeria?

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