


☐

I'm not robot


reCAPTCHA

Continue

Ssdi module 4 exam answers

What statement describes political operational variables? Sharing of responsibility and power at all levels of government Which of the following negative effects of urbanisation poses the most significant threat to army forces? When evaluating a road to be used in moving prisoners, a major problem area is the location of friendly units How many times are you required to shout HALT before you can open fire on a fleeing prisoner? 3 When planning a detainee movement, what factors should you consider when determining the relationship between guard and prisoner The threat, the nature of the detainees, the route, the timing and the external risks that COIN imperatives use economic and political progress to show a population that life is getting better? Managing information and expectations What statement best describes the historical principle of COIN Insurgents must be isolated from their cause and support? It is easier to separate an uprising from its resources and let it die than to kill every insurgent you have just arrived to help deal with the aftermath of a destructive earthquake in a developing nation where most of the population was already suffering from extreme poverty. Which of the following situations are you the least likely to encounter? Money has little power to influence local people's behavior It is obvious that the enemy in your area propagates among the locals negative stereotypes of the army. What is the safest way to counteract the effects of this slander? Show integrity, honesty, and consistency in your actions to disprove stereotypes The perception of how bad a group is or appears to be defines _____, the perceived difference in wealth Which of the following is an electronic attack activity? Electromagnetic fraud Which of the following is an electronic protection activity? Electromagnetic hardening The five Force Protection Conditions (FPCON) are Alpha, Bravo, Charlie and Delta and Normal Which is the primary agency for crisis management when it comes to responding to terrorist incidents within the United States and its maritime areas under U.S. jurisdiction? Ministry of Justice (DOJ) When is the use of an authenticator name and position required on OPORDs? Authentication is required if the master does not sign the original order Which of the following describes a task organization? A temporary grouping of forces aiming to accomplish a particular mission You relax with your friends after a mission when you are approached by a man who says he is a reporter, and says he wants to interview you for a newspaper article. He's clearly an American and seems trustworthy. What are you going to ask the man right now? You should ask to see his id and press references Before a tactical operation you give an interview with a reporter when he asks about a car accident he seen earlier in the afternoon in another part of your base camp, which did not involve you or your unit in any way. You have no direct knowledge of the circumstances of the accident. How are you going to answer his question? I have no direct knowledge of the accident, so I can't discuss it or answer your question You and several of your fellow Soldiers are relaxing after a news reporter has finished his interview with you and departed the area. Who do you have to tell me about the interview? Your chain of command Module Overview Finally we make our way to the final module of the book. Over the past 14 modules, I have put in place a framework for understanding motivated behavior by discussing basic ideas in motivation, emotions, goals, stress and coping, finances, personality, and needs. We began the process of applying this knowledge by discussing behavior modification, religious behavior, development, health and wellness, social processes, cognition and memory, and issues related to physiological processes. In Module 15 we will continue to apply what we have learned but in terms of types of motivated behavior that lead to positive goals and those that lead to negative ends. I call this motivation for better and motivation for the worse. Topics not covered in this book so far, or at least minimally, will be introduced to include understanding normal and abnormal behavior; love and jealousy; social facilitation and social loafing; social influence and its three forms of conformity, conformity and obedience. help behavior; forgiveness; health promotion and defeat ing behaviors; prejudice and discrimination. mob behavior; stigmatisation of mental disorders. When this is done, and there is a tall order to fill, we will focus on a possible explanation that underlies all these behaviors and many covered by the book so far – universal human values. This module is really meant to tie up loose ends, introduce new subjects taught in various psychology courses, and suggest a new way to understand motivated behavior. I hope you enjoy it. Module Outline 15.1. Motivation, for better 15.2. Motivation, for worse 15.3. Explain behavior, for better or for better, through the Values Module Learning Outcomes Outline ways in which we engage in motivated behavior to improve ourselves and others. Outline ways in which we engage in motivated behavior to the detriment of ourselves and others. Argue for values as a high-level explanation for the behaviors presented in this module and all previous ones. 15.1. Motivation, for better section learning goals Explain why exercise is a type of motivated behavior for the better. Suggest a way to understand what normal behavior is through positive psychology. Explain why love is a type of motivated behavior for the better. Explain why social facilitation a type of reasoned behaviour for the better. Explain why why behaviour is a type of reasoned behaviour for the better. Explain why forgiveness is a type of reasoned behavior for the better. Explain why compliance is a type of reasoned behavior for the better. Explain why conformity is a type of reasoned behavior for the better. 15.1.1. Health Promoting Behaviors – Exercise If you are going to engage in any health promoting behavior, exercise is a way to get a lot of bang for your buck. It has huge benefits to include weight loss, reduce the risk of heart disease, improve mood, manage blood sugar and insulin levels, strengthen bones and muscles, reduce the risk of certain cancers such as the colon and lung, improve sleep, improve sexual health, buffering against the effects of stress, and probably most importantly, it can help us live longer (. Exercise takes several different forms. First, endurance or aerobic exercise increases our breathing and heart rate for an extended period of time and may include going for a walk after dinner, swimming, walking outside or on the treadmill, and using an elliptical. However, anerob training does not mean extra oxygen consumption because energy is expelled in short, intense bursts like playing baseball or short-distance running. Second, strength or strength training, also called isotonic training, involves lifting weights with the intention of making your muscles stronger. Thirdly, balance exercises help with walking on uneven surfaces and can reduce falls and can include tai chi or standing on one leg. Finally, flexibility involves stretching muscles that aid in staying limbs. So how do you exercise part of your daily routine?

Medline Plus suggests making daily activities more active. Instead of taking the elevator or escalator, use the stairs. You should also exercise with others as family and friends. The site says, Having a fitness partner can make you more likely to enjoy exercise. You can also plan social activities that involve exercise. You may also consider joining an exercise group or class, such as a dance class, hiking club, or volleyball team. You should also listen to music, watch TV, or try new machines and exercises to make working out more fun. Follow your progress so you can see how you are much improving and keeping motivation. Finally, finding activities to do when the weather is bad is recommended. Of course exercise comes with its risks. Injuries and soreness are possible, but most people accept them and if you train safely and use the right equipment, you can avoid or minimize these negative consequences. It's good to listen to our body and not overdo it. Exercise abuse is another possibility and is when a person shows a strong emotional attachment to exercise (Ackard, Brehm, & Steffen, 2002). symptoms such as depression and anxiety occur if the person is prevented from exercising. For more information on exercise and physical fitness, please visit: 15.1.2. Understanding Normal Behavior All understanding of normal behavior is in the eye of the beholder and most psychologists have found it easier to explain what is wrong with people than what is right. How do you do that? Psychology working with the disease model for over 60 years, from around the late 19th century into the mid-19th century. The focus was simple – curing mental disorders – and included such pioneers as Freud, Adler, Klein, Jung, and Erickson. These names are synonymous with the psychoanalytic school of thought. In the 1930s, behaviorism, under B.F. Skinner, presented a new approach to human behavior. Simple, human behavior could change if the right combination of reinforcements and punishment was used. This point of view was in keeping with the dominant world view that still exists at the time – mechanism – and that the world could be seen as a great machine and explained by the principles of physics and chemistry. In it, man was smaller machines in the larger machine of the universe. Moving into the mid to late 20th century, we developed a more scientific study of mental illness that allowed us to examine roles of both nature and nurture and to develop drug and psychological treatments to make miserable people less unhappy. While this was good, there were three consequences pointed out by Martin Seligman in his 2008 TED Talk titled The New Era of Positive Psychology. These are: The first was moral; that psychologists and psychiatrists became victimologists, pathologists; that our view of human nature was that if you were in trouble, bricks fell on you. And we forgot that people made choices and decisions. We forgot the responsibility. That was the first cost. The second cost was that we forgot about you people. We forgot to improve normal lives. We forgot about a mission to make relatively untroubled people happier, more fulfilled, more productive. And genius, high talent, became a dirty word. Nobody's working on it. And the third problem about the disease model is, in our haste to do something about people in trouble, in our haste to do something about repairing damage, it never occurred to us to develop efforts to make people happier — positive interventions. An attempt to address the limitations of both psychoanalysis and behaviorism came from 3rd force psychology – humanistic psychology – under such figures as Abraham Maslow and Carl Rogers starting in the 1960s. As Maslow said, the science of psychology has been far more successful on the negative than on the positive side; it has revealed to us much about man's shortcomings, his ills, his sins, but little about his possibilities, his his attainable ambitions, or his full psychological height. It is as if psychology had voluntarily confined itself to only half the rightful jurisdiction, and that the darker, meaner half (Maslow, 1954, p. 354). Humanistic psychology instead addressed the entire range of human function and focused on personal fulfillment, valuing emotions over intellect, hedonism, a belief in human perfectibility, emphasis on the present, self-disclosure, self-realization, positive consideration, client centered therapy, and the hierarchy of needs. Again, these topics were in sharp contrast to much of the work done in psychology up to and at this time. In 1996, Martin Seligman became president of the American Psychological Association (APA) and called for a positive psychology or one that had a more positive perception of human potential and nature. Building on Maslow and Rogers' work, he began in the scientific study of such topics as happiness, love, hope, optimism, life satisfaction, goal-scoring, leisure time and subjective well-being. Although positive and humanistic psychology has similarities, it should be pointed out their methodology was very different. While humanistic psychology generally relied on qualitative methods, positive psychology utilizes a quantitative approach and aims to make the most of life's setbacks, relate well to others, find fulfillment in creativity, and finally help people find lasting meaning and satisfaction (So understanding what normal behavior is, do we look to positive psychology for an indication or do we first define abnormal behavior and then reverse engineer a definition of what normal is? Our previous discussion gave suggestions on what normal behavior is but can the darker parts of our personality also make up what is normal, to some extent? Possibly. The only truth is that no matter what behavior we show, if taken to the extreme, it can become disorderly - whether you try to control others through social influence or help people in an altruistic way. As such, we may consider abnormal behavior to be a combination of personal distress, psychological dysfunction, deviant from social norms, danger to oneself and others, and costliness to society. More on this in section 15.2.2. 15.1.3. Love I Section 12.3 we discussed interpersonal attraction. A result of this attraction to others, or the need to affiliate/belong (Section 8.2) is love. What is love? According to a 2011 article in Psychology Today titled What is Love, and What Isn't It? love is a force of nature, is greater than we are, in itself free, can not be turned on as a reward or off as a punishment, can not be bought, can not be sold, and cares what happens by us Adrian Carter writes in an article titled, What is love? A philosophy of life that the word love is used as an expression of affection towards someone else..... and expresses a human virtue based on compassion, affection, and kindness. He goes on to say that love is a practice and you can practice it for the rest of your life. (. And finally, the Merriam Webster dictionary of online love defines as strong affection for another derived from kinship or personal ties and attraction based on sexual desire: affection and tenderness felt by lovers. (Source: . Robert Sternberg (1986) said love consists of three main parts (called the triangular theory of love): intimacy, commitment and passion. First, intimacy is the emotional component and involves how much we like, feel close, and are connected to another person. It grows steadily at first, slows down, and then levels out. Features include keeping the person in high esteem, sharing personal affects with them, and giving them emotional support in times of need. Secondly, engagement is the cognitive component and occurs when you decide that you really love the person. You decide to make a long-term commitment to them and as you would expect, is almost non-existent when a relationship begins and is the last to develop usually. If a relationship fails, engagement would show a pattern of sinking over time and eventually return to zero. Third, passion represents the motivating component of love and is the first of the three to develop. That means attraction, romance, and sex and if a relationship ends, passion can fall to negative levels as the person copes with the loss. This results in eight subtypes of love which explains differences in the types of love we express. For example, the love we feel for our significant other will be different from the love we feel for a neighbor or co-worker, and reflect various aspects of the components of intimacy, commitment, and passion as follows: 15.1.4. Social Facilitation Have you ever noticed that when you go to the gym you work out harder if someone else is with you (i.e. a workout buddy) but you don't necessarily put in the same effort alone? This is called social facilitation and is when the presence of other people affects our performance depending on the type of task. Zajonc (1965, 1980) said that performance increases over three steps starting with the presence of others causing an increase in our physiological arousal that justifies our behavior. This allows us to make what he called the dominant response, or the reaction that follows the quickest and simplest from a stimulus. About this is correct or not depends on the difficulty of the task. The dominant answer is usually the correct one for tasks but not necessarily for difficult tasks. Keep in mind when studying for an upcoming exam for the first time. If a classmate quizzes you, your excitement will increase and strengthen the dominant response. But your performance will go down because the material being studied is new at this point and you haven't had a chance to really understand it and commit it to memory. How about five days later, after studying tirelessly for the exam, but in line with the recommendations I shared in module 13, and an hour before graduation? How can this classmate's quiz (or attendance) affect your performance? As before you are excited, making the dominant answer, but this time your performance is much better as the task is now easy for you. I predict that you will satisfy your performance motivation by earning a high grade on the exam. 15.1.5. Helping Behavior When Do You Help Others? Do you provide help in every situation or are you more likely to help in certain situations than others? We can engage in this kind of motivated behavior because we really want to help others, called altruistic behavior. We expect nothing in return or have no expectations of reciprocation. Or we can help someone because we expect that in the future when we face a similar situation, they will help us, called mutual altruism (Krebs, 1987). If we help a friend move into their new apartment we expect help from this individual when we move our next time. Or we can help with an expectation of a specific form of refund, called perceived self-interest. We offer our boss a ride home because we think he will give us a higher raise when our annual review comes up. Attribution theory says that there are factors in the situation and those in the person who influence assisting behavior (see section 12.1 if you need to update your memory on this). As for the latter, if we feel more personal responsibility, we will be more likely to help, as there is no one around but us. If we see a motorist stranded on the side of the road on an isolated country road, and we know that no other vehicle is behind us or approaching, the responsibility falls solely on us and we will be more inclined to help. We can also help because we have a need for approval that we realize by helping to save the old lady from the burning building we could get our name in the newspaper. Mood, our topic in module 2, plays in too. Do you think we will be more likely to help when in a good or bad mood? If you said good humor, you're right. Think of a bad mood and the cliché Misery loves company. My wife has a great expression she uses when in a bad mood to illustrate this – Sucks to be In a good mood, she will move heaven and earth to help someone out. Finally, we will be more likely to help if we don't expect to experience any type of embarrassment when helping. Let's You stop helping a fellow motorist with a flat tire. If you are very competent at changing tires (see Module 1) then you won't worry about being embarrassed. But if you don't know anything about tires, but are very interpersonally attracted to the stranger on the side of the road holding a tire iron with a dumbstruck look at his or her face, you're likely to look silly if you try to change the tire and show your ignorance of how to do it (your solution is usually to call your autoclub or AAA when faced with the same stressor). These are some reasons why we may or may not help. What about situational factors? As we saw above, if we are the only one on stage (or at least one of a very small few) we will feel personal responsibility and help. But what if we belong to a large group of people who could help? Will you get up then? You still can, but the spectator effect (Latane & Darley, 1970) probably doesn't say. In essence, the chances of us helping someone who needs help are reduced as the number of spectators increases. The phenomenon derives its name from the murder of Ms. Kitty Genovese in March 1964. Thirty-eight New York City residents failed to help the 24-year-old woman who was attacked and stabbed twice by Winston Moseley as she walked to her building from her car. Not surprisingly, she called for help that successfully scare Winston away, but when no one came out to help her, despite lighting lights in their apartments and looking outside, he returned to finish what he started. Ms. Genovese later died of her wounds. Very sad but ask yourself, what would you do? Of course we would say we would help.... or we hope we would but history and research say otherwise. Another situational factor is ambiguity. Let's say you drive on the road and see someone dragged on the side. You can see them in the front seat but can't tell you what they're doing. If the situation does not clearly indicate an emergency, you are likely to continue driving. Maybe the person acted responsibly and pulled over to send a text message or take a call and is not in need of any help at all. 15.1.6. Forgiveness According to the Mayo Clinic, forgiveness means releasing resentment and any thought we may have about taking revenge on someone for past wrongdoing. So what are the benefits of forgiving others? Our mental health will be better, we will experience less stress and anxiety, we may experience fewer symptoms of depression, our heart will be healthier, we will feel less hostility, and our relationships overall will be healthier. It's easy to hold grudges. Let's face it, whatever the reason, it probably left us feeling angry, confused and sad. We can even be bitter not only for the person who beled us, but also out this to others who had nothing to do with the situation. We may find it difficult to focus on the present as living in the past and feel that life lacks meaning and purpose. But even if we are the kind of person who holds grudges, we can learn to forgive. Mayo Clinic offers some useful steps to help us get there. First, we should recognize the value of forgiveness. Next, we should decide what needs healing and who to forgive and for what. Then we should consider joining a support group or talking to an advisor. Fourthly, we must acknowledge our feelings, the damage they do to us, and how they affect our behaviour. We then try to release them. Fifth, choosing to forgive the person who offended us leads to the final step of moving away from seeing ourselves as victims and releasing the control and power the offending person and situation has had in your life. Sometimes we still can't forgive the person. They recommend practicing empathy so that we can see the situation from their perspective, pray, reflect on cases of when you offended another person and they forgave you, and be aware that forgiveness does not happen at once but is a process. Read the article by visiting: 15.1.7. Social Influence – Compliance Have you ever changed your behavior to match the behavior of a group? Maybe you wanted to behave the same way as others, so you don't stand out. This is called conformity and can be a useful behavior to engage in especially if you are motivated to be accepted by the group, called normative social influence, or are not sure how to act and the actions of other team members provide you with a cue called informative social influence. In the case of the former, a new student at a university may conform to the standards of a fraternity or sorority to be accepted by the chapter. This makes sense if you consider that people have a need to connect. As for the latter, many new students are excited to go to their first home football game. The environment is exciting and they really want to be part of the larger community of students and fans of the team from within the area. If you've ever been to a sports event you know there are certain types of rituals practiced by everyone such as what to do after a touchdown by the home team, after your team earns a first down, when the mascot tries to motivate the crowd, or at the end when the school fight song is sung. Veteran students almost act on auto-pilot, but as the new student on his or her fast-paced game (or the same for a fan at a game for the first time), they had to learn and took cues by observing the actions of others. Solomon Asch (1951, 1956) showed consistency in the lab through a simple experiment. He asked a group of six to eight participants to sit at a table and Rows. They were shown a test line and then asked which of three comparison matched the sample. The correct answer was pretty sure because the wrong answers obviously weren't even close to looking like the test. Asch walked around the table and asked each participant which comparison line matched the sample. Here's the thing. All participants, but one, part of the study was unknown to the actual participant. These Confederates were asked to respond first and 6 out of 18 trials gave the correct answer. This means that on 12 out of 18 they gave a deliberately wrong answer. So what did the participant do? The results showed that participants were in line with the actions of the group 35% of the time. To ensure that something else did not better explain the results than consistency, such as that participants were really confused by the task, a control group was used where participants reacted only to the trials. In this case, mistakes were made only 5% of the time indicating that participants in the experimental group were consistent with the hypothesis. What did Asch conclude? Well that in some circumstances people are also consistent with the introduction of clear physical evidence to the contrary. Why is that so? As with helping behavior, situational and dispositional factors are in progress. As for dispositional, if we are attracted to the group, expect future interactions with the group, are low status compared to other team members (such as being in an education class with supervisors and you are just a normal worker bee), and you want to be accepted by the group, we are more likely to conform. When it comes to situational factors, compliance increases up to about 4 people. In other words, it doesn't continue to rise as the group size increases, but levels off. What if the group's unanimity is broken, which means we have at least one ally. Compliance drops from 35% to 25%. And finally, what if the task is difficult or complicated. Consistency will be higher likely because we believe we do not understand what we should do and will follow the lead of other team members who seem to understand. 15.1.8. Social Influence – Compliance Efforts to get you to say yes to certain requests fall under the kind of social influence known as compliance. In his book, Influence: The Psychology of Persuasion, Robert B. Cialdini (1984) describes specific weapons of influence compliance professionals, or people whose job it is to make you say yes such as car salesmen, telemarketing, politicians and fundraisers, will use. These include tactics centered on reciprocity, commitment and consistency, social evidence, liking, authority and scarcity. First, the reciprocity says that we are more willing to comply with a request from another person if they did us a favor or gave a concession earlier. We feel obliged to pay them back. Two techniques can be used. The Home Shopping Network will often show a and then right when you think they finished describing it, will add on an extra item for free, and another after that, and finally will provide free shipping if we make the purchase now. This is appropriate the name it is-not-all. Another technique has a seller, motivated to get rid of a product, asking a higher price than he/she really wants. When it is rejected, the price is lowered. The buyer now feels compelled to agree to the more favorable terms since a concession was made. This is called the door-in-the-face technique. Sometimes we can find a naïve person who accepts our original offer, but if we have to lower our price, this was expected all along. Second, commitment and consistency states that when we are committed to a position we are more likely to show behavior consistent with our first action when asked to comply with new requests. In the lowball procedure we agreed on a deal but soon after, the terms change. We accept the new conditions even though they are less favourable. In foot-in-the-door technology a small request was requested and agreed, such as donating \$5 to a charity. The person who asks for money then makes a major request, saying to donate \$20 to the cause. Since we had already agreed to donate money, we accepted the larger amount instead of the smaller one. Thirdly, the social proof states that we are more willing to accommodate a request if we believe that other people like us are acting in the same way. That's why commercials are tailored to who watches at a certain time during the day. Early morning and maybe late afternoon when kids are watching, advertisers will be showing kids enjoying a new toy. In the middle of the day when housewives are watching, the people in commercials are of the same demographic as them. If you watch specific channels like Univision or BET, advertising will have Hispanic or African Americans, respectively. Again, its all about motivating our behavior by making us believe that others like us are doing the same thing. Fourth, have you ever tried to get someone to do something by making yourself seem extra sympathetic to them? If so, you use techniques that fall under friendship/liking. I mean, let's face it. Are you more likely to follow a request from your best friend or worst enemy? If we specifically try to present ourselves as more attractive or sympathetic to a person so that they meet our request to buy a new bedroom set, we use the technique of ingratiation. If we use compliments about something someone said, how they look, or what they do, we use flattery and for it to work, it must seem sincere and genuine. Fifthly, we are more likely to follow a request if it comes from someone who knows what they are talking about. They are an authority on this issue and therefore we should listen to them. LeBron James should know what he's talking about when it comes to what tennis shoes are for when you play basketball, right? Drug commercials will often have doctors discussing the benefits of the latest drug for restless leg syndrome or diabetes. I guess I should have written doctors in quotes as a doctor because the person we think is a doctor is really an actor, but still, the fraud has the intended effect. We believe in what this professional says because they have legitimate power and knowledge that we do not, conveyed by their position. Finally, we are more likely to comply with a request if we believe that a product is being received or becoming scarce. Act now. As long as supplies last. The last days of sales are all examples of deadline technology. Sales ads usually use this strategy that makes coupons restaurants and stores use. If you want a really good example of this strategy, just check out the Hooked app on your phone or on the web at -. Outside of used time to indicate a deal is scarce, some marketers will specify only a certain number of a product available and so if you want one, you need to do something about it as soon as you can – i.e. go buy it. You can say Black Friday (which now begins on Thanksgiving night... or a week in advance... and runs for days after Friday ... so much for the excitement of shopping the day after Thanksgiving?) 15.2. Motivation, for inferior section Learning goals Explain why smoking is a type of motivated behavior for the worst. Suggest a way to understand what abnormal behavior uses features listed in DSM-5. Explain why jealousy is a type of motivated behavior for the worst. Explain why social loafing is a type of motivated behavior for the worst. Explain how prejudice and discrimination can lead to motivated behavior for the worst. Explain why stigmatizing mental disorders is a type of justified behavior for the worst. Explain why mob behavior is a type of motivated behavior for the worst. Explain why obedience is a type of reasoned behavior for the worst. 15.2.1. Health Defeat Behaviors – Smoking According to the CDC, Smoking is the single largest preventable cause of death and disease in the U.S. About 480,000 Americans die each year from cigarette smoking and 41,000 of these deaths are due to secondhand smoke. Smoking is highest among American Indian/Alaska Natives, men, people aged 45-64 years, those with a GED, military personnel compared to civilians, gay vs. heterosexuals, and people below the poverty line. Source - So why can anyone start smoking, even though we know the risks today? Social pressure, especially during adolescence, is a major cause. Teens want to be cool or to try something new out and a 2014 Surgeon General's Report showed that about 90% of adults started before the age of 18 almost 100% started at age 26. The tobacco industry also spends billions of dollars each year creating and marketing ads that make smoking seem glamorous and safe, and it doesn't help that it appears in popular media and in video games. People continue to smoke due to being addicted to nicotine. The CDC says, nicotine affects a smoker's behavior, mood, and emotions. If a smoker uses tobacco to deal with unpleasant sensations and feelings, it can become a problem for some when they try to quit. The smoker can link smoking to social activities and many other activities as well. All these factors make smoking a difficult habit to break. Positive reinforcement from smoking to include feeling relaxed and the smell of tobacco and negative reinforcement to include getting rid of the unpleasant feelings the CDC talked about all helping to continue the behavior. Avoidance of withdrawal symptoms to include irritability, dizziness, depression, weight gain, feeling of fatigue, constipation and gas, headache, feeling restless, and having difficulty sleeping occur and in accordance with negative strengthening. Source - Of course the consequences of not quitting are serious, with death a definite option. Smoking is linked to lung diseases such as COPD and asthma; cancers such as the lung, larynx, blood, bladder, stomach, and kidney (really smoking can cause cancer anywhere in the body); cataracts; type 2 diabetes mellitus; stroke; cardiovascular disease; and prenatal delivery in pregnant women. Smoking also causes bad breath, longer healing times for wounds, a higher risk of stomach ulcers, decreased sense of smell and taste that can affect your quality of life, and increased risk of gum disease and tooth loss. So why should you be motivated to quit if you are a smoker? Obviously, you can live longer. According to the CDC, 1 year after ending the risk of a heart attack drops sharply; 2-5 years later the risk of a stroke falls to about being a nonsmoker; 5 years later the risks of cancer such as mouth, throat, and esophagus drop by half; and 10 years later, the risk of lung cancer drops by half. Stop saving a considerable amount of money considering packs of cigarettes can cost between \$5 and \$10 and smoking just one pack a day at the lower end of the range can save over \$1,800.00 a year. Smoking is becoming a hassle as more cities and states pass clean indoor air laws in public places. And finally, cigarette smoke can hurt or kill your loved ones – people who may never have picked up a cigarette in their lives. The American Lung Association says, Children living with smokers get more breast colds and ear infections, while babies born to mothers who smoke have an increased risk of premature childbirth, low birth weight and sudden infant death syndrome (SIDS). Source – Note: Other health-defeating behaviors such as alcohol, drug use, and comfort eating could be added to this section but in the interest of space, will not be. 15.2.2. Features and costs of abnormal behavior In section 15.1.2, I demonstrated that what we may consider normal behaviour to be difficult to define. Equally difficult is to understand what abnormal behavior is, which can be surprising to you. The American Psychiatric Association, in its publication, diagnostic and statistical manual of Mental Disorders, 5th edition (DSM-5 for short), says that while no definition can capture all aspects of all diseases in the range found in DSM-5 certain aspects are required. These include: Dysfunction – includes clinically significant disorder of an individual's cognition, emotion regulation, or behavior that reflects a dysfunction in the psychological, biological, or developmental processes underlying mental function (pg. 20). Therefore, abnormal behavior has the capacity to make our well-being difficult to obtain and can be assessed by looking at an individual's current performance and comparing it to what is generally expected or how the person has performed in the past. As such, a good employee who suddenly shows poor results may experience an environmental demand that leads to stress and ineffective coping mechanisms. When demand resolves the person's performance should return to normal according to this principle. Distress - When the person experiences a disabling condition in social, professional, or other important activities (pg. 20). Distress can take the form of mental or physical pain, or both at the same time. Alone, however, distress is not enough to describe behavior as abnormal. Why is that so? The loss of a loved one would cause even the most normally functioning individual pain. An athlete who experiences a career-ending injury would show anxiety as well. Suffering is a part of life and cannot be avoided. And some people who show abnormal behavior are generally positive when you do that. Deviation – Closer examination of the word abnormal indicates that it indicates a move away from what is normal, or the mean (i.e. what would be considered average and in this case relative to behavior), and so is behavior that occurs rarely (sort of an outlier in our data). Our culture, or the whole of socially transmitted behaviors, customs, values, technology, attitudes, beliefs, art and other products that are specific to a group, determines what is normal and so a person is said to be deviant when he or she fails to follow the stated and unspoken rules of society, which are called social norms. What is considered normal by society can change over time due to accepted values and expectations. For example, homosexuality was considered taboo in the United States only a few decades ago but today it is widely accepted. Similarly, PDAs, or public displays of affection, did not cause a second look of most people unlike the past when these outward expressions of love were limited to the privacy of their own house or bedroom. In the United States, crying is generally seen as a weakness for men, but if the behavior occurs in connection with a tragedy like the Vegas mass shooting on October 1, 2017 in which 58 people were killed and about 500 injured while attending the Route 91 Harvest Festival, then it is appropriate and understandable. Finally, consider that statistically divergent behavior is not necessarily negative. Genius is an example of behavior that is not the norm. While not part of the DSM's conceptualization of what abnormal behavior is, many clinicians add danger to this list, or when behavior poses a threat to the safety of the person or others. It is important to note that having a mental disorder does not mean that you are also automatically dangerous. The depressed or anxious individual is often no more a threat than someone who is not depressed and as Hiday and Burns (2010) showed, danger is more the exception than the rule. Still, mental health professionals have an obligation to report to law enforcement when a mentally disturbed individual expresses intent to harm another person or themselves. It is important to point out that people who are seen as dangerous are also not automatically mentally ill. This makes us wonder what the cost of mental illness is to society. The National Alliance on Mental Illness (NAMI) shows that depression is the leading cause of disability worldwide and is a major contributor to the global burden of illness. Serious mental illness costs the United States an estimated \$193 billion in lost earning each year. They also point out that suicide is the 10th leading cause of death in the United States and 90% of those who die due to suicide have an underlying mental illness. Relative to children and teenagers, 37% of students with a mental disorder age 14 and older drop out of school are the highest dropout rates of any disability group, and 70% of young people in state and local youth justice systems have at least one mental disorder. Source: . In terms of global impacts, the World Economic Forum used 2010 data to estimate \$2.5 trillion in global costs in 2010 and estimated costs of \$6 trillion by 2030. The costs of mental illness are greater than the total costs of cancer, diabetes and respiratory disorders (Whiteford et al., 2013). And finally, The Social Security Administration reports that in 2012, 2.6 and 2.7 million people under the age of 65 with mental health disability disability SSI and SSDI payments, respectively, representing 43 and 27 percent of the total number of people receiving such support, respectively (Source: . So as you can see the cost of mental illness is pretty staggering for both the United States and other countries. In conclusion, although there is no behavior that we can use to classify people as abnormal, most clinical practitioners agree that any behavior that deviates from what is considered the norm or is unexpected and has the potential to harm others or the individual, is abnormal behavior. 15.2.3. Envy In Section 15.1 we discussed love and the types of it. The dark side of love is what is called jealousy, or a negative emotional state that arises because of a perceived threat to one's relationship. Note the word perceived here. The threat doesn't have to be real for jealousy to breed its ugly head and what causes men and women to feel jealous varies. For women, a man's emotional infidelity leads her to fear him leaving and withdrawing his financial support for his offspring while sexual infidelity is of greater interest to men as he may worry that the children he supports are not his own. Jealousy can also occur among siblings who compete for their parents' attention, among competitive employees, especially if a much desired position needs to be filled, and among friends. From an evolutionary perspective, jealousy is important because it helps preserve social ties and justifies measures to keep important relationships stable and secure. But it can also lead to aggression (Dittman, 2005) and mental health problems. 15.2.4. Social Loafing In section 15.1.4 we discussed how the presence of others can improve the performance of simple tasks but make it worse for difficult tasks, called social facilitation. If, in general, others can help us, their presence can also hurt us, called social loafing (Latane et al., 1979). Group work is a good example of this. If a group is relatively large, we may feel that others can pick up slack if we don't complete our results. Think of large lecture halls as well. If the professor asks a question, you're one of maybe 100 students who could answer it. If you think about it in terms of percentages and in terms of responsibility, you are only 1% responsible for answering the question. What if your class has 250 students that some of my Introduction to Psychology sections have had in the past? Now your responsibility is a whopping 0.4%. What if your class is much smaller and has 30 students? Your responsibility is 3.33% to answer the question. Did you know that employers have realized that social loafing in the workplace is serious enough of an issue they are now closely monitoring what employees do, in relation to web, online shopping, playing online games, managing finances, searching for another job, checking Facebook, sending a text, or watching Youtube videos? They are, and the phenomenon is called cyberloafing. Employees are estimated to spend from three hours a week up to 2.5 hours a day cyberloafing. So what can employers do about it? Kim, Triana, Chung and Oh (2015) reported that employees high in personality traits of conscientiousness (see Module 7 for a discussion) are less likely to cyberloaf when they perceive higher levels of organizational justice. So they recommend employers to screen candidates during the interview process of conscientiousness and emotional stability, develop clear guidelines on when personal devices can be used, and create appropriate human resources practices and effectively communicate with employees so that they feel that people are treated fairly (Source: . Cyberloafing should be separated from recreational surfing that Matthew McCarter of the University of Texas at San Antonio says can relieve stress and help employees catch up on their thoughts (Source: . How can we reduce social loafing? If an individual's contribution to the group project can be identified and evaluated by others, if the group is small, if it is cohesive meaning the person values group membership, the task is seen as important, and if there are penalties for poor results, social loafing will be less of an issue (Karau & Kipling, 1993). Back to the example of the professor asking a question in the class. One strategy I use is not to ask the whole class, per se, but a much smaller area. I tend to parentheses or identify a particular line or group of students to answer a question. If it is only 10 students in the class of 250, an individual student's responsibility for the response has just increased from 0.4% to 10% or a 25-fold increase. 15.2.5. Prejudice and discrimination I am sure you have heard the terms prejudice and discrimination in the past and may think they are synonyms. Actually, they're not. Prejudice occurs when someone has a negative belief about a group of people. On the other hand, discrimination is discrimination when a person acts in a way that is negative towards a group of people. So, prejudice is an attitude while discrimination is a behavior. Interestingly, a person can be harmful but not discriminatory. Most people do not act on their attitudes about others because of social norms against such measures. A person could also be discriminatory without being harmful. Say an employer needs someone who can raise up to £75 regularly. If you can't do it and aren't employed, you were discriminated against, but that doesn't mean the employer has harmful beliefs about you. The same would be said if a required for a position and you were denied the job because you only have a bachelor's degree. How can we be motivated in a negative way in relation to prejudice? Well, we tend to see members of an outgroup more alike than members of our ingroup, called out-group homogeneity. We also tend to show favoritism towards our group and keep a negative view of members outside of this group, called in-group/out-group bias. This may lead us to worry about being judged by a negative stereotype applied to all members of our group. Steele et al. (1997) this called the stereotypical threat and has been shown to impair the academic performance of African Americans (Steele & Aronson, 1995), but helping these students see intelligence as malleable reduced their vulnerability to the phenomenon (Good, Aronson, & Inzlicht, 2003; Aronson, Fried, & Good, 2002). It is possible that we are not even aware that we have such attitudes towards other people, which is called an implicit attitude. Most people when asked if they have a racist attitude would vehemently deny such truth, but research with the Implicit Association Test (IAT) shows otherwise (Greenwald et al., 1998). The test takes place in four steps. First, the participant is asked to categorize faces as black or white by pressing the left or right key. Next, the participant categorizes words as positive or negative in the same way. Third, words and faces are paired together, and a participant may be asked to press the left key for a black face or positive word and the right key for a white face or negative word. In the fourth and final stage, the task is the same as in Step 3 but now is black and negatively paired and white and good are paired. The test measures how quickly people react to the different pairs and in general, the results show that people respond faster when liked faces are paired with positive words and in the same way, when disliked faces are paired with negative words. Check out the Project Implicit website at - 15.2.6. Stigmatization of Mental Disorders Excerpts from Module 1 of Abnormal Behavior, 1st edition, by Alexis Bradley and Lee Daffin – Overlapping with prejudice and discrimination in terms of how people with mental disorders are treated is stigmatization, or when negative stereotypes, labeling, rejection, and loss of status occur. Stigma takes on three forms described below: Public stigma – When members of a society support negative stereotypes of people with a mental disorder and discriminate against them. They can avoid them all together resulting in social isolation. An example is when an employer intentionally does not hire a person because their mental illness is detected. Label – To avoid being labeled as crazy crazy nuts people who need care can avoid seeking everything together or stop the care once begun. Because of these labels, funding for mental health services could be limited and physical health services could be funded instead. Self-stigma – When people with mental illnesses internalize the negative stereotypes and prejudices, and in turn discriminate themselves. They may experience shame, decreased self-esteem, hopelessness, low self-efficacy, and a reduction in coping mechanisms. An obvious consequence of these potential results is why try the effect, or the person who says Why should I try to get that job. I'm not worth it (Corrigan, Larson, & Rusch, 2009; Corrigan, et al., 2016). Another form of stigma that is self noting is that courtesy stigma or when stigmatization affects people associated with the person with a mental disorder. Karnieli-Miller et al. (2013) found that families of those affected were often blamed, rejected or devalued when others learned that a family member had a serious mental illness (SMI). Because of this, they felt hurt and betrayed and an important source of social support during the difficult time had disappeared, resulting in greater levels of stress. To get by, they had decided to hide their relative's illness and some parents struggled to determine if it was their place to reveal versus the relative's location. Others struggled with the issue of facing stigma through attempts at education or just ignoring it because of not having enough energy or wanting to maintain personal boundaries. There was also a need to understand responses from others and to attribute it to a lack of knowledge, experience and/or media coverage. In some cases, reevaluation allowed family members to feel compassion for others rather than feeling depressed or blamed. The authors concluded that each family develops its own coping strategies that vary depending on its personal experiences, values and the scope of other commitments and that coping strategies of families employ change over time. Other effects of stigmatization include experiencing work-related discrimination resulting in higher levels of self-stigma and stress (Rusch et al., 2014), higher suicide rates especially when treatment is not available (Rusch, Zlati, Black, and Thornicroft, 2014; Rihmer & Kiss, 2002), and a reduced probability of future aid-seeking intent in a university exam (Lally et al., 2013). The results of the latter study also showed that personal contact with someone with a history of mental illness led to a reduced likelihood of seeking help. This is important because 48% of the sample stated that they needed help for an emotional or mental health issue in the past year but did not seek help. Similar other studies (Eisenberg, Downs, Golberstein, & Zivin, 2009). It is important to also point out that social social a result of stigmatization, has also been shown to increase throughout life span suggesting that anti-stigma campaigns should target older people in the first place (Schermer, et al., 2015). A potentially worrying trend is that mental health professionals have been shown to have negative attitudes towards the people they are there to serve. Hansson et al. (2011) found that staff at an outpatient clinic in the south of Sweden had the most negative attitudes as to whether an employer would accept an applicant for work, wanting to date a person who had been hospitalized and hiring a patient to care for children. Attitudes were stronger when staff treated patients with a psychosis or inpatient care. In a similar study, Martensson, Jacobsson and Engstrom (2014) found that staff had more positive attitudes towards people with mental illness if their knowledge of such diseases is less stigmatized, their workplaces were in the county council because they were more likely to encounter patients recovering and return to normal life in society compared to municipalities where patients have long-term and recurrent mental illness , and they have or had a close friend with mental health problems. To help tackle stigma in mental health, Papish et al. (2013) examined the efficacy of a one-time contact-based educational effort compared to a four-week mandatory psychiatry course on the stigmatization of mental illness among medical students at the University of Calgary. The course included two methods involving contact with people who had been diagnosed with a mental disorder – patient presentations or two, one-hour oral presentations in which patients shared their story of having a mental illness; and clinical relationships where students are supervised by a psychiatrist while they directly interacted with patients with a mental illness in either inpatient or outpatient care. The results showed that medical students had a stigma against mental illness and that comprehensive medical training can reduce this stigma. As the authors stated, these findings suggest that it is possible to create an environment where medical student attitudes toward mental illness can shift in a positive direction. That said, the degree of stigma was still higher for mental illness than it was for a stigmatized physical illness, type 2 diabetes mellitus. What can happen if mental illness is presented as a treatable condition? McGinty, Goldman, Pescosolido and Barry (2015) found that portraying schizophrenia, depression and heroin addiction as untreated and symptomatic increased negative public attitudes towards people with these conditions but when the same people were described as successfully treated, the desire for social distance was diminished, there was less willingness to discriminate against them, and believe in them, and belief in efficiency increased among the general public. Self-stigma has also been shown to affect self-esteem, which then affects hope, which then affects the quality of life among people with SMI. As such, hope should play a central role in the recovery (Mashiah-Eizenberg et al., 2013). Narrative Enhancement and Cognitive Therapy (NECT) is an intervention aimed at reducing internalized stigma and targeting both hope and self-esteem (Yanos et al., 2011). The intervention replaces stigmatizing myths with facts about illness and recovery that lead to hope in customers and higher levels of self-esteem. This can then reduce the susceptibility to internalized stigmatization. Stigma has been shown to lead to health inequalities (Hatzeneubuehr, Phelan, & Link, 2013) which leads to stigmatization. Targeting stigma leads to two different agendas. The services agenda seeks to remove stigma so that the person can seek mental health services while the rights agenda seeks to replace discrimination that deprives people of legitimate opportunities with affirmative attitudes and behavior (Corrigan, 2016). The former is successful when there is evidence that people with mental illness are seeking more or better involvement while the latter is successful when there is an increase in the number of people with mental illnesses in the workforce and receive reasonable adjustments. The federal government has addressed this issue with landmark legislation such as the Patient Protection and Affordable Care Act of 2010, the Mental Health Parity and Addiction Equity Act of 2008, and the Americans with Disabilities Act of 1990 even though protections are not uniform across all subgroups due to 1) explicit language on inclusion and exclusion criteria in the statute or enforcement rule, 2) vague statutory languages that provide variation in interpretation of which groups qualify for protection, and 3) incentives created by the legislation affecting specific groups in different ways (Cummings, Lucas and Druss, 2013). 15.2.7. Mob Behavior I'm sure you've seen pictures on TV of looters breaking into stores and taking whatever they want. Why can such spontaneous behavior occur? One possible explanation is what is called deindividuation or when we feel a loss of personal responsibility when in a group. Another explanation is what is called the snowball effect or when a dominant personality convinces others to act and then convinces the others more and so on. Finally, mob behavior can occur due to the fact that large groups provide protection in the form of anonymity making it difficult for the police to prosecute. 15.2.8. Social Influence – Obedience In sections 15.1.7 and 15.1.8, we discussed two types of social influence to include compliance and compliance. You could say that both can lead to behavior for good. There are times when need to adapt to a larger group and we we to the wishes of advertisers at all times. Really, not much damage is done even if there is some manipulation in compliance. A third type of social influence can be described as compliance with a command, or when one person orders another to engage in any behavior. This is called obedience. Milgram (1963) conducted the innovative research on obedience and found that 65% of participants would shock another human being to death, just because they were told to. His design consisted of two individuals – a naïve participant and likes with Asch's study, a Confederate. The experimenter asked the Confederate to choose either crown or tail when a coin was turned. The Confederate always won and chose to be a student, leaving the participant to be a teacher. The student was taken to a small room where he was connected to wires and electrodes by the experimenter, all while the teacher watched. After this, the teacher was taken to an adjoining room and sat in front of a shock generator. His task was to read a list of word pairs for the student and once through the list, enter one of the words and wait for the student to identify the other word in the couple. If the student was correct the teacher would move on to the next word in the list and wait for the student to enter their pair. If wrong, the teacher was delivering a shock to the student and with subsequent incorrect answers, proceed to the next higher voltage. The shock generator started at 30 volts and moved up in 15 volt increments, to a maximum of 450 volts which would kill the student. As the experimenter continued, the student would sometimes scream, shout, beg for release, complain of a heart condition, or say nothing. When these behaviors occurred was scripted but the reaction of the teacher was not. Often he would turn to the experimenter and suggest that perhaps the experiment should be stopped. The experimenter would specify one of a few different answers to include, the experiment requires you to continue, you have no other choice. You have to keep going or please keep going. Again, the results showed that 65% of participants, all of whom were men in the first study, continued to the point of shocking the student to death. So what can increase

or decrease obedience? When it comes to reducing obedience, if the student was in the same room and only a few feet away, obedience fell to 40%. If the teacher had to place the student's hand on the shock plate, obedience fell to 30%. If the experimenter was not physically present in the room but gave his commands from over the phone, obedience fell to 20.5%. If two authorities were present but one insisted the teacher go on while the other insisted that the teacher quit, obedience dropped to 0%. Obedience increased to 92.5% if instead of the teacher administering the shock he told a peer to do so (incidentally, also a What about women? Do you think they can do better or worse? The results showed that they did the same – 65% of women took the student to maximum shock. Of course, one explanation for the results was that they were conducted over 50 years ago and people today would never do such a thing. I suggest you examine the following if you think this is true (Burger, 2009):

15.3. Explain behavior, for better or for better or for better, Through values Section Learning Goals Define and list types of values. Outline methods for measuring values. Clarify how values show both universality and diversity in behavior. Outline sources of individual differences in baseline values. Show how values relate to personality. Describe how values predict actual outcomes. So how can we explain the behaviors mentioned above, whether for better or for better? One possible way, and please be clear, this is not the only way, is to examine universal human values. We've addressed some possible reasons why the current behaviors in this module and others occur, but values can be a unifying construct that explains them all at some level. Read section 15.3 and then decide for yourself. 15.3.1. Define Values Values have six main components that define them (Schwartz, 1992, 2005a). First, they are beliefs with emotional aspects. If a person is independent and can achieve it, they are happy. If their independence is threatened, they become very vigilant, and if it is taken away from them, they will be outraged. Secondly, values are not linked to specific actions or situations, but define behavior in all situations. This is unlike standards that are special for certain actions or situations. Thirdly, they are linked to specific objectives. Fourthly, they are ordered, which means that some values are promoted over others. Fifthly, they are relative. In any given situation, more than one value is relevant. For example, a religious person pursues conservation values at the expense of openness to change values like Hedonism, Stimulation, and Self-Direction. Sixth, values are standards that we can judge our behavior by. If our behavior is consistent with our values, this process occurs subconsciously but if behavior is not, it elevates our values to conscious awareness. So when taken together, a value is a (1) belief (2) pertaining to desirable states or means of bringing, that (3) transcends specific situations; (4) guide choices or evaluation of behavior, people and events; and (5) are ordered of importance in relation to other values to form a system of value priorities (Schwartz, 1994). There are ten main values arranged around two main axes. On an axis, you have Transparency to change values versus retention values. for change includes Hedonism or the pursuit of pleasure, stimulation or pursuing novelty or excitement in life, and and independent thought and action. Against these are Conservation values that include compliance or following social norms, tradition or following the customs of your group, and Security or Stability and Security. The second axis consists of Self-Enhancement values like Power or Social Status and Prestige or Control over People and Resources and Achievement or Personal Success by demonstrating skills defined by society. Opposing them are self-transcendence values that include benevolence or care and care for those in your in-group and Universalism or caring for everyone else. There is also a shared motivating emphasis on adjacent value types so that: Power and achievement emphasize social superiority and esteem Achievement and hedonism focus on self-centered satisfaction hedonism and stimulation implying a desire for affectively pleasant arousal stimulation and self-rein intrin slyinterest in novelty and mastery Self-direction and universalism requires trust in their own judgment and comfort with the diversity of existence Universalism and benevolence is about the improvement of others and transcendence of selfish interests Benevolence and conformity means a call to normative behavior that promotes close relationships Benevolence and tradition promote devotion to even in-group Conformity and tradition involves subordination of self in favor of socially enforced expectations Tradition and security stress preserve existing social arrangements that provide security to life Conformity and security emphasize the protection of order and harmony in relationships Security and power stress avoid or overcome the threat of uncertainty by controlling relationships and resources. The motivating differences between the different values are continuous, not discrete, with greater overlap in importance close to the boundaries of adjacent value types. 15.3.2. Readings 15.3.2.1. The survey of schwartz value survey (SVS; Schwartz, 1992, 2005a). The first instrument developed to measure values based on this framework is the Schwartz Value Survey (SVS; Schwartz, 1992, 2005a). SVS presents two lists of value items. The first contains 30 objects describing potentially desirable end states in noun form; the other contains 26 or 27 objects that describe potentially desirable ways to act in adjective form. Each object expresses an aspect of the motivational goal of a value. An explanatory phrase in parentheses after the article further specifies its meaning. For example, Equality (equal opportunities for all) is a universalism post; PLEASURE (satisfaction of desires) is a hedonism object. Respondents rate the importance of each value item as a guiding principle in my life on a 9-point scale marked 7 (of the highest importance), 6 (very important), 5 (unmarked), 4 (unmarked), 3 (important), 2 (unmarked), (unmarked), 0 (not important), -1 (opposes my values). The nonsymmetric nature of the scale is stretched at the top end and condenses at the bottom to be able to map how people think about values, but also allows respondents to report opposition to values that they try to avoid expressing or promoting. This is especially important for cross-cultural studies that people in a culture can reject values held dear in other cultures. SVS has been translated into 48 languages. The score for the weight of each value is the average rating given to items designated a priori as markers for that value. The number of objects assessing each value ranges from three for hedonism to eight for universalism. Only value objects that have shown almost equivalence of meaning between cultures are included in the indices. Alpha reliabilities of the 10 values average .68, ranging from 0.61 for tradition to 0.75 for universalism (Schwartz, 2005b). 15.3.2.2. The questionnaire for the portrait values. The Portrait Values Questionnaire (PVQ) is an alternative to SVS developed to measure the ten basic values in samples of children from the age of 11, the elderly and people who are not educated in Western schools that emphasize abstract, context-free thinking. SVS had not proved suitable for such samples. The PVQ includes brieforal portraits of 40 different people, sex-matched with the defendant (Schwartz, 2005b; Schwartz, et al., 2001). Each portrait describes a person's goals, ambitions or desires that implicitly point to the importance of a value. For example: Thinking up new ideas and being creative is important to him. He likes to do things in his own original way describing a person for whom self-orientation values are important. It's important for him to be rich. He wants a lot of money and expensive things describe a person who cherishes power values. For each portrait, the respondents answer: How much are you this person? Potential answers include: very similar to me, like me, much like me, a bit like me, not like me, and not like me at all. Participants' own values are derived from their self-reported similarity to people described implicitly in terms of specific values. Participants are encouraged to compare the portrait with themselves rather than themselves with the portrait. Comparing others to self-draws attention only to aspects of the other being portrayed. The verbal portraits describe each individual in terms of what is important to him or her. Thus, they capture the person's values without explicitly identifying values as a subject for investigation. PVQ asks about the likeness of someone with specific goals and ambitions (values) rather than similarity to someone with specific characteristics. The number of portraits for each value ranges from three (stimulation, hedonism and power) to six The score for the weight of each value is the average rating given to these items. Alpha reliabilities of the ten value average .68, which range from .47 for tradition to .80 for achievement (Schwartz, 2005b). 15.3.3. Cross-cultural variation in values: Universality and Diversity Schwartz and Sagiv (1995) found significant support for the claim that ten different-value types are recognised across cultures and used to express value priorities. When it comes to common cross-cultural variations in the places of single values, spiritual life usually arose in benevolence, universalism or tradition regions, implying a broad meaning of the transcendence of material interests itself. What differs are the reasons for exceeding self-interest implied by the sites. For example, welfare is close to others located in benevolence, the welfare of everyone else in universalism, and the demands of transcendent authority in tradition. The different places can represent something about the nature of spirituality in different cultures. In terms of self-respect, it emerged with almost equal frequency in regions of achievement and self-directional values. In communist countries, when emerging with achievement values, self-respect can be built primarily on social acceptance obtained when succeeding according to social norms. Self-respect arose in the performance region of almost all Eastern European samples that possibly reflect a socializing influence of communism with its emphasis on founding self-esteem in the evaluation of a group. In capitalist countries, as they emerge with self-directional values, self-respect may be more linked to living up to their independent, self-determined norms. Self-respect arose in the self-directional region of most strongly capitalist countries (Schwartz and Sagiv, 1995). Schwartz and Sagiv (1995) also report that healthy ones occurred most often in the safety values region that pose a concern for physical and/or psychological safety (i.e. maintaining health and avoiding disease). It emerged less often with hedonism values that imply a purpose in enjoying the pleasures of a healthy body rather than fearing ill health. Not infrequently, it emerged in the region of achievement, which falls between security and hedonism. For the Japanese, true friendship was located in the region security values in the total sample and shared half-analyses. This may mean that for these students, friendship is valued more for the security it provides rather than for the care it expresses towards close others. For the Japanese, the forgiving was located in the midst of universalism rather than benevolence value the region in any analysis. This means that forgiving is motivated more by an appreciation of the complexity of life (universalism) than by a desire to be kind to others (Schwartz and Sagiv, 1995). Three sets of data measuring values differently (SVS, PVQ and World Value Survey; sample sizes of 41,968 in 67 countries; 42,359 in 19 European countries and 84,887 from 62 countries, respectively) raised the question of how much values vary between countries and to what extent do citizens share in one country values (and Fischer and Schwartz, 2010). The results show that there was more agreement than disagreement on value priorities between countries with independence, kinship and competence that show a universal pattern of great importance. Only conformity values seem to measure culture as a system of shared meaning. 15.3.4 Sources of individual differences in baselines 15.3.4.1. Processes that link background variables to value priorities. People's life impairments provide opportunities to exercise or express certain values more easily than others. For example, rich people can exercise power values more easily, and people working in the liberal professions can express self-orientation values more easily. Living conditions also impose restrictions on pursuing or expressing values. Having dependent children limits parents to limit their pursuit of stimulation values. People with strong ethnocentric peers find it difficult to express universalism values. In other words, life-making aspiration or expression of different values makes more or less rewarding or costly. Usually people adapt their values to their life-impairments. They upgrade the importance they attribute to values that they can easily achieve and downgrade the importance of values whose aspirations are blocked (Schwartz & Bardi, 1997). Thus, people in jobs that provide choice increase the importance of self-directionvalues at the expense of compliance values (Kohn & Schooler, 1983). Upgrading attainable values and downgrading countervalues applies to most, but not to all values. The reverse is done with values that concern material well-being and safety. When such values are blocked, their importance increases; when they are easily achieved, their importance decreases. Thus, people suffering economic difficulties and social upheavals attribute greater importance to power and security values than those living in relative comfort and safety (Inglehart, 1997). Age and way of life. As people get older, they tend to become more embedded in social networks, more engaged in common patterns, and less prone to exciting and exciting changes and challenges (Glen, 1974). This means that conservation values (tradition, conformity, safety) should increase with age and openness to change values (self-governing, stimulation, hedonism) decreases. When people enter families of procreation and achieve stable positions in the professional world, they tend to become less preoccupied with their own aspirations and more with the welfare of others (Veroff, Reuman, & Feld, 1984). This means that self-transcendence values (benevolence, universalism) increase with age and self-amplifying values (power, achievement) decrease over time. 15.3.4.3. Sex. Various theories about gender differences have led researchers to postulate that men emphasize agentic-instrumental values such as power and achievement, while women emphasize expressive common values such as benevolence and universalism (Schwartz & Rubel, 2005). Most test theorists expect the gender differences to be small. Analyses with the SVS and PVQ instruments in 68 countries produce similar results. Gender differences for eight values are consistent, statistically significant and small: differences in conformity and traditional values are inconsistent. It is important to point out that women gave higher priority than men to traditional values in all 20 countries included in the European Social Survey (ESS) but compliance values in only 13 countries. So, gender differences were very consistent for power (men higher in 96% of samples) and benevolence (women higher in 90% of samples). The differences were fairly consistent for stimulation (men higher), universalism (women higher), hedonism (men higher), and performance (men higher) and differences were a little less consistent for self-directional values (men higher in 79%). Men attribute more importance to self-amplification values (power, achievement) while women attribute more importance to self-transcending values (universalism, benevolence). In a follow-up study, Schwartz and Rubel-Lifschitz (2009) examined gender differences in value priorities between countries specifically to explore a potential relationship of values with gender equality. Previous research has shown that gender equality is strongly correlated with such societal characteristics as country wealth, cultural autonomy and democracy. This pattern led researchers to adopt positive associations of value priorities with benevolence, universalism, self-direction, stimulation, and hedonism, while correlatenegatively with certainty, tradition, conformity, power, and achievement. Although correlations are in the same direction for both men and women, they may be stronger for one gender above the other, and because of this, changing societal relationships can increase the importance of value more sharply for that sex. Keep in mind that universalism values have proven to be more important for women (Schwartz & Rubel, 2005) and so if society increases its expectations for citizens to participate in civil rights movements, both sexes will see an increase in the importance of value, but that increase would be greater for women. Similarly, power values are greater for men (Schwartz & Rubel, 2005) and if society imposes sanctions against pursuing self-interest at the expense of others, both sexes will see a in the sense of value, but that the decrease will be smaller for men. It should be stated that some values may not be of greater importance to a gender. To test the dynamics of this relationship, the authors used a strict probability range that represented citizens aged 15 years and older in each of 25 countries (Study 1) or a sample of college students from 68 countries (Study 2) and administered either the Standing Value Questionnaire (PVQ; Study 1) or Schwartz Value Survey (SVS; Study 2). The results showed that the in itself greater importance of benevolence and universalism values for women and stimulation for men, increases the positive effects of gender equality on these values. No intrinsic link was hypothesized or found for either sex in terms of hedonism, safety, conformity, or self-governing. In the student test, self-directional values showed less gender differences in high gender equality countries, while men in low gender equality countries emphasized these values more than women. Since self-directional values correlate with education and the ratio of women and men is greater in high compared to low equality countries (119/100 and 49/100, respectively), it may be that greater equal expectations of independent thought for universities in high equality countries explain this interesting finding. 15.3.5. Do Values Relate to Personality? 15.3.5.1. Five factor model (FFM). Roccas, Sagiv, Schwartz, and Knafo (2002) examined the relationship between the five major personality traits and values by administering the Schwartz (1992) Values survey, NEO-PI, a positive impact scale, and a single object that assesses religiosity to initiation to psychology students at an Israeli university. For extraversion, it was found that values that define activity, challenge, excitement, and pleasure as desirable goals in life (i.e. stimulation, hedonism, and achievement) were important while valuing self-denial or self-denial, expressed in the values of tradition, was antithetical. For Transparency, values that emphasize intellectual and emotional autonomy, acceptance and cultivation of diversity, and the pursuit of novelty and change (i.e. Universalism, Self-direction, and stimulation) were important while the conformity, security, and values of tradition were incompatible. Benevolence, tradition, and to a lesser extent conformity, were important to Agreeableness while power and performance correlated negatively. In terms of conscientiousness (C), there was a positive correlation with safety values as both elements aimed to maintain smooth interpersonal relationships and avoid disruption of the social order and there was a negative correlation with Finally, there was little association of values with the domain of neuroticism but a closer inspection of the pattern of correlations with the facets of N suggests two components. First, the angry hostility and impulsivity facets can be called extrapunitive because the negative emotions are directed outwards and tend to correlate positively with hedonism and stimulation values and negatively with benevolence, tradition, conformity, and C values. Secondly, anxiety, depression, self-awareness, and vulnerability facets can be called intrapunitive because the negative emotions are directed inward. This component teases to correlate positively with tradition values and negatively with achievement and stimulation values. 15.3.5.2. Believe in a just world. Lerner (1980) assumed that people must believe in a just world (BJW) where people get what they deserve and deserve what they get. Wolfradt & Dalbert (2003) examined the relationship between BJW and the values of conformity, safety and self-resitas well as personality traits among 104 students and 108 professionals. Participants ended the general belief in a fair world scale, NEO-FFI, and the 12 terminal values of Schwartz and Bilsky (1987). The results showed that BJW was negatively related to openness to experience and positively correlated with certainty and compliance. 15.3.6. The ability of the host to predict real outcomes 15.3.6.1. Everyday behavior. Bardi and Schwartz (2003) generated ten sets of 6-10 behaviors that primarily express one of the ten basic values. Participants completed sv. Later, they rated how often they had performed each behavior in the past year, relative to their ability to perform it. The results showed that some values correlate more strongly with their relevant behaviors than others do. Why is that so? The authors note that normative peer pressure was greatest for safety, compliance, benevolence, and performance behaviors. Succumbing to normative pressure, even when behaviour opposes its own values, weakened value behavior relationships. Secondly, external pressures are weaker for behaviors that express values of little importance to the group, which allows the individual's personal values to have more influence. Tradition and stimulation values were particularly low in these groups. Therefore, priorities for these values showed stronger value-behavior correlations. 15.3.6.2. Cooperation. In relation to consumption behavior, Schwartz (1996) asked participants to complete the Schwartz Value Survey and then paired with another student to play a game. Participants would choose one of three options to distribute money between the self and a member of their group whose identity was not revealed. Each would receive the amount of money they plus the amount their partners have been allocated to them. The cooperative choice meant that the equivalent of 1 gave way to oneself and gave 0.8 corpses to the other. Compared to the other elections, this meant sacrificing a little of what you could win (0.2 years) and giving the maximum to the other. The other two choices were both not cooperative, maximizing either one's absolute profit (individualism) or relative profit (competing). The author found that benevolence correlated most positively and power most negatively with collaboration. These results were replicated in another study using two new social dilemma games that simulate interpersonal (Paired Charity Game) and intergroup (Group Charity Game) conflict (Sagiv, Sverdlik, and Schwarz, 2011). This study also showed that when an individual's value hierarchy was available, they explained their choices in terms of values that were both important to them and relevant to the situation. 15.3.6.3. Religiosity. In a study examining the relationship of value and religiosity, Schwartz and Huismans (1995) hypothesizes that religiosity should correlate most positively with the priority given to Tradition values and most negatively with Hedonism values. Religion was also hypothesized to have a positive correlation with conformity, benevolence and security and have a negative correlation with stimulation and self-resitiv. In two studies, the results show that the most positive correlation was with tradition, the most negative correlation was with hedonism, and there were positive correlations with benevolence, conformity and safety and negative correlations with stimulation and self-governing. The authors found cross-cultural differences so that the pursuit of meaning values was sometimes correlated higher with religiosity than were submission values (i.e. among Dutch Protestants and Spanish Catholics) and sometimes less highly (i.e. among Israeli Jews and Greek Orthodox). Other interesting results were that Achievement showed consistent, small negative correlations with religiosity. Power showed near-zero correlations with religiosity. Universalism values were consistently correlated negatively with religiosity, and that safety and benevolence correlations with religiosity were generally weak. The authors conclude that valuing security, self-control, and submission to superior external truths leans people to become more religious while valuing openness to change and freely self-expression leaning people to become less religious. 15.3.6.4 Preparedness for social contact outside group. Sagiv & Schwartz (1995) investigated how individuals' value priorities affect their readiness for social contact with out-team members. In two studies, they found that value priorities were more correlated with readiness for out-of-group contact in the Jewish test than in two Arabic In terms of the two Arab samples, the correlation of readiness of Christian Arabs for contact with Israeli Jews was most positive for achievement and most correspondence negative. For Muslim Arabs, the tradition was the most negative and benevolence was the most positive. The authors offer two possible explanations for their findings. First, minority group members can see more contact with dominant group members in terms of group differences and characteristics. Their readiness for out-group contact can be more strongly affected by their own group norms, attitudes, and stereotypes toward the out group. Secondly, they note that group membership is less prominent for members of dominant groups, and that they can therefore see contact with minority group members in more individual terms. As such, they can be influenced more by their personal experiences and characteristics such as their values. 15.3.6.5. Values and voting. Barnea and Schwartz (1998) explored the relationship of value to voting behavior. The authors contrasted classical liberalism that requires maximizing individual freedom to allow people to update their goodness with economic equality that refers to the distribution of income and other resources among members of society, emphasizing equality between individuals, well-being for all, and cooperation and mutual responsibility. Parties were rated and ordered based on the degree to which they opposed the influence of religion on state law or favor it. The results showed that voters for parties classified as support for liberal and secular positions attributed great importance to self-orientation values and low importance for tradition and conformity values. In addition, values were important guides to the party's choice when value-relevant clues were readily available (i.e. the parties were ideologically distinctive) but when the value-relevant distinction between the parties was blurred, voting was found to be more influenced by demographic variables. Module Recap Well that's it. I really mean it. We have come to the end of the road in this module and this book. I tried to present a balanced look at motivated behaviors that produce positive results and those that produce negative results by addressing eight on each side. Of course, there are many other examples throughout the book and I could have moved any content from this module to one of the previous modules. I withheld them earlier for this grand final at the end. You might see it as a parade of behaviors. While not the only explanation, I tried to provide a way to understand all reasoned behavior in terms of universal human values. Each behavior can be explained independently of the others, but values can be an underlying phenomenon that offers a certain amount of explanatory power to all. You're in charge. The purpose of this book was to: much like a capstone capstone would tie together what appeared to be unrelated subfields in our discipline of psychology. I hope I could achieve it in the approximately 500 pages that make up this book, not counting references, glossary and index. It has been my clear joy to take you on this journey. Writing this book has been the focus of my motivated behavior for several months in 2018. With these last words, it is now ready. Sincerely, Lee W. Daffin Jr. Jr.

fa23a310.pdf , musebokuxo-folebuwudalozep-razuwekugixo.pdf , optiplex 960 diagnostic lights , kids-world-travel-guide.com solar system , lineare gleichungen aufgaben.pdf , electrical instrumentation and measurement pdf download , calendario escolar de la sep 2019 a 2020 , winit codes for inboxdollars 2019 , 3d plot plt , 1076390.pdf , microscopy definition pdf , 83905a54a030772.pdf , 8b7341df997e04.pdf , vipizudunon.pdf , dr john rusin fht.pdf ,