

## **PERSONALITY PATTERNS AS AN ONTOLOGICAL VIEWPOINT OF HUMAN AUTHENTICITY**

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*In their endeavours to understanding human identity, professionals of psychology and sociology, have often used different approaches and positions. Their arguments range from the genuine intrapsychic and macro-social viewpoints (Gecas and Burke, 1995) to the identification of processes and affiliated terminologies (House, 1977). Researches for a stable identity state constitute one of the fundamental approaches of personality studies in the three recent decades (Marcia, 1966). The great identity resources vary in the degree of importance: the most tangible sources are shown in the individual behavior and relevance whereas the less tangible sources constitute the features of our personality.*

*The present article aims to bring a highlight on the influence of ontogenesis, personality traits and patterns to the comprehensive human Being in the context of a normal and abnormal sociological and psychological settings.*

**Key words:** ontogenesis, human being, personality trait, personality prototype, socio-psycho development.

### **1. The ontogenesis of human personality patterns.**

Ontology as a term derived by the Greek “ὄντος, *ontos*” refers to the branch of metaphysics that relates self with what exists around. The term gained a wide usage especially after the XVII century. Heidegger is believed to be the first ontologist in the circle of philosophers, the view of Dasein of whom this part of the present work treats. The argument stands in the connections that reveals Dasein as a state of Being and the Relation with Objects that carry people in the desing and master of Ego (being) toward Id and Superego (metaphysics). Early and recent scientific concerns are focused on various opinions regarding a clear definition of authenticity, liberty, self-development and autonomy.

As Heidegger argues in the “Thematic of Dasein”: “*We ourselves are the being whose analysis stands as a problem. The Being (Stein) of this being (Seinden) is always mine (je meines)*”

My being is the center focus of existence. We are always related by and related to “our being”. It is a vital parameter for us. It is just this being to whom I am concerned that relates *my possible ways for being*. Existence is therefore a stand beyond self possibilities. Heidegger considers “the essence of being toward being” as oriented to the future ( *sich vorweg* in his terms), projected and comprehended in the possibilities of *to be*. *The essence of Dasein<sup>1</sup> reigns in its proper existence*: “*Dasein is always mine in this or that way to be. It has itself always made some sort of decision as to the way in which Dasein is always mine. The being which in its being has this being at stake, comports itself towards its being as its ownmost possibility. In each case Dasein is its possibility, and it “has” this possibility, but not just as a property, as something present-at-hand would. And because Dasein is always essentially its own possibility, it can in its very being “choose” itself and “win” itself: it can also lose itself and never win itself; or only “seem” to do so. But only in so far as it is essentially something which can be authentic – that is something made its own (sich zueigen ist) can it have lost itself and not yet won itself<sup>2</sup>*

In Heidegger terms the two basic ways of being and possibilities of existence as a matter are authenticity and *inauthenticity*. Heidegger argues that the majority of people are not aware of their ego and have not chosen to use their possibilities. Therefore, most of us as individuals are not ourselves when we are involved into everyday work, society and interpersonal relations (Mitsein).

*“Everyone is the other and no one is himself. Das Man that provides the answer to the question of “who” of Dasein of everyday life is the “nobody” to whom every Dasein has already surrendered itself in being -among-one-another.”*

To be in the world is not a psychological state that is achieved by a transcendence or a certain discipline. It represents a modified form of the relationship of the individual with his Man (Das Man) and everydayness. So, the Self and Other do not submit to the authority of Man (Das Man) and do not follow the Das Man.

According to Heidegger, anxiety is not perceived as a mental disorder but as “*a different way of disclosure....one of the most primordial and far reaching possibilities of disclosure*”.

Anxiety simplifies Dasein in a form that it could manifest its “*primordial wholeness*” of “*its structural whole*”. It reveals Dasein as “*being*” and “*an individualized, pure and disclosed to being potential*”.

For Heidegger, there cannot exist a unique form of mood responsible for all phenomena. A recognized form of mood is anxiety “*the basic state of being*” and the constitutive structure of human being. The aim of anxiety is not related to metaphysical nihilism.

An individual may feel anxious because the world around him has lost its meaning and significance. Everydayness becomes empty, hollow and meaningless. Since this experience of meaninglessness, being finds anxiety not only intentional but also reflective.

Dasein is profoundly disturbed by the loss of meaning and the indifference of everything in its everydayness. The negative function of Dasein, as I have already treated in defining pathogenic

beliefs, is to shatter wrong interpretations maintained by Das Man or the so-called “*false consciousness*”.

The anxious Dasein is deprived by the comfort, justifications and assurances that the everyday Dasein constitute. Das Man authority and domination collapses, resulting in a disintegration of self (self-shattered). Authentic possibilities solve problems that historical possibilities of one's inheritance should review.

The world when we were born was related to a certain level of conformity. Primarily, everything that we think, believe and say today, was thought, said and believed before.

Activities that we regard as worthy in our time (as for instance, learning, work and play) the values and meanings we attribute them (success, achievement and love) and the particular styles through which we pursue these goals, were given to us by our different cultures.

*“We are carried along by the 'nobody', without making any real choices, becoming ever more deeply ensnared in inauthenticity. This process can be reversed only if we explicitly bring ourselves back from our lostness in the 'the But this bringing-back must have that kind of being by the neglect of which we have lost ourselves in inauthenticity”<sup>3</sup>*

Beyond the being as a matter of our human culture, we are also a powerful and pervasive threatening of being .

*Therefore, in the light of these double and dichotomic perspectives of our being, we can construct our Authentic Existence .*

Transcendence in the profound truth of being back us toward self and Das Man Authenticity and is obviously the biggest project of being. When the individual as an independent returns and integrates to his life around freely chosen purposes, he is more focused, empowered, unified and decisive.

In this way, being grows its capacity for a strong self-centered Ego and a relation not fragmented to the existence of Other as in content, selection and energy drives that operate in. As a significant entity, human being cannot avoid its development in form and content, space and time, matter and counter-matter. Rules, laws and meaning of life are processes that can be educated within humans as independent and coordinated entities with group.

No entity cannot exist as a lonely one even though fundamentally loneliness is a state of default of Dasein for Das Man. The autonomy of free choice, expectancies and social forces form the Dasein oriented toward social purposes. Otherwise, it can isolate Das Man and internalized individual only as a simply entity without a given state.

The non materialization tent to alter being up to the boundaries of Thanatos without an impulse. Therefore, objectual destruction and the wish for self-destruction is obviously a starting

point of self that may not end in destination. Maladaptive behavioral tendency is primarily a changing in functionality of Ego toward Ego Real and Ideal that approaches to wishes of Id and not Ego<sup>4</sup>.

Eventhough in disturbances of emptiness of his life, the man designs his understandings being indentified with his roles or personality and develops his projects of life. Thus, the revival of being in its everydayness may be oriented to the fulfillment of choice as a purpose in life<sup>5</sup>.

## **2. Normal and Abnormal Personality Patterns in the Sociological context.**

Severe personality pathologies live in a continuum with the normal personality. In both cases of representation it is viewed the conservation of the ability for reality testing. While in the normal personality functionality is appropriate and flexible, in the personality pathologies we encounter a rigidity and maladaptation of the personality. Our personality traits are partly developed by the defenses we use in an unconscious, automatic and repetitive manner in different circumstances.

Flexibility and adaptive function of a normal personality reflect the flexible nature of defensive operationalizations of a healthy and matured personality. On the other hand, rigidity that characterizes the levels of a pathologic personality reflect the non affiliation of mechanisms and operations of defense.

## **3. Traits of Personality Pattern Prototypes.**

The traits of pathologic personality either inhibitory or reactive may dissolve their intensity through sublimation<sup>6</sup>, a specific feature of normal personality.

In this process of defence, motivation conflicts are directed in a flexible form, adapted and constructive in the areas of non conflictive functions.

In our research, an individual with a normal personality will lead conflict with the feeling of aggression and competitiveness keeping an assertive, effective and careful attitude.

This individual may take the admiration of others and be seen as somebody who will be successful and a reference for others. In the situations when assertive behavior may be not appropriate for a normal personality would be common to master wishes and modify his/her behavior. Evidences supporting Personality Organization are rooted in Freudian thought, distinguishing from "primitive" or "preoedipal" types to "the more integrative and oedipal" of psychopathology. Depending on psychopathology types, there is an implication of different developmental levels of psychopathology. Kernberg, Caligor (2005) and McWilliams (1994, 2011) in their extended researches, have instrumentalized these distinctions and outlined some core features in determining Personality Organization level (Caligor and Clarkin, 2010; Kernberg and Caligor, 2005;

McWilliams, 1994)

Tab.1 Definition of Personality Organization Levels

Source:Adapted from Kernberg , Caligor (2005) and Nancy McWilliams (2011)

| No .Trait of Personality Organization | Core Trait   | Psychotic   | Borderline   | Neurotic   |
|---------------------------------------|--|---|--|--|
| 1                                     | Level of Personality Integration   | Severly disturbed   | Marked identity diffusion  | Relatively Integrated  |
| 2                                     | Prevailing level of defenses that confront stressors and external or internal conflicts .                                | Primitive defense mechanisms (projection,splitting)   | Early defense mechanisms (splitting, identification projection)  | Secondary defense mechanisms(repression, rationalization,reaction formation)                       |
| 3                                     | Capacity for Reality Testing   | May be seriously disturbed (for halucinacions or delusions)                                   | Relatively intact,may be temporarily affected especially in high arousal conditions.   | Intact   |
| 4                                     | Quality of Object-Relations and mental representations of self and others.   | Serious disturbances in object-relations , disintegration of self and object representations. | Troubled interpersonal relationships,often associated with chaos,idealization,denigration,instability of self and representations of others. | Relationships may be characterized by conflicts for autonomy,integration of love and aggressivity. |
| 5                                     | Capacity for self-observation  | Severe disturbed  | Often with severe disturbances   | Relatively intact  |
| 6                                     | Nature of primary conflicts  | Existential (life,death,identity)   | Affected by relations  | Conflicts around autonomy,guilt,shame and interpersonal relations.                                 |
| 7                                     | Transference and Countertransference potentials in subjects (whether they develop the strong feeling of transference and | Very strong,often positive but either countertransference.                                    | Strong,characterized by feelings of idealization and disintegration.   | More subtle.   |

<sup>7</sup> Primary features of an authentic personality

<sup>8</sup> That start by primitive defence mechanisms as “splitting” and “identification projection” to more matured defenses as “repression” and “rationalization

A well-functioning personality, according to Blatt (2008) involves the balance of development in interpersonal relation and self-definition. Thus, the mature levels of relationship facilitate development of a stable identity, autonomy and self-understanding that influence to integrated interpersonal relations. Throughout development, traumatic experiences and biological predisposition, may create distortions in the developmental lines of individuals and the neglect of relations of others

*Personality Prototypes* are thus composed by multidimensional and hierarchic structures and represent a entirety of descriptions rather than the simple ones of anxiety, fear, despair etc.

Prototypes have an abstract nature as they do not constitute specific categories.

Moreover, the quantity of prototypical modes for conflict resolution which can be used by an individual, is limited. Boundaries between prototypes are breached, that allows individual to use features from different prototypes. In the sociological and psychological setting, the spectrum of prototypes that constitute a personality may affect personality development in the form of synergistic interactions of experiences of relationships and self-definition, experiences of closeness and splitting, similarities and unsuitableness and in turn, the consolidation of these interactions. (Safran, Muran and Eubanks-Carter, 2011) as to the principle of “chain”.

## Conclusions:

In the philosophical, sociological and psychological perspective the achievement of a stable and positive comprehension of a human personality and the establishing of satisfying and long-lasting relationship are probably the two fundamental tasks of the individual development in society.

Identity is also associated to the capacity of the individual for investing in time on his professional, intellectual and creative concerns. The dynamism is routed according to values, opinions, tastes and beliefs of the individual. There are some implications which could be regarded by the present article:

1. Studying personality refers more to an ontological view of “pure being” within oneself and the Significant Other, a Dasein, which captures ones wishes of being.

2. Being in the center of research gives a new highlight of studying personality from a multifacet dimension.

3. Personality traits are the basic core of a normal and abnormal social development.

4. Defining a Being throughout its personality traits may give evidences on a well-functioning Personality Prototype.

As the great French novelist and philosopher, Albert Camus writes *“Man is always prey to his truths. Once he has admitted them, he cannot free himself from them”*<sup>10</sup>.

#### NOTES

1. Dasein is one of the most unconditional Heideggerian terms which is fully comprehend through “Being and Time” (pg.27). A literal translation would be “there-being”, a being lied and put through somewhere, anywhere. For the German existential philosophers as Kant and Hegel, Dasein is a crucial topic meaning “existence”, “presence” and “life” and is commonly associated as the Dasein of God, people or any other material objects. Heidegger limits its application to human being, so, Dasein is “our being in the world”. Inspired by Heidegger’s thought, viewed the origin of mental illness as a failure in the existential possibilities that constitute human existence (**Dasein**). The term is used in this paper to describe the background of Fairbairn Self-exploration Nature and the existential Being of Self.
2. “Being and Time” pp.42 in the same work quotations in order ; pp.128; pp.182
3. “Time and Being” Macquarrie fq. 312-313; Stambaugh pp. 248
4. In the early papers of Freud on metapsychology in 1915, we encounter several data on repetition compulsion as a primitive part of libido toward internal Ego (real) and external Ego (ideal). Subject exists in relation to others and is a product of such relations. Subject repeats what he internalized in the early relations, in order to use systematically experiences, thoughts, ideas and representations from the unconscious to conscious process.
5. Important postulate of the Gestalt Model of the human being
6. As a defence mechanism, sublimation refers to the process that alters the flow of drive energy from the aim of gaining sexual gratification to the increasing and enhancing cultural creation and transforming libidinal object into a libidinal ego primary of being directed into other purposes (Freud, 1923; In “International Dictionary of Psychoanalysis”, pp.1678). In this sense, the force of sublimation can be used into individuals with a pathologic personality, to dissolve their aggressive and negative into something worth. This is also the German sense of *ergotherapy*.
7. Primary features of an authentic personality
8. That start by primitive defence mechanisms as “splitting” and “identification projection” to

- more matured defenses as “repression” and “rationalization
9. meaning a relationship with the other subject-object
  10. The myth of Sisyphus and Other Essays”Vintage ;pp.22

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