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## **THEORETICAL - APPLIED APPROACHES AND ORIENTATIONS OF PERSONAL EFFICIENCY**

Theoretical-applied approaches and orientations of personal efficiency. The conceptual delimitations and the analysis of the definitions of personal efficiency highlight the common elements: purpose, effort, result, efficiency. Hence the components of personal efficiency: magnitude, power, generality. As we have established, magnitude refers to a person's needs and beliefs about the difficulty of adopting a new behavior. Power is the level of confidence a person has in his or her ability to achieve performance. Generality is about self-awareness and the impact of failure and success on a person's behavior and expectations. In this context, we consider it appropriate to specify that in his research on the phenomenon of aggression (1977, 1982, 1986), A. Bandura demonstrated that one of the causes of behavioral deviation may be the lack of confidence in the effectiveness of actions taken by the individual. This discovery was deepened and scientifically argued, being called the theory of personal efficiency / self-efficiency. Thus, the concept of personal efficiency is substantiated and capitalized by a series of theories:

- 1) cognitive-behavioral theory (A. Bandura, B. Skinner, J. Watson);
- 2) the theory of person-centering / humanistic approach (A. Maslow, C. Rogers);
- 3) rational-emotional theory (A. Ellis);
- 4) existential theory (V. Frankl, R. May);
- 5) psychodynamic theory (S. Freud), A. Adler, C. Jung).

Within the cognitive-behavioral theory we distinguish the following orientations that lay the epistemological bases of the concept of personal efficiency.

Behaviorism, which argues that human behavior results from the expectation of a positive reinforcement, but can also be the result of the tendency to avoid a

negative reinforcement; 33 2. Social learning, which considers that human behavior is influenced by the social environment, but also the person is an active participant in events with impact in his life [143, p. 214]. Thus, human behavior is formed under the influence of the social environment, the person being absolutely dependent on this environment. Cognitive theories approach personality as a “heavenly sky that tends to understand, interpret, and control inner feelings, drawing conclusions based on past experience and predictions about the future” [Apud 143, p. 281]. The person makes assumptions about reality and tries to control the future, to propose projects based on expectations about results. The individual actively forms representations of the world and perceives it through systems and models called constructs. From the point of view of rational-emotional theory (A. Ellis), it is considered that an incorrect behavior is caused by irrational thoughts, generated by activating situations. The analysis of the situation and of the conclusions elaborated by the individual allow the identification of the constructs that lead to deviations in the interpretation of the experience. Every human being has a unique system of such constructs that he uses as tools for interpreting reality.

Human behavior is determined by how the person forms their predictions. Person-centered theory proposes a humanistic approach to personality (E. Fromm), hence we distinguish the thesis about the role of social factors in shaping personality and human behavior. Thus, different social and cultural systems form specific personality types, which, in turn, represent the result of the dynamic interaction between hereditary factors and the pressure of moral norms of society. In humanistic psychology we attest to the idea of free will. Healthy personality can choose from the proposed options, it tends to self-actualization and capitalizes on its potential (A. Maslow). The fundamental thesis of A. Maslow's humanist theory is the idea that every man must be studied as a whole, organized whole. Motivation influences human behavior in general. According to A. Maslow, every individual has a potential for development and improvement, and negative qualities are the result of frustrations and inherited vices. The researcher mentions that the man who tends to penetrate the meaning of his own life, realizes his skills to the maximum, gradually climbs to the highest stage of personal development - self-realization.

The specific characteristics of the personality that climbed the stage of self-actualization: - accepts reality; - has a realistic self-image; - is proactive; - is open to reality; - has a developed sense of humor; 34 - is tolerant; - has its own system of values [74, p.293-340]. Thus, people with high personal efficiency: - believe that any problem can be solved; - have a good resilience capacity; - maintain their energy and commitment at a high level; - have the power to concentrate thoughts and the ability to ignore emotional distractions; - respects the norms of social interaction. Group membership and self-esteem are essential conditions for self-actualization, because a person can know himself not only by studying, but also if he receives the necessary information from other people. In this context, the question arises: Why are very few people reaching the stage of self-actualization in its development? A. Maslow highlights several causes:

- 1) unfavorable social conditions, which block the satisfaction of needs;
- 2) lack of self-confidence, fear of success (Jonah's complex);
- 3) the excessive need for security, which stops the person's tendency towards self-improvement, change, because it involves risk, mistakes, anxiety, sometimes failure [Ibidem].

In short, humanistic psychology approaches personality with optimism and trusts in the positive essence of man. In psychodynamic theory, A. Adler examines man as a being who tends to self-affirmation. In this sense, we want to mention that there is a need to analyze the concept of inferiority complex, which was explained and included in the scientific circuit by A. Adler. The researcher states that all children have a feeling of inferiority due to its physical size and lack of strength. If this feeling is strong, it turns into a complex and blocks positive growth and development. When the feeling is moderate, the child wants to become as strong as those around him, he tends towards excellence, development and capitalization of potential. A. Adler states that only collaboration with others allows the feeling of inferiority to be overcome [Apud 143, pp. 246-253].

1. Social relationships are the basis of mental development and determine the constructive lifestyle, ie cooperation and collaboration in all areas of life. Her

personality and lifestyle are formed mainly in childhood (up to five years), later they can change insignificantly. The type of personality is determined by the way in which the individual overcomes the feeling of inferiority. So, the individual cannot exist outside society, his behavior manifesting itself in a social context. Finally, the social interest is formed - the tendency to interact and collaborate with other people. V. Frankl was a follower of A. Adler's ideas. Imprisoned in a concentration camp, he provides psychotherapeutic assistance to 35 detainees. Here his conception of the meaning of life, which became the basis of existential theory, crystallized. According to V. Frankl, people tend towards an existential vacuum, they avoid the search for meaning [Ibidem 143, p.292]. In agreement with these ideas, the researcher proposes a classification of the values that underlie the search for a reason for life:

- 1) the values realized in the acts of creation;
  - 2) the values realized in the aesthetic emotions;
  - 3) the values realized in human relationships (love, attachment, compassion);
- the values of self-transcendence in situations when man cannot influence its

change. In the vision of V. Frankl, the fourth group of values is the most important in the determination by the being of the reason to live, it being the prerogative of an autonomous, mature personality. In the way man accepts the inevitable, the possibility of giving meaning to life is revealed. It depends a lot on whether man retains his strength of spirit, dignity or in the struggle for survival loses his human qualities and becomes a herd animal. Thus, "man always and everywhere resists fate and this resistance gives him the opportunity to turn his suffering into an inner realization" [146, p. 132]. Thus, man is not a slave to destiny, but can manifest his freedom in choosing relationships and actions.

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