

STATE AUTHENTICITY AND EMOTIONAL STABILITY IN EVERYDAY LIFE

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Introduction. Of the five major personality dimensions, conscientiousness and emotional stability are the most valid predictors of performance outcomes (such as those listed above) across different occupations. Other things being equal, individuals high on conscientiousness and emotional stability perform better on the job and this improved job performance has a substantial economic impact on the firm. State authenticity is the sense that one is currently in alignment with one's true or real self. In brief, a trait is an individual's base-rate propensity for a given set of emotions, cognitions, or behaviors, whereas a state is the set of emotions, cognitions, or behaviors experienced or enacted by the individual in a particular situation. Accordingly, the experience of state authenticity can overlay a person's base-rate authenticity (like trait and state anxiety or emotional stability).

Analysis of literature data and problem definition. The literature points to a variety of psychological correlates of state authenticity, but the vast majority of these studies have relied on retrospective reports or have been conducted in the laboratory.

According to A. M. Wood, emotional stability is the process in which the personality is continuously striving for greater sense of emotional health, both intra-physically and intra-personally [9]. Self-concept consistency typically refers to the consistency with which people view aspects of themselves (e.g., traits, motives, goals) across varying contexts. That is, a person who views himself or herself differently in different contexts (e.g., shy at work but not at home) is thought to have low self-concept consistency. Self-concept consistency is influenced by a number of social factors including the immediate social environment, cultural background, and the types of relationship partners with whom one interacts. An authentic personality is a personality that is original, spontaneous, free, humane and creative and appropriate synonyms for it are mature personality, productive character, self-actualized personality and well-functioning personality.

S. J. Tracy propose, instead, that scholars view identity as crystallization of self because there is evidence that people enact multiple identities and that these identities are created and recreated as organizational discourses shift and change. These discourses may shift due to the particular workplace context in which the employee is engaged at a particular moment, thus allowing for the concept of multiple work identities that are enacted in specific contexts. In addition, viewing identity as crystallization of self may free individuals up to appreciate and be comfortable with the particular identity or facet of self that is evident in a particular context [8].

When defining authenticity in general, the starting point was the lack of authenticity or “false self” behavior, which was given the most attention in clinical, social-psychological and developmental-psychological literature. Still, different behavior in different relationships is not necessarily an example of “fake self” behavior, since each person has the right to adjust their behavior to different relationships. A metaphor of “push-pull-revise” helps us pay attention to the internal complexity of self-identity structure and experience. Unconsciously, enduring self-organization results from generalizations made from past experiences, generalizations that are like making a map, the pattern on the map then pushed out to organize the stream of thought and experience. By the “pushes” out of these generalizations the mind/brain can organize

a connectivity between multiple modules. Meanwhile, mind/brain “pulls” in the perceptions and information processing products of all other modules and organizes them. At times, in so doing, it “revises” itself. Identity is composed of the structures (rules and resources) used to anchor who a person is at a particular time and in a specific context. The rules and resources that guide the social interaction and make up the identity are not only in the memory of the employee but in organizational rituals and texts, as well [2].

It has been emphasized that the emotionally stable individual has the capacity to withstand delay in satisfaction of needs, ability to tolerate a reasonable amount of frustration, belief in long term planning and is capable of delaying or revising his expectations in terms of demands of the situations. Findings that are consistent with this explanation were reported by H. Markus, Z. Kunda [5] and by P. S. Nurius, H. Markus [6]. In both studies, the investigators manipulated the social context (e.g., success versus failure situation) that college students used as frame of reference for their self-definitions. Findings showed that individuals responded to the changes in the social environment by flexibly adjusting their self-defining attributes to the demands of the situation. Similarly, using a prospective study design, C. J. Showers et al. [7] followed a sample of college students over a 2-year period and examined how the content and structure of the self-concept changed with mood. Results showed that the content of students’ self-representations changed in a way that was consistent with their experience of positive or negative events. Moreover, changes in the structural organization of the self-concept helped to counteract the experience of stress and negative mood [3]. Overall, this study showed that the flexible use of structural features of the self-concept permits individuals to minimize the impact of negative self-knowledge made salient by life stress and, hence, to avoid the experience of negative mood.

Discussion. We examined the components and situational correlates of state authenticity to clarify the construct’s meaning and improve understanding of authenticity’s attainment. When participants generate and rate their own state (in) authenticity experiences, the results are similar, though not identical. State authenticity

entails a return to familiar people or places, hanging out, achievement, creativity, or fun [4]. State inauthenticity involves evaluation apprehension, pressure to conform to others' expectations, failing one's own or another's standards, feeling isolated or unwell, or being bereaved [1]. Additionally, state authenticity (vs. inauthenticity) is linked to higher positive affect (e.g., excitement, enthusiasm) and lower negative affect (e.g., nervousness, fear). A number of characteristics like the capability of responding in gradation, ability to delay responses, especially negative emotions, freedom from unreasonable fears and the ability to commit mistakes without feeling disgraced etc. are found in an emotionally stable individual. Felt authenticity is correlated with more positive affect and less negative affect. In one of the few experiments investigating the directionality of this relation, the results revealed that participants put in a positive mood (e.g., by upbeat music) felt more authentic than participants put in a negative mood (e.g., by lugubrious music). And as mentioned earlier, prior research in which participants were asked to recall a time when they felt either authentic or inauthentic indicated that experiences of authenticity are more closely associated with a sense of calm and approach-related emotion clusters (e.g., enthusiasm, enjoyment), whereas experiences of inauthenticity are more closely associated with anxiety and other withdrawal-related emotion clusters (e.g., disappointment, sadness). The above research suggests that high-power individuals tend to engage in thought and action consistent with their internal states and to function relatively independent of the social context. Based on this work, our first hypothesis was that relative to low-power individuals, high-power individuals would show greater consistency in their self-concept across contexts. More specifically, whereas low-power individuals will shift how they see themselves depending on the social context (e.g., when with family vs. co-workers), high-power individuals will see the self as relatively consistent across these varying social contexts. Authenticity and state self-esteem are correlated: higher self-esteem coincides with higher authenticity. Social context predicted authentic living and accepting external influence, but not self-alienation. Thus, self-alienation was equally likely to be experienced when alone as compared to when with friends, family, or colleagues. In contrast, being amongst others – no matter if they were mere

acquaintances, certain members of one's family, or work colleagues – was associated with both greater authentic living and acceptance of external influence. Public self-consciousness appears detrimental to authenticity. In line with this proposal, inauthenticity (vs. authenticity) experiences are associated with increased retrospectively-reported public self-consciousness. Existing theorizing, however, suggests opposing hypotheses regarding the situational private self-consciousness–state authenticity relation: 1) private self-consciousness increases authenticity, 2) private self-consciousness decreases authenticity. Research relying on retrospective methods found that inauthenticity (vs. authenticity) was associated with more private self-consciousness, but this effect was small. We anticipated that whereas state authentic living would be negatively correlated with state self-alienation, neither of these constructs would correlate strongly (if at all) with state accepting external influence when examined across a wide variety of real-life situations.

The differences in the emotional stability of males and females may be due to the fact that females become anxious very soon. Their feeling of insecurity, lack of ability to adjust makes them less stable. They may get annoyed easily by things and people, showing marked dissatisfaction. Sometimes they may also get annoyed by increasing responsibilities.

In a large sample followed for almost five decades, we found that high levels of Activity (a facet of Extraversion), Emotional stability (or low Neuroticism), and Conscientiousness were associated with longer life. These effects are substantially independent from those of two major health risk factors, cigarette smoking and obesity. Among the deceased, a weaker association with longevity was also found for Personal Relations, a trait related to low Neuroticism and Trust (a facet of Agreeableness). Among women, higher scores on Ascendance were associated with lower risk of death. These results contribute to the literature because of the large sample size, as well as the large number of deaths, the long duration of the study, and the high data quality. However, the conclusions from this study are limited by the use of a personality questionnaire that does not assess all five major personality factors and by the use of a non-representative sample. Personality traits might also be linked to longevity through

direct and indirect emotional and cognitive influences on physiological systems, such as immunity. It is also possible that personality traits are linked to socio-demographic, life-pathway, genetic or other biological factors that are the underlying cause of life expectancy differences. Whatever the causal mechanisms, the finding that personality traits are linked to longevity has clinical implications, from a better understanding of individual differences in longevity to the tailoring of prevention and treatment plans to the needs of individual patients.

Conclusions. Personality traits are dimensions of individual differences in cognitive, emotional, and behavioral patterns hypothesized to influence health and longevity. We aimed to advance understanding of what it means to be momentarily authentic or inauthentic by investigating whether state authenticity comprises the same components as identified previously in trait authenticity and by examining state authenticity's situational relations with mood, anxiety, energy, needs, the ideal self, state self-esteem, situational public and private self-consciousness, the motivation to be “real,” and flow. Given the importance of achieving authenticity and avoiding inauthenticity as well as authenticity’s relevance to clinical settings, our findings have both theoretical and practical implications. There is more variation in the sense of authenticity within than between participants, further attesting to the importance of viewing authenticity from a distinctly state perspective. State authentic living was reliably and positively associated with nearly all of the within-subjects psychological correlates we assessed, and in the expected direction as well. Finally, besides authenticity, the number of positive daily events was a significant predictor of temporal stability of self-representations. This finding suggests that the stability of role-specific representations is, at least in part, influenced by daily experiences and that the experience of positive events, in particular, helps to maintain a consistent self-concept.

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Автентичність та емоційна стабільність особистості у повсякденному житті

Стаття присвячена проблемам емоційної стабільності у її зв'язку із автентичністю особистості. Окреслено важливість формування даних якостей для подолання людиною кризових ситуацій, визначено компоненти емоційної стабільності, методики їх діагностики.

Ключові слова: автентичність, емоційна стабільність, кризові життєві ситуації, повсякденне життя, стрес.

Аутентичность и эмоциональная стабильность личности в повседневной жизни

Статья посвящена проблемам эмоциональной стабильности в ее связи с аутентичностью личности. Определены важность формирования данных качеств для преодоления человеком кризисных ситуаций, определены компоненты эмоциональной стабильности, методики их диагностики.

Ключевые слова: аутентичность, эмоциональная стабильность, кризисные жизненные ситуации, повседневную жизнь, стресс.

The article is devoted to the problems of emotional stability in its connection with the authenticity of the individual. The importance of forming these qualities for overcoming human crisis situations is outlined, components of emotional stability, methods of their diagnostics are determined.

Key words: authenticity, emotional stability, crisis life situations, everyday life, stress.