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The Outsider Conceptual Definition and Linkages to Several Psychological Theories

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Thomas R. Holmes
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THE OUTSIDER CONCEPTUAL DEFINITION
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The problem of man's alienation has been dealt with extensively in modern literature. The goal of this thesis is to take a particular conceptualization of the problem which has been extensively explored in literature and relate it to psychological theory. The literary focus used is that provided by Colin Wilson's book, The Outsider (1956). The direction for integrating this material with social psychological theory is taken from Claes Janssen's paper "Personal Dielectics: on the outsider experience and its integration" (undated).

Wilson's primary contribution is that of weaving together a broad spectrum of literature which contains the concept of the outsider. There are major limitations in his work, however. First, it offers few concrete conceptualizations, but relies rather on literary imagery to transmit an understanding of the outsider dynamic. Secondly, though there is a great deal of emphasis on the idea of the outsider's fulfilment, he focuses primarily on the struggling, suffering, searching type and offers the reader only a vague picture of how the functioning outsider would appear. Thirdly, his description of the non-outsider, or the typical bourgeois, is not well developed.
Janssen, a young Swedish psychologist, addresses these problems in his work. He structures the concepts by postulating two types: the non-outsider and the outsider. He then adds a critical differentiation: one between the integrating and the non-integrating outsider. These types are used by Janssen and in this paper in the sense of Weber's "ideal types" (Coser & Rosenberg, 1965) that is, their main function is to facilitate analysis. It is not suggested that such types exist in their pure forms, and it is assumed that most people would be combinations of the two types with most, however, showing a clear tendency toward one or the other.

Janssen defines the types operationally in a questionnaire. The questionnaire differentiates between outsiders and non-outsiders, and contains an index which measures how well the outsider is integrating his experience. Janssen continues his examination of the subject with a series of studies conducted with a second questionnaire in which respondents describe how they would see a person who would give primarily non-outsider or primarily outsider responses to his outsider questionnaire. The descriptions resulting from these experiments suggest validation of
Janssen's central concepts, since they show characteristics attributed by the two types of respondents to each other which fit with Janssen's characterization of the critical differences between the two types.

The limitation of Janssen's work is that nowhere does he clearly state conceptual definitions against which to validate the questionnaire. That is, he states that he has taken the phenomenological concepts from Wilson's outsider, but he never states what they are, and he develops operational definitions, but not the necessary conceptual definitions. Developing these definitions is one of the primary tasks of this thesis.

Janssen makes a major contribution in that he has provided direction for the integration of Wilson's concepts with other critical concepts of psychology. He is not clear or complete, however, in designating links to these other theoretical works. The explication of some of these links is also part of the goal of this thesis.

The conceptual definitions will be developed around dimensions which are critical in the differentiation of the outsider. The explication of these dimensions will
also serve as a framework for the presentation and integration of relevant social psychological material. These dimensions are: meaning systems; conformity and adjustment; social role and identity; self-alienation; motivation; actualization; and trait analysis. These dimensions will be presented in terms of their differentiation between the insider, the integrating and the non-integrating outsider. Wilson's conceptualization of each dimension is linked with those theorists most relevant to it. The theorists to be discussed are David Riesman, Erich Fromm, Abraham Maslow, Carl Jung, H.J. Eysenck, and R.B. Cattell. A statement of the resultant conceptual definition follows each theoretical discussion.
This section deals with the ability of the larger social structure to provide a meaning system, i.e., values, a frame of reference, and an understanding of events to individuals in the society. The failure of an individual to find such a meaning system in his society results in a form of alienation. Alienation has a wide range of general meaning, but in the context of its relationship to the outsider experience it is defined as Seeman defines meaninglessness: the quality of the individual's understanding of events. An alienated person is unclear about what he should believe: "the individual's choice among alternative beliefs has low 'confidence limits': he cannot predict with confidence the consequences of acting on a given belief" (Coser and Rosenberg, 1965, p. 530). The individual thus lacks a clear frame of reference and is experiencing value confusion.

The outsider described by Wilson (1956) is often found in this state of meaninglessness. He finds the everyday world's frame of reference shallow and offering little recognition, let alone explanation, of his experience of the world. The outsider is "a man who cannot live in the comfortable insulated world of the bourgeois, accepting
what he sees and touches as reality. He sees too deep and too much and what he sees is essentially chaos" (p.15). The outsider sees things which are not put in order by the conventional world-view.

The realization that the conventional system does not provide meaning or a set of values is a point of differentiation between the integrating and non-integrating outsider. The non-integrating outsider rejects the meaning system of the bourgeoisie and there he remains. He "does not attach importance to anything. He is cut off from other people by an intelligence that ruthlessly destroys their values, and prevents him from self-expression through his inability to substitute new values" (p.28).

The integrating outsider, on the other hand, goes beyond the conventional meaning-system and finds a value system which fits his perceptions of the world. "He can evolve a set of values that will correspond to his own ... intensity of purpose" (p. 143). The integrating outsider thus is able to overcome his potential meaninglessness by developing his own meaning-system. How this is done will be explored in the section in identity.
Thus, the insider is satisfied with and finds meaning in the value system provided by the conventional society's frame of reference; the non-integrating outsider finds the conventional frame of reference non-functional and is left in a state of disorientation and meaninglessness; the integrating outsider develops a frame of reference which is functional for him.
Having discussed the fit between meaning-system and the individual, it is appropriate to examine the fit between the demands for conformity and the individual. A term used to describe the dissonance between the two is anomie, as defined by Riesman (1952): "the anomic person is one who fails to attain adjustment" (p. 240).

The conceptual structure which Riesman develops is helpful in conceptualizing that which is implicitly stated in Wilson's work. The concepts which are most related to the outsider are found in Riesman's book *The Lonely Crowd*, in the section on adjustment and autonomy. Riesman posits three types: the adjusted, the anomic and the autonomous. These three types are very similar to the concepts of insider, non-integrating and integrating outsider. Indeed, an analysis of them will add clarity to our definitions.

The insiders, termed by Riesman (1956) the adjusted, are:

Those who respond in their character structure to the demands of their society or social class... such people fit the culture as though they were made for it, as in fact they are. There is characterologically speaking, an effortless quality about their adjustment, (they) reflect their society, or their class within the society, with the least distortion (p. 241-2).
Wilson's outsider and Riesman's anomic type are far from the above. This character seems to be clashing constantly with the culture's demands. The concept of the non-integrating outsider and the anomic person thus explain each other. Riesman sees the problem as one of psychosocial fit, and the anomic as one whose character structure does not fit and how is unable to transcent the culture's demands. They, "taken altogether...range from overt outlaws to catatonic types who lack even the spark for living" (p. 245). As a result the anomic person "tends to sabotage either himself or his society, probably both" (p. 242). That is, the anomic may be "maladjusted" or he may be a person whose "utter conformity in behavior may be purchased by the individual at so high a price as to lead to a character neurosis and anomie" (p. 245). As elaborated in the next section, the feeling of being forced into a role which is not one's "true self" is a trademark of the outsider.

Riesman's autonomous type of adaptation is characteristic of the integrating outsider. Riesman states, "The autonomous are those who on the whole are capable of conforming to the behavioral norms of their society...a capacity the anomics usually lack...but are free to choose whether to
conform or not" (p. 242). They can meet the culture's definition of adequacy, but transcend the norm for the "adjusted" person. The autonomous person, according to Riesman, has always been a questioner. He is also seen as a person on the forefront of social evolution: Riesman states that historically these people's deviations have been followed by general social trends which incorporate these methods of adaptation.

Heightened self-consciousness, according to Riesman, is the primary characteristic of the autonomous person in an other-directed era. The adjusted person's socialization has a central element the denial and disguising of his emotions. The autonomous person, on the other hand, finds "his success in his effort to recognize and respect his own feelings, his own potentialities, and his own limitations" (p. 259).

The focus on heightened self-consciousness directly parallels the primary goal of Wilson's outsider: "self-knowledge is the outsider's first order of business" (Wilson, 1956, o. 84). This is why Janssen sometimes refers to the insider as the censor, because he sees him much as Riesman sees
the adjusted person, as one who denies feelings and emotions. Riesman goes on to state that the state of enlightened self-consciousness is very difficult to achieve, and that those who fail to develop an autonomous adaptation often succumb to anomie...the non-integrating outsider.

Along the dimension of adjustment and conformity, then, we see that the insider feels comfortable with and adjusted to the primary means of socialization. The non-integrating outsider is in conflict about conformity: he is not adjusted but is not really free from pressure to conform. The integrating outsider is autonomous from the conventional modes of socialization, but able to participate functionally when he chooses.
One of the primary characteristics of the insider is that his self-deninition is derived primarily from social role expectations. He identifies himself in terms of social roles, and as with Riesman's adjusted person, he feels comfortable in this identification. His need is for clarity of role and the social system is to provide a stable role structure. As Helmut Wagner 1949 notes, alienation results from the social system's failure to provide such a clear structure.

The outsider of Wilson, on the other hand, establishes his identity from internal and personal sources; he sees identification based solely on social role as superficial. He feels that insiders "are shallow: they are thinkers who feel no need to retreat into themselves; consequently, they have no idea of their own real identities, nor of their possibilities..." (Wilson, 1956, p. 98). The outsider begins with inward exploration of what he is: "the outsider's first business is self-knowledge...he descends into himself...as an outsider, he does not know himself well enough to understand the driving force behind his feelings" (p. 84).
This differentiation between focusing inward as opposed to focusing externally is made by other theorists. While the introvert-extravert dichotomy had been developed as far back as Hyppocrates, the modern formulation of C.G. Jung is a basis for most current theorizing and research. Jung defines the introvert as the individual who tends to direct his instinctual energies mainly towards his own inner mental states, the world of concepts and ideas, while the extravert tends to direct most of his instinctual energies toward the outer world of people and things. The extravert is one who is generally interested in practical application of some conceptualization, while the introvert is more interested in the inner illumination which is provided by understanding himself and human nature in general (Myers-Briggs, 1962).

A statistical basis for this differentiation has been established by Cattell's factor analysis of objective tests. Cattell describes this train as exvia-invia to avoid the common generalization of Jungian terms, though he acknowledges the Jungian concepts as the basis for his formulation. He defines the exvia person as one who readily introjects social values and also easily expresses intense emotions. The invia type is defined as the
person who does not readily incorporate social values and who is reluctant to express intense emotions. He sums up his discussion: "Exvia can be understood as externally controlled introjections (or intendency to act 'outwardly'), invia as internally controlled introjection (or tendency to react 'inwardly')" (Hydleby, Pawlik, Cattell, 1965, p. 298).

Abraham Maslow differentiates between an outer-determined and an inner-determined person. His basis for this dichotomy is his motivational theory which will be discussed at a later point.

The insider, then readily introjects social values, while the outsider does not. While the non-integrating outsider has not found an internal source of identity, the integrated outsider has.
SELF-ALIENATION

Related to the outsider's feeling of being cut off from conventional means of finding identity is the quality of self-alienation. Wilson (1956) states "he has found an I, but it is not the true 'I'; he is never alive in what he does" (p. 23). Fromm says that a person can become "estranged from himself...He does not experience himself as the center of his world, as the creator of his own acts... (he is) out of touch with himself as he is out of touch with any other person" (Fromm, 1955, p. 111).

Riesman (1961) sees this process of self-estrangement in his other-directed person (the insider in our culture). The other-directed person loses in childhood the ability to enjoy doing something for its own sake, and there is no longer any power left to the "I". He describes the formation of the character of the other-directed person in terms of the difference in the reward system: 'the child learns from his parents' reactions that nothing in his character, no possession he owns, no inheritance of name or talent, no work he has done, is valued for itself but only for its effect on others...thus all power, no merely some power, is in the hands of the actual or imaginary approving group..." (p. 48).

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Seeman analyses Fromm's and Riesman's concepts of self-estrangement or self-alienation and characterizes it as a loss of intrinsically meaningful satisfactions. He translates this into social learning terms in seeing "alienation" as a high degree of dependency of the given behavior upon anticipated future rewards, that is "upon rewards that lie outside the activity itself" (Coser & Rosenberg, 1964, p. 535). Here is found a link between the focus of a person's identity, his feelings of authenticity, and his reward system. This points up a dimension of self-alienation which leads into a discussion of motivation.

The Insider, or other-directed adjusted person places little value on unique personal needs of himself or others, depending on external reward for behavior. The non-integrating outsider places value on internal and personal essences, but has no clear idea of how they should be expressed; he finds little that is clearly rewarding to himself. The integrating outsider has a clear perception of his essential self and its needs, and a respect for those inner needs. His behavior is largely intrinsically rewarding.
MOTIVATION

For the purpose of this discussion motivation is defined as referring to behavior which is instigated by some need and directed towards some goal. (Morgan and King, 1966). Abraham Maslow's conceptualization of motivational dynamics will be outlined and then related to the insider-outsider concepts.

Maslow (1968), posits a hierarchy of needs. The lower level of needs must be satisfied before the higher ones emerge. At the bottom of the hierarchy are the Deficiency or D-needs: beginning with basic physiological requirements: water, food, sleep, shelter, etc. then with the need for safety and security. Maslow postulates as next on the scale the need for belongingness, love, respect and self-esteem as being critical to psychological health. Because they are required for health these are also classified as deficiency needs. Higher on the scale Maslow postulates needs beyond those necessary for health as part of his theory of growth motivation. These are called being and becoming needs, or B-needs. Maslow asserts that the organism has a need beyond the deficiency needs to develop itself, "it's talents, capacities, creative tendencies, constitutional potentialities (p. 26) and, as we will later discuss, a
need to realize an intrinsic value system; these are referred to as metamotivations.

Our earlier discussion focused on the relationship between the externally and internally focused person; the person with a high and low dependence on the environment for gratification. Maslow's deficiency-motivated man, i.e., that person whose primary focus is on the gratification of his D-needs is obviously very dependent on the environment for his fulfilment. This person has "insider" characteristics, as evidence in the following: "he must be, to an extent, 'other-directed', and must be sensitive to other people's approval, affection and good will. This means he must adapt and adjust by being flexible and responsible and by changing himself to fit the external situation. He is the dependent variable; the environment is the fixed, independent variable" (p. 34).

Maslow's B-motivated person is less dependent on the environment for gratification of his needs. "The self-actualizing individual, by definition gratified in his basic needs is far less dependent, far less beholden, far more autonomous and self-directed..."
The determinants which govern these individuals are primarily inner ones rather than social or environmental. The relative independence of the outside world does not mean lack of intercourse with it, or respect for its demand character. It means only that in these contacts, the self-actualizer's wishes and plans are the primary determiners. (p. 35).

This characteristic of the self-actualizer, the lack of strong dependence on the environment, is similar to the concept presented at the end of the last section that alienated behavior is behavior that was largely dependent on some reward separated from the activity itself. It would seem that the self-actualizers of Maslow then would be involved in activity which was intrinsically rewarding or meaningful. This also corresponds with what Wilson suggests is essential to the integration of the outsider, i.e., that the outsider must find "a course of action in which he is most himself, that is, in which he achieves the maximum self-expression" (Wilson, 1956, p.73). It is postulated here that one major quality of intrinsically rewarding behavior is that it fulfills the B-need of developing one's unique capacities.

Maslow goes beyond the B-needs we have discussed so far in his consideration of meta-motivation. He postulates that not only does the actualizing person strive to positive
use of his capacities but that he also is motivated by certain values which he is striving for and remains loyal to. He expands on this concept by elaborating observations he has made of actualizing people. These are comparable to the ways Wilson's outsider finds fulfilment and integration. Another primary characteristic of actualized individuals is that

such people are devoted to some task, calling, vocation, beloved work...with this person the dichotemizing of work and play is transcended...it can be said of such a person with real meaningfulness that he is being his own kind of person, so being himself, actualizing his real self (Maslow, 1972, pp. 302-3).

The dedication to a calling, vocation, or work seems to Maslow (1972) very "passionate, profound and selfless"(p. 301). By selfless Maslow means the opposite of selfish; behavior is not directed to external rewards, but to meeting an inner commitment to values. For this person there is a match between what the person needs to be for himself (an inner requiredness) and what the environment demands (an outer requiredness), "I want to" with "I must". These tasks or callings are not pursued because of some material or social reward but because they represent some ideal or value..."the task to which they are dedicated seems to be interpretable as embodiments or incarnations of intrinsic
values" (p. 307). This individual has found, in Wilson's words, "a set of values which correspond with his intensity of purpose" (p. 143).

Maslow (1952) sees these intrinsic values as being biologically based, and as such they take on the same characteristics as other needs: "these intrinsic values are instinctoid in nature, instinctoid, i.e., they are needed (a) to avoid illness and (b) to achieve fullest humanness and growth. The 'illnesses' resulting from deprivation of intrinsic values (meta-needs) we may call meta-pathologies" (p. 316). Maslow's meta-pathologies parallel the difficulties of our unintegrated outsider: alienation, anomie, meaninglessness, life ceases to be intrinsically worthwhile and self-validating, existential vacuum, valuelessness, despair (p. 317).

This discussion has pointed out important differences in the motivations of the insider, the outsider and the integrating outsider. The insider is motivated largely by D-needs which cause a strong dependence on the environment. The outsider is more motivated by B-needs: Maslow would state that the unintegrated outsider is suffering
from metapathology because these needs are unfulfilled, while the integrated outsider engages in work and tasks which enable them to fulfil their commitment to a value system.
Some of Janssen's preliminary work on measuring the characteristics of outsiders (as measured by his outsider scale) has shown that there are as many insiders as outsiders who measure as "self-actualizing" on Shostrom's Personal Orientation Inventory though there was a higher concentration among integrating outsiders (Janssen, p. 335). This result makes it important to differentiate between the two types of self-actualizers. Maslow (1972) in one of his last works, outlines a differentiation which fits this paradigm. This differentiation is between "transcendent actualizers" and the "merely healthy". The latter are "more essentially practical, realistic, mundane, capable and secular people (p. 281), while the former are people whose peak experiences, insights, illuminations, or cognitions have given them an awareness of reality beyond the mundane.

In describing the "merely healthy" (the insider) actualizer, Maslow notes "in this Weltanschauung, people or things are taken essentially in a practical, concrete, here-and-now, pragmatic way, as deficiency-need suppliers or frustrators, i.e., as useful or useless, helpful or dangerous; personally
important of unimportant (p. 281). They go beyond the ful-
filment of the basic D-needs to the B-needs of fulfilling
one's potential through self-realization. Of these "merely
healthy" or insider-type actualizers. Maslow writes:

Such people live in the world, coming to
fulfilment in it. They master it, lead it, use
it for good purposes...that is, these people
tend to be 'doers' rather than meditators
or contemplators, effective and pragmatic
rather than aesthetic, reality-testing
and cognitive rather than emotional and
experiencing (p. 281).

In contrast to this picture is Maslow's transcendent
actualizer, similar to the integrating outsider. For the
transcendent self-actualizer the focus of life is not so
much around pragmatic concerns but rather around peak
experiences. "Peak experiences become the most important
things in their lives, the high spots, the validators of
life, the most precious aspects of life" (p. 283).

This is paralleled by Wilson's outsider's wish to live
"with the intensity of the artist's creative ecstasy all
the time" (p. 38). It is artistic intensity which the
integrating outsider focusses his life around. Maslow's
transcender seems to "speak easily, normally, and uncon-
sciously the language of being...the language of poets,
of mystics, of seers... (1972, p. 283). He easily sees
a "sacredness" in everyone and in all things. Even the
ordinary bourgeois so hated by Wilson's unintegrated outsider "is seen as a brother, a member of the family who must be loved and cared for because he is after all a member of the family" (1972, p. 289).

When Wilson's outsider begins integrating, his experiences are similar to those of Maslow's transcender. "When the outsider comes to look at other men closely and sympathetically the hard and fast distinctions break down: he cannot say: 'I am a poet and they are not', for he soon comes to recognize that no one is entirely a businessman just as no poet is entirely a poet. He can only say: 'the sense of purpose that makes me a poet is stronger than theirs'" (Wilson, 1956, p. 143). The integrating outsider's sense of a basic similarity to all men transcends much of the surface differences.

Maslow (1972) sees the transcendent actualizer as going beyond the ego-self and identity. He "transcends the ego, the self, the identity, goes beyond self-actualizations" (p. 292). Whereas the healthy self-actualizer is "apt to do a very good job of what has been done 'in the world' the transcendent are more apt to be innovators, discoverers..."
of the new" (p. 288). The unknown is exciting and mysterious to him. While the insider, the scientific type according to Maslow, uses knowledge to reduce anxiety and mystery, the transcender finds increasing knowledge increases wonder and mystery.

Maslow's process of actualization is not the property of the outsiders alone, but there are significant differences found by him in the modes of actualization of insiders, (the merely healthy) and outsiders (transcenders). The insider actualizes in a practical, pragmatic, worldly fashion, while the outsider actualizes through being-values and behavior with intrinsic rewards which are often mystical, aesthetic, and experiential. The transcendent actualizer goes beyond D-need satisfaction, finding fulfilment in intrinsically rewarding, often mystical experiences.
This section demonstrates that the differentiation between the characteristics of the insider and the outsider is well-established, that these differences have been explained in a variety of ways, and that a focus in terms of insider-outsider adds a perspective which has qualities that the others miss. The discussion begins with the typology which Wilson himself presents, that of William James. It thus gives an overview of classical typologies, examines their modernization by Jung and Eysenck, then moves to the more empirical theories of Eysneck and Cattell.

Wilson (1956) postulates that one distinction between the outsider and the insider is similar to that which James refers to as a variation in the pain or misery threshold. "The sanguine and healthy-minded live on the sunny side of their misery line; the depressed and melancholy live beyond it..." (p. 107). This suggests that existential anguish of Wilson's outsider and the cosmic sadness of Maslow's transcender is a result of a higher sensitivity to misery that is almost characterological. Wilson concludes that "the outsider is not a freak, but is only more sensitive than the 'sanguine' and healthy-minded type of man" (p. 107).
James adds that because of this difference in sensitivity, perhaps a different structure for life orientation is needed: "does it not appear as if one who lives habitually on one side of the pain threshold might need a different sort of religion from one who lives on the other?" (Wilson, 1956, p. 107). This suggests that the reason for the failure of the meaning-system "religion" discussed earlier is perhaps a result of a characterologically different way of perceiving the world.

Eysenck's typological theory is the most researched modern theory of traits and types and serves as a basis for the following discussion. His theory finds its roots in the ancient differentiation of the four temperaments and he presents a combination of Kant and Wundt's fourfold division of personality (Eysenck, 1969, p. 14).

It can be noted from Illustration I (Eysenck and Eysenck, 1969, p. 14) that the characteristics found in the unchangeable emotional quadrant are similar to characteristics Wilson has attributed to his outsider; those in the other quadrants do not fit Wilson's description.
ILLUSTRATION I

EMOTIONAL

Anxious
Worried
Unhappy
Suspicious
Serious
Thoughtful

Quickly Roused
Egocentric
Exhibitionist
Hot-Headed
Histrionic
Active

UNCHANGEABLE

Reasonable
High-Principled
Controlled
Persistent
Steadfast
Calm

CHANGEABLE

Playful
Easy-Going
Sociable
Carefree
Hopeful
Contented

NON-EMOTIONAL
In order to deal with the current theory developed by Eysenck, it is necessary to explore the theory of C.G. Jung as does Eysenck in his discussion of typologies, and to relate this to Janssens's studies of the outsider.

Jung takes the changeable-unchangeable continuum and defines it as previously discussed, on an introversion-extraversion continuum. Beyond this differentiation, Jung postulates four basic psychological functions: thinking, feeling, sensing, and intuiting. The sensing and intuiting functions are basically perceptual: that is, they describe the way a person gains his information. The sensing process is that in which the person gains information from the five senses, and is largely concrete, factual representation of the world. The intuitive goes beyond observable facts and ties in ideas and associations from the unconscious. The thinking-feeling functions have the purpose of evaluating and giving relative importance to what the person has perceived. The thinking function values largely a logical, systematic basis. The feeling function values according to the subjective impact of experiences on a person, i.e., pleasure, pain, fear, etc. Though perhaps oversimplified, the following example may illustrate these contrasts:
Suppose that a person is standing on the rim of the Grand Canyon of the Colorado River. If the feeling function predominates he will experience a sense of awe, grandeur, and breathtaking beauty. If he is controlled by the sensing function he will see the Grand Canyon merely as it is, or as a photograph might represent it. If the thinking function controls his ego, he will try to understand the Canyon in terms of geological principles and theory. Finally, if the intuitive function prevails, the spectator will tend to see the Grand Canyon as a mystery of nature, posing deep significance whose meaning is partially revealed or felt as a mystical experience (Hall & Lindzey, 1970, p. 89).

The Myers-Briggs Type Indicators (1962) is an operationalization of the introverted-extraverted scale and the psychological functions of Jung. Its scoring pattern contrasts the functions in the following manner:

- Introvert (i) Extravert (e)
- Sensing (s) Intuitive (n)
- Thinking (t) Feeling (f)

Janssen has correlated his outsider scale with the Myers-Briggs Type Indicator. The results indicate that the typical outsider is an introvert with intuitive and feeling functions dominant. The typical non-outsider is an extravert with sensing and thinking functions dominant. Janssen finds Jung's concepts central to his work, and like Riesman, Fromm, and Wilson, Janssen is concerned with the fit between the individual personality and character and
the demands and social structures of the majority society. He relates these concerns to the outsider experience:

Now, contemporary Western society is no doubt extraverted, and it is characterized by a marked preference for thinking rather than feeling. Thus an outsider experience is seen in this interpretation as a consequence of belonging to a minority temperament (Janssen, undated, p. 337).

Here, as with James, Janssen postulates that the outsider is a "type" of person whose natural preferences are in dissonance with the society in which he finds himself. The outsider is a left-handed person in a ball game which only allows right-handed batting.

The data concerning the theories discussed so far in this section do not meet the standards generally applied by experimental psychologists. The work done by the next two theorists is based on more rigorous statistical procedures. Their research supports much of the above theory and justifies the use of the less developed material in this theoretical exposition.

Eysenck (1969) has taken the earlier four-dimensional diagram we presented and changed the changeable-unchangeable dimension to introversion-extraversion, following Jung's lead, and changed the vertical axis of emotional-
non-emotional to neuroticism-stability, (with neuroticism taking the place of emotional). The changing of the vertical axis to neuroticism has made the focus difficult to apply to the population in general and in fact it seems that Eysenck was mainly concerned with making differentiations within the "neurotic" population. Much of his early work was focused on testing the hypothesis of Jung that the neurosis of the extravert would tend toward hysteria, and the neurosis of the introvert to psychasthenia. Eysenck uses the term dysthymic in referring to psychasthenia and this refers to present-day anxiety-states, reactive depression, obsessional states and phobias. Eysenck's research tends to support Jung's hypothesis that dysthemic disorders are found primarily in the introvert, and that hysterics as well as the sociopaths tend to be extraverted pathologies.

Because of Eysenck's emphasis on pathologies the value of his work in relation to the outsider concept is limited. However, since it seems that the insider-outsider construct is correlated with introversion and extraversion his findings that neuroses break down along these lines gives us indications that the outsider differentiation will be of value to the
clinician. This is so because it suggests that the insider-outsider construct may also differentiate types of pathologies, which may make the construct useful in diagnosis and in selecting treatment plans, as will be discussed in the conclusion.

Cattell is another major researcher in the area of factor analytically derived personality traits. In his early work (1957) involving factor analysis of questionnaires he found a type or secondary factor similar to that of Eysenck's introversion-extraversion. Cattell called it exvia-invia, as discussed earlier. This writer compared the characteristics attributed to the outsider and the insider against the characteristics of Cattell's secondary factor exvia-invia. With several of the six trait or primary factors, included in the secondary factor there was a striking similarity. However, this similarity was not true for the majority of factors. From this is can be concluded that although the exvia-invia secondary factor has elements shared with the insider-outsider differentiation, they are not describing precisely the same phenomenon. An exploration of Cattell's later work (Huddleby, Pawlick, Cattell, 1965) is more productive, however. Cattell's research moves from his
analysis of questionnaires to the analysis of objective
tests, in a collaboration with Hundleby and Pavlitz.
Though many of the factors remained similar, there were
shifts. The shift most relevant to this discussion is
that the secondary factor of introversion-extraversion
disappeared, though it remains clearly as a trait. Several
other secondary factors did appear and one seems to parallel
our dichotomy very closely. This second order dimension
is termed F(T)I: TIED SOCIALIZATION VS. ABSENCE OF CULTURAL
INTRODUCTION. In order to show clearly the closeness of
this parallel to our analysis the characteristics of the
factor will be listed in Table 1 with the correspondingly
contrasting characteristics described by Wilson, Maslow
and Riesman and discussed previously in this paper in the
opposite column.

TABLE I

The Tied Socialization is the insider and the Absence of
Cultural Introjection is the Outsider. All factors are
stated as descriptions of the Tied Socialization except
U.I. 19 which is a list of the Absence of Cultural
Introjection. The opposites of all except U.I. 19 are
# Table I


<table>
<thead>
<tr>
<th>First Order Factors loading ( F(T) I ) in order of saliency</th>
<th>Wilson's, Maslow's and Riesman's parallel characteristics of Outsider</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>U.I. 20 (+): Outsider</strong>&lt;br&gt;Comentive Superego Vs. Abculturation</td>
<td><strong>(W)</strong> rejection of conventional world view&lt;br&gt;-develops non-conventional frame of reference&lt;br&gt;-sees where others won't look</td>
</tr>
<tr>
<td>Acquiescence&lt;br&gt;-unreflective acceptance or agreement to unqualified statements</td>
<td><em>(R)</em> the non-conformity of anomic and autonomous types</td>
</tr>
<tr>
<td>Conformity&lt;br&gt;-submission to authority&lt;br&gt;-proper disgression</td>
<td><em>(W)</em> instinctive rejection of the everyday world</td>
</tr>
<tr>
<td>Suggestibility&lt;br&gt;-agree with group or authority&lt;br&gt;-less personal influence in response</td>
<td><em>(R)</em> character of anomic and autonomous not fitting the social structures</td>
</tr>
<tr>
<td>Social Willingness&lt;br&gt;-constitutional capacity to adopt norms of one's reference group&lt;br&gt;-adopts behavior which will &quot;avoid conflict one's fellows or inner structure of belief&quot;</td>
<td></td>
</tr>
</tbody>
</table>

* *(W)* Wilson, *(R)* Riesman, *(M)* Maslow
<table>
<thead>
<tr>
<th>U.I. 28 (+): (Insider)</th>
<th>(Outsider)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dependent, Negativistic Asthenia Vs. Undisciplined Selfassuredness</td>
<td></td>
</tr>
<tr>
<td>Insecurity</td>
<td>(W) outsider finds it necessary to state what he sees as truth even if he is the only one who sees it.</td>
</tr>
<tr>
<td>- submission to authority</td>
<td></td>
</tr>
<tr>
<td>- attitude easily influenced by others</td>
<td></td>
</tr>
<tr>
<td>Negativism</td>
<td></td>
</tr>
<tr>
<td>- as result of insecurity about self</td>
<td>the unintegrating outsider also is negative because of low self worth</td>
</tr>
<tr>
<td>U.I. 19 (-) (Outsider)</td>
<td>(Outsider)</td>
</tr>
<tr>
<td>Promethean Will Vs. Subduedness</td>
<td></td>
</tr>
<tr>
<td>Ability to Concentrate</td>
<td>(R) autonomous free from social control</td>
</tr>
<tr>
<td>- with little environmental support</td>
<td>(W) follows purpose found in himself</td>
</tr>
<tr>
<td>- less distractability</td>
<td>- pursues life with great intensity</td>
</tr>
<tr>
<td>- high level of competence</td>
<td>- sees self as voice in the wilderness</td>
</tr>
<tr>
<td>Criticalness</td>
<td></td>
</tr>
<tr>
<td>- little of self</td>
<td></td>
</tr>
<tr>
<td>- somewhat more of others</td>
<td></td>
</tr>
<tr>
<td>Logical Flexibility</td>
<td></td>
</tr>
<tr>
<td>- avoids mental perseveration</td>
<td></td>
</tr>
<tr>
<td>- response not influenced by prestige or social suggestion</td>
<td></td>
</tr>
</tbody>
</table>

"Outsider" also refers to a person who is autonomous, free from social control, pursuing life with great intensity, and seeing self as a voice in the wilderness. They are open to experiences denied by the bourgeois mindset.
TABLE I (continued)

<table>
<thead>
<tr>
<th>Conservative Estimate of Own Performance</th>
<th>(M) non dependent on environment for needs as much as d-need motivated insider</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active and Free Thinking</td>
<td>(M) self-actualized may seem detached because of less dependence on others</td>
</tr>
<tr>
<td>-may appear cold and distant</td>
<td>(Outsider)</td>
</tr>
<tr>
<td></td>
<td>(M) Trancedent Actualizer are innovators can see what could be</td>
</tr>
<tr>
<td></td>
<td>(W) outsider has difficulty with mundane</td>
</tr>
<tr>
<td></td>
<td>(W) outsider senses unreality in &quot;reality&quot; and prefers the new and different and is highly idealistic</td>
</tr>
<tr>
<td></td>
<td>(M) transcendlers search for the new the ideal and the perfect</td>
</tr>
<tr>
<td>U.I. 25 (+): (Insider)</td>
<td></td>
</tr>
<tr>
<td>Task Orientation Vs. Tense Inflexia</td>
<td></td>
</tr>
<tr>
<td>Less Imaginative Cognition</td>
<td></td>
</tr>
<tr>
<td>-low productivity on perceptual tasks</td>
<td></td>
</tr>
<tr>
<td>-involving ambiguous stimulus patterns</td>
<td></td>
</tr>
<tr>
<td>-lack of phantasy or playful imagination</td>
<td></td>
</tr>
<tr>
<td>-high accuracy and speed in well defined tasks</td>
<td></td>
</tr>
<tr>
<td>Reality Directed Attitudes</td>
<td></td>
</tr>
<tr>
<td>-realism in reproduction</td>
<td></td>
</tr>
<tr>
<td>-preference for familiar</td>
<td></td>
</tr>
<tr>
<td>-will cheat if allowed</td>
<td></td>
</tr>
<tr>
<td>-less eccentric ideal values</td>
<td></td>
</tr>
</tbody>
</table>
### TABLE I (continued)

<table>
<thead>
<tr>
<th>Reduced Emotional Tension</th>
<th>(W) outsider strives for more abundant life</th>
</tr>
</thead>
<tbody>
<tr>
<td>- healthy realism</td>
<td>- knows he is sick in sick society</td>
</tr>
<tr>
<td>- immediate discharge of emotion</td>
<td>- lives on the extremes</td>
</tr>
<tr>
<td>- few admissions of personal problems or conflicts</td>
<td>- sensitive to pain of all kinds</td>
</tr>
<tr>
<td>- few extreme moods or states</td>
<td>- great inner tension</td>
</tr>
<tr>
<td>- little anxiety or repressed emotions</td>
<td>- difficulty of self expression</td>
</tr>
<tr>
<td>- less impaired by shock</td>
<td>- life is search for meaning</td>
</tr>
<tr>
<td>- view is unphilosophical</td>
<td></td>
</tr>
<tr>
<td>- good sense of social expectations</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>U.I. 35 (+): (Insider) Stolparsomnia Vs. Excitation</th>
<th>(Outsider)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- sluggish stolidity in behavior</td>
<td></td>
</tr>
<tr>
<td>- lacking in inspiration</td>
<td></td>
</tr>
<tr>
<td>- lower competence</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>U.I. 32 (+): (Insider) Exvia Vs. Invia</th>
<th>(Outsider)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self Confident &amp; Socio-Oriented</td>
<td></td>
</tr>
<tr>
<td>- optimistic</td>
<td></td>
</tr>
<tr>
<td>- oriented towards social impact</td>
<td></td>
</tr>
<tr>
<td>- happy-go-lucky</td>
<td></td>
</tr>
<tr>
<td>- cognitive plasticity</td>
<td></td>
</tr>
<tr>
<td>- efficient realistic mind</td>
<td></td>
</tr>
</tbody>
</table>

(Outsider)
TABLE I (continued)

<table>
<thead>
<tr>
<th>External Control</th>
<th>(W) outsider have less of a herd instinct</th>
</tr>
</thead>
<tbody>
<tr>
<td>-high interest in people</td>
<td>(M) actualizers dislike superficial social interactions</td>
</tr>
<tr>
<td>-high socialbility</td>
<td></td>
</tr>
<tr>
<td>-group dependence</td>
<td></td>
</tr>
<tr>
<td>-abundance of responses</td>
<td></td>
</tr>
</tbody>
</table>

| Extrojective Tendencies | |
|-------------------------| |
| -high adventurosity | |
| -dominance | |
| -lower attitude conformity | |
| -accuracy and endurance | |
descriptions of the outsider and compare to the outsider
descriptions which have been the focus of this paper.

The close correlation between the characteristics of
Hunddleby and Cattell's primary factor and our conceptuali­
zations indicate an empirical base for our dichotomy.
The second order factor indicates a statistical basis for
the conceptual linkages made between each dimension.

This section has highlighted two main points. First, that
the outsider is likely to have psychological characteristics
which are in a minority in Western culture today: intro­
version, intuition, and feeling, while the insider will be
on the extraversion, sensing, and thinking side. The
second point presented in this section is that of an
empirically based and methodologically sound differentiation
of personality characteristics along lines very similar
to the theoretical differentiation presented earlier in
the paper. These differentiations hold up on a trait
level and more importantly on a secondary or type level.
This support on the type level suggests that empirical
validations of the conceptual linkages could be found.
CONCLUSIONS

The clarifications and conceptual linkages made in this thesis have clinical relevance in several ways. The perspectives lent by the clearer conceptualizations could give clinicians alternative explanations for the psychological difficulties described by Maslow as metapathologies and these new perspectives can point toward new approaches to treatment. For example, the clinician can see the problem of loss of meaning, or anomie, not as a failure to be socialized, but as a failure to develop a meaning system which adequately deals with his perceptions and needs. This gives the therapist the option to try to develop with the client a personal meaning-system which will allow the person to relate to the world without being absorbed by it. Though this working toward autonomy is the goal of many existentially oriented therapists today, it is quite different from the traditional goal of adjustment and socialization.

The therapist can help the client feel more comfortable with his apartness from everyday reality, and can help him use his moment of insight to actualize: "his moments of insight into his direction and purpose must be grasped tightly: in these moments he must formulate laws that will
enable him to move toward his goal in spite of losing sight of it" (Wilson, 1956, p. 61). The search for personal meaning and purpose fits in with the teleological orientation of such theorists as Alfred Adler and Victor Frankl, and study of these theorists may provide insight into the therapeutic importance of personal meaning systems.

The work on typologies is also valuable to the clinician. Given the existence of major character types, these typologies should have an impact on the effectiveness of a given therapeutic approach, offering indications of the effectiveness of one plan or the other. More immediately, such typologies have use as a tool for self-awareness and self-acceptance. The Myers-Briggs, for example, could be used in working toward the integration of an outsider. That is, when a person sees himself as an I N F person in a culture which rewards E S P behavior, his focus can change from "I'm crazy" to that of "I'm different" and that difference can be reinterpreted in a positive, identity-forming manner.

There are several important processes which are made possible by the development of the conceptual definitions made in
this thesis. First, it has been possible to explicate links between formerly unrelated theorists. Second, it is now possible to validate Janssen's operationalization of Wilson's concepts. It is also possible now to draw clear testable hypotheses around which future research can be designed.

The goal of this work was to provide a clear starting point for a more scientific exploration of the concepts Colin Wilson presented in his work on modern man's alienation. There remains a great deal of work to be done in relating the concepts explicated here to other theorists, other research, clinical methods, as well as research needed to validate these concepts. There is, however, now a conceptually defined base from which to begin.
REFERENCES


