

**СЕМЕНОВА М. Г.**

**НАВЧАЛЬНО-МЕТОДИЧНИЙ ПОСІБНИК  
З ОВОЛОДІННЯ АНГЛІЙСЬКИМ МОВЛЕННЯМ  
ІЗ ТЕМИ *THEORIES OF PERSONALITY***

**Для студентів немовних спеціальностей вищих закладів освіти**

**Рекомендовано кафедрою іноземних мов  
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**СЕМЕНОВА М. Г. Навчально-методичний посібник з оволодіння англійським мовленням із теми *Theories of Personality* (для студентів немовних спеціальностей вищих закладів освіти). – Черкаси: ФОП Нечитайло О.Ф., 2016. – 45 с.**

Навчально-методичний посібник з оволодіння англійським усним і писемним мовленням сприятиме формуванню у майбутніх психологів іншомовної комунікативно-когнітивної компетенції. Запропоновані автентичні тексти, вправи й методичні завдання допоможуть студентам не лише опанувати навчальний матеріал, а й ефективно його використовувати в подальшій професійній діяльності.

## Передмова

Цей навчально-методичний посібник адресований, насамперед, студентам-магістрантам психологічних факультетів вищих закладів освіти, які опрацьовують навчальну тему *Theories of Personality* зі спеціальності: Англійська мова професійного спрямування.

Розроблений посібник складається з п'яти розділів, в яких представлено автентичні тексти із заявленої теми з відповідними завданнями до них, біографії провідних психологів, а також додаткові тексти для самостійного опрацювання. Для кращого усвідомлення теоретичний матеріал узагальнено у схемах і таблицях. Запропонований навчальний матеріал сприятиме формуванню у студентів – майбутніх психологів – іншомовної комунікативно-когнітивної компетенції.

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## **PART I**

### **I. Read through the text and do the assignments after it:**

#### **Introduction to Personality Theories**

**Dr. C. George Boeree**

#### **Welcome to "Theories of Personality!"**

In these texts you will examine a number of theories of personality. Some of you may find the area a bit confusing. First, many people ask "who's right." Unfortunately, this aspect of psychology is the least amenable to direct research that pits one theory against another. Much of it involves things that are only accessible to the person him- or herself – your inner thoughts and feelings. Some of it is thought not to be available even to the person – your instincts and unconscious motivations. In other words, personality is still very much in a "pre-scientific" or philosophical stage, and some aspects may well always remain that way.

Another thing that throws some people about personality theories is that they come into it thinking it's the easiest topic of all, and that everyone – especially they themselves – already knows all the answers. Well, it's true that personality theories don't involve all the higher math and symbolic systems that physics and chemistry (the famously "tough" courses!) involve. And it's true that we all have direct access to our own thoughts and feelings, and plenty of experience dealing with people. But we are mistaking familiarity with knowledge, and in much of what we think we know turns out to be prejudices and biases we've picked up over the years. In fact, the topic of theories of personality is probably one of the most difficult and most complex we ever deal with.

So, at present, we are stuck with theories rather than the science of personality. As we go through the various theories, however, there will be ones that fit well with your experiences of self and other – that tends to be a good sign. And there will be times that several theorists say similar things, even though they are taking very different approaches – that, too, is a good sign. And once in a blue moon there is a research program that supports certain ideas over others – that's a very good sign.

What makes personality theories so interesting is that we can actually participate in the process. You don't need labs and federal funding, just a bit of intelligence, some motivation, and an open mind.

#### **Theory**

It might be nice to start off with a definition of theories of personality. First, theory: A theory is a model of reality that helps us to understand, explain,

predict, and control that reality. In the study of personality, these models are usually verbal.

Different approaches focus on different aspects of theory. Humanists and Existentialists tend to focus on the understanding part. They believe that much of what we are is too complex and embedded in history and culture to "predict and control." Besides, they suggest, predicting and controlling people is, to a considerable extent, unethical. Behaviorists and Freudians, on the other hand, prefer to discuss prediction and control. If an idea is useful, if it works, go with it! Understanding, to them, is secondary.

Another definition says that a theory is a guide to action: We figure that the future will be something like the past. We figure that certain sequences and patterns of events that have occurred frequently before are likely to occur again. So we look to the first events of a sequence, or the most vivid parts of a pattern, to serve as our landmarks and warning signals. A theory is a little like a map: It isn't the same as the countryside it describes; it certainly doesn't give you every detail; it may not even be terribly accurate. But it does provide a guide to action – and gives us something to correct when it fails.

### **Personality**

Usually when we talk about someone's personality, we are talking about what makes that person different from other people, perhaps even unique. This aspect of personality is called individual differences. For some theories, it is the central issue. These theories often spend considerable attention on things like types and traits and tests with which we can categorize or compare people: some people are neurotic, others are not; some people are more introverted, others more extroverted; and so on.

However, personality theorists are just as interested in the commonalities among people. What, for example, do the neurotic person and the healthy person have in common? Or what is the common structure in people that expresses itself as introversion in some and extroversion in others?

If you place people on some dimension – such as healthy-neurotic or introversion-extroversion – you are saying that the dimension is something everyone can be placed on. Whether they are neurotic or not, all people have a capacity for health and ill-health; and whether introverted or extroverted, all are "verted" one way or the other.

Another way of saying this is that personality theorists are interested in the structure of the individual, the psychological structure in particular. How are people "put together;" how do they "work;" how do they "fall apart"?

Some theorists go a step further and say they are looking for the essence of being a person. Or they say they are looking for what it means to be an

individual human being. The field of personality psychology stretches from a fairly simple empirical search for differences between people to a rather philosophical search for the meaning of life!

Perhaps it is just pride, but personality psychologists like to think of their field as a sort of umbrella for all the rest of psychology. We are, after all, concerned about genetics and physiology, about learning and development, about social interaction and culture, about pathology and therapy. All these things come together in the individual.

### **Pitfalls**

There are quite a few things that can go wrong with a theory, and you should keep your eyes open for them. This applies, of course, even to the theories created by the great minds we'll be looking at. Even Sigmund Freud put his pants on one leg at a time! On the other hand, it is even more important when we develop our own theories about people and their personalities. Here are a few things to look out for:

### ***Ethnocentrism***

Everyone grows up in a culture that existed before their birth. It influences us so subtly and so thoroughly that we grow up thinking "this is the way things are," rather than "this is the ways things are in this particular society." Erich Fromm, one of the people we will look at, calls this the social unconscious, and it is very powerful.

So, for example, Sigmund Freud grew up in Vienna, not New York or Tokyo. He was born in 1856, not in 1756, not in 1956. There were things that had to have influenced him, and so his theorizing, that would be different for us.

The peculiarities of a culture can sometimes be most easily seen by asking "what does everybody talk about?" and "what does nobody talk about?" In Europe, during the last half of the 1800's, especially in the middle and upper classes, people just didn't talk about sex much. It was, more or less "taboo."

Women weren't supposed to show their ankles, much less their thighs, and even the legs on a piano were referred to as "limbs," so as not to unnecessarily arouse anyone! It was not uncommon for a doctor to make a house call to a newlywed couple to help revive the bride, who had never been told the nature of the activity they were to engage in on their wedding night, and had fainted dead-away at the prospect! Slightly different from today, wouldn't you say?

Freud has to be commended, by the way, on his ability to rise above his culture in this instance. He saw how strange it was to pretend that people (especially women) were not sexual creatures. Much of our present openness about sex (for better or for worse) derives from Freud's original insights.

Today, most people aren't mortified by their sexual natures. In fact, we have a tendency to talk about our sexuality all the time, to anyone who will listen! Sex is plastered on our billboards, broadcast on our televisions, a part of the lyrics of our favorite songs, in our movies, our magazines, our books, and, of course, here on the internet! This is something peculiar about our culture, and we are so used to it, we hardly notice anymore.

On the other hand, Freud was misled by his culture into thinking that neurosis always has a sexual root. In our society, we have more problems with feeling useless and fearing aging and death. Freud's society took death for granted, considered aging a sign of maturity, and had a place for nearly everybody.

### ***Egocentrism***

Another potential pitfall in theorizing is the peculiarities of the theorist as an individual. Each of us, beyond our culture, has specific details to his or her life – genetics, family structure and dynamics, special experiences, education, and so on – that affect the way we think and feel and, ultimately, the way we interpret personality.

Freud, for example, was the first of seven children (though he had two half brothers who had kids of their own before Sigmund was born). His mother was a strong personality and 20 years younger than his father, and she was particularly attached to her "Siggie." Freud was a genius (we can't all make that claim!). He was Jewish, although neither he nor his father ever practiced their religion. And so on....

It is quite likely that the patriarchal family structure he experienced as well as the close ties he had with his mother directed his attention to those kinds of issues when it came time for him to formulate his theory. His pessimistic nature and atheistic beliefs led him to view human life as rather survivalistic and requiring strong social control. You, too, have your peculiarities, and they will color your interests and understanding, often without your awareness.

### ***Dogmatism***

A third pitfall is dogmatism. We as human beings seem to have a natural conservative tendency: we stick to what has worked in the past. And if we devote our lives to developing a personality theory, if we have poured our heart into it, you can bet we will be very defensive (to use Freud's term) about it.

Dogmatic people don't allow for questions, doubts, new information, and so on. You can tell when you are dealing with dogmatic people by looking at how they deal with their critics: they will tend to make use of what is called the circular argument.



A circular argument is one where you "prove" your point by assuming things that would only be true if your point were true in the first place. There are tons of examples of circular arguments because everyone seems to use them. A simple example: "I know everything!" Why should I believe you? "Because I know everything"!

Well, this kind of thing happens all the time in psychology, and in personality theories in particular. To pick on Freud again, it is not unusual to hear Freudians argue that people who don't accept Freud's ideas are repressing the evidence they would need to believe in Freud – when the idea of repression is in fact a Freudian concept to begin with. What you need, they might suggest, is a few years of Freudian analysis to understand that Freud was right – when, of course, you would hardly spend all that time (and money) on something you don't believe in to begin with!

So if you run into a theory that dismisses your objections or questions, beware!

### ***Misunderstandings***

Another problem, or set of problems, is unintended implications: it seems that every time you say something, you let loose words that are susceptible to 100's of different interpretations. To put it simply, people will often misunderstand you.

There are several things that make misunderstandings more likely:

1. **Translation.** Freud, Jung, Binswanger, and several others, wrote in German. When they were translated, some of their concepts were "twisted" a little – something quite natural, since every language has its own idiosyncrasies.

Freud's id, ego, and superego, which you've all heard of, are words used by his translators. The original terms were *es*, *ich*, and *überich*, which are German for *it*, *I*, and *over-I*. They are, in other words, ordinary words, simple words. In translation, they were turned into Latin words, words that sounded vaguely scientific, because the translators felt that American readers would be more accepting of Freud if he sounded a little more scientific, instead of poetic (which is what he sounds like in German!). Of course that means we "hear" Freud as making scientific statements, cutting up the psyche into clear compartments, when in fact he was speaking more metaphorically, and was suggesting that they shade into each other.

2. **Neologisms.** Neologisms are new words. When we develop a theory, we may have concepts that have not had names before, and we find or create words to name them. Sometimes we use Greek or Latin, sometimes we use combinations of old words (as in German), sometimes we use phrases (as in

French), sometimes we just take an old word and use it in a new way: *anticathexis*, *Gemeinschaftsgefühl*, *être-en-soi*, and *self*, for examples.

It doesn't take much explaining to see how a word like *self* or *anxiety* or *ego* has hundreds of different meanings, depending on the theorist!

**3. Metaphors.** Metaphors (or similes, more exactly) are words or phrases that, while not literally true, somehow capture some aspect of the truth. Every theorist uses models of the human personality in one form or another, but it would be a mistake to confuse the model – the metaphor – for the real thing!

A good example is the common present-day use of the computer and information-processing in general as a metaphor for human functioning. Do we work something like computers? Yes, in fact, several aspects of our functioning work like that. Are we computers? No, of course not. The metaphor fails in the long run. But it is useful, and that's how we have to view them. It's like a map: it helps you find your way, but you'd hardly confuse it with the territory itself!

### *Evidence*

Evidence, or rather the lack of evidence, is of course another problem. What kind of support do you have for your theory? Or was it something you dreamed up while on a hallucinogenic? There are several kinds of evidence: anecdotal, clinical, phenomenological, correlational, and experimental.

**1. Anecdotal evidence** is the casual kind of evidence, usually given in story form: "I remember when..." and "I heard that..." for example. It is, of course, notoriously inaccurate. It is best to use this kind of evidence only as a motivation for further research.

**2. Clinical evidence** is evidence gathered from therapy sessions. It is more carefully recorded by people with considerable training. Its major weakness is that it tends to be highly individual and even unusual, because you are describing a person who is almost by definition an unusual individual! Clinical evidence does provide the foundation of most of the theories we will look at, although most follow up with further research.

**3. Phenomenological evidence** is the result of careful observation of people in various circumstances, as well as introspection involving one's own psychological processes. Many of the theorists we will look at have done phenomenological research, either formally or informally. It requires considerable training as well as a certain natural ability. Its weakness is that we have a hard time telling whether the researcher has done a good job.

**4. Correlational research** in personality usually involves the creation and use of personality tests. The scores from these tests are compared with other measurable aspects of life, as well as with other tests. So we might create a test for shyness (introversion), and compare it with the scores on intelligence tests or

with ratings of job satisfaction. Unfortunately, measuring things doesn't tell you how they work or even if they are real, and many things resist measurement altogether.

**5. Experimental research** is the most controlled and precise form of research, and, if the issues you are concerned with are amenable to experimentation, it is the preferred method. Experimentation, as you know, involves random selection of subjects, careful control of conditions, great concern to avoid undue influence, and usually measurement and statistics. Its weakness is that it has a hard time getting at many of the issues personality theorists are most interested in. How do you control or measure things like love, anger, or awareness?

### ***Philosophical assumptions***

That people – even famous geniuses – make mistakes should not have been a big surprise to you. It should also not surprise you that people are limited. There are many questions we need to have answers to in order to build our theories that have no answer. Some are just beyond us presently; some may never have an answer. But we answer them anyway, because we need to get on with life. We can call these our philosophical assumptions.

**1. Free will vs. determinism.** Are we and the world completely determined? Is the sense that we make choices just an illusion? Or is it the other way around, that the spirit has the potential to rise above all restraints, that it is determinism which is an illusion?

Most theorists make more moderate assumptions. A moderate determinist position might say that, although we are ultimately determined, we are capable of participating in that determinism. A moderate free-will position might say that freedom is intrinsic to our nature, but we must live out that nature in an otherwise determined world.

**2. Uniqueness vs. universality.** Is each person unique, or will we eventually discover universal laws which will explain all of human behavior? Again, more moderate positions are available: Perhaps there are broad rules of human nature with room for individual variation within them; Or perhaps or individuality outweighs our commonalities.

I am sure you can see how this assumption relates to the previous one: Determinism suggests the possibility of universal laws, while free will is one possible source of uniqueness. But the relationship is not perfect, and in the moderate versions quite complex.

**3. Physiological vs. purposive motivation.** Are we more "pushed" by basic physiological needs, such as the need for food, water, and sexual activity? Or are we more "pulled" by our purposes, goals, values, principles, and so on?

More moderate possibilities include the idea that purposive behavior is powerful but grows out of physiological needs, or simply that both types of motivation are important, perhaps at different times and places.

A more philosophical version of this contrasts causality and teleology. The first says that your state of mind now is determined by prior events. The second says that it is determined by its orientation to the future. The causality position is by far the more common in psychology generally, but the teleological position is very strong in personality psychology.

**4. Conscious vs. unconscious motivation.** Is much, most, or even all of our behavior and experience determined by unconscious forces, i.e. forces of which we are not aware? Or is some, little, or even none determined by unconscious forces. Or, to put it another way, how much of what determines our behavior are we conscious of?

This might be an answerable question, but consciousness and unconsciousness are slippery things. For example, if we were aware of something a moment ago, and it has changed us in some way, but we are now unable to bring it to awareness, are we consciously motivated or unconsciously? Or if we deny some truth, keeping it from awareness, must we not have seen it coming in order to take that action to begin with?

**5. Nature vs. nurture.** This is another question that may someday be answerable: To what degree is what we are due to our genetic inheritance ("nature") or to our upbringing and other experiences ("nurture")? The question is such a difficult one because nature and nurture do not exist independently of each other. Both a body and experience are probably essential to being a person, and it is very difficult to separate their effects.

As you will see, the issue comes up in many forms, including the possible existence of instincts in human beings and the nature of temperament, genetically based personality characteristics. It is also very debatable whether "nature" (as in human nature) even refers to genetics.

**6. Stage vs. non-stage theories of development.** One aspect of the nature-nurture issue that is very important to personality psychology is whether or not we all pass through predetermined stages of development. We do, after all, go through certain stages of physiological development -- fetal, childhood, puberty, adulthood, senescence -- powerfully controlled by genetics. Shouldn't we expect the same for psychological development?

We will see a full range of positions on this issue, from true stage theories such as Freud's, who saw stages as universal and fairly clearly marked, to behaviorist and humanist theories that consider what appear to be stages to be artifacts created by certain patterns of upbringing and culture.

**7. Cultural determinism vs. cultural transcendence.** To what extent do our cultures mold us? Totally, or are we capable of "rising above" (transcending) those influences? And if so, how easy or difficult is it? Notice that this is not quite the same as the determinism-free will issue: If we are not determined by culture, our "transcendence" may be nothing more than some other determinism, by physiological needs, for example, or genetics.

Another way to look at the issue is to ask yourself, "How difficult is it to really get to know someone from a different culture?" If it is difficult to step out of our cultures and communicate as human beings, then perhaps culture is terribly determining of who we are. If it is relatively easy, perhaps it is not so powerful.

**8. Early or late personality formation.** Are our personality characteristics established in early childhood, to remain relatively fixed through the rest of our lives? Or are we every bit as flexible in adulthood? Or is that, although change is always a possibility, it just gets increasingly difficult as time goes on? This question is intimately tied up with the issues of genetics, stages, and cultural determination, as you can imagine. The biggest hurdle we face before we find a resolution, however, is in specifying what we mean by personality characteristics. If we mean things that never change from the moment of birth -- i.e. temperament -- then of course personality is formed early. If we mean our beliefs, opinions, habits, and so on, these can change rather dramatically up to the moment of death. Since most theorists mean something "in between" these extremes, the answer is likewise to be found "in between."

**9. Continuous vs. discontinuous understanding of mental illness.** Is mental illness just a matter of degree? Are they just ordinary people that have taken something to an extreme? Are they perhaps eccentrics that disturb themselves or us? Or is there a qualitative difference in the way they experience reality? As with cultures, is it easy to understand the mentally ill, or do we live in separate worlds? This issue may be resolvable, but it is complicated by the fact that mental illness is hardly a single entity. There are many different kinds. Some would say there are as many as there are people who are mentally ill. What is a mental illness and what is not is even up for debate. It may be that mental health is also not a single thing.

**10. Optimism vs. pessimism.** Last, we return to an issue that is, I believe, not at all resolvable: Are human beings basically good or basically bad; Should we be hopeful about our prospects, or discouraged; Do we need a lot of help, or would we be better off if left alone? This is, obviously, a more philosophical, religious, or personal issue. Yet it is perhaps the most influential of all. The attitude determines what you see when you look at humanity. What you see in

turn influences the attitude. And it is bound up with other issues: If, for example, mental illness is not so far from health, if personality can be changed later in life, if culture and genetics aren't too powerful, and if our motivations can at least be made conscious, we have more grounds for optimism. The theorists we will look at were at least optimistic enough to make the effort at understanding human nature.

### ***Organization***

With all the different pitfalls, assumptions, and methods, you might think that there is very little we can do in terms of organizing "theories of personality." Fortunately, people with like minds tend to be drawn to each other. Three broad orientations tend to stand out:

1. **Psychoanalytic** or "first force." Although psychoanalytic strictly speaking refers to Freudians, we will use it here to refer to others who have been strongly influenced by Freud and who – though they may disagree with nearly everything else – do share attitude: they tend to believe that the answers to the important questions lie somewhere behind the surface, hidden, in the unconscious. We will look at three versions of this approach. The first is the Freudian view proper, which includes Sigmund and Anna Freud, of course, and the ego psychologist, of whom Erik Erikson is the best known. The second might be called the transpersonal perspective, which has a much more spiritual streak, and which will be represented here by Carl Jung. The third has been called the social psychological view, and includes Alfred Adler, Karen Horney, and Erich Fromm.

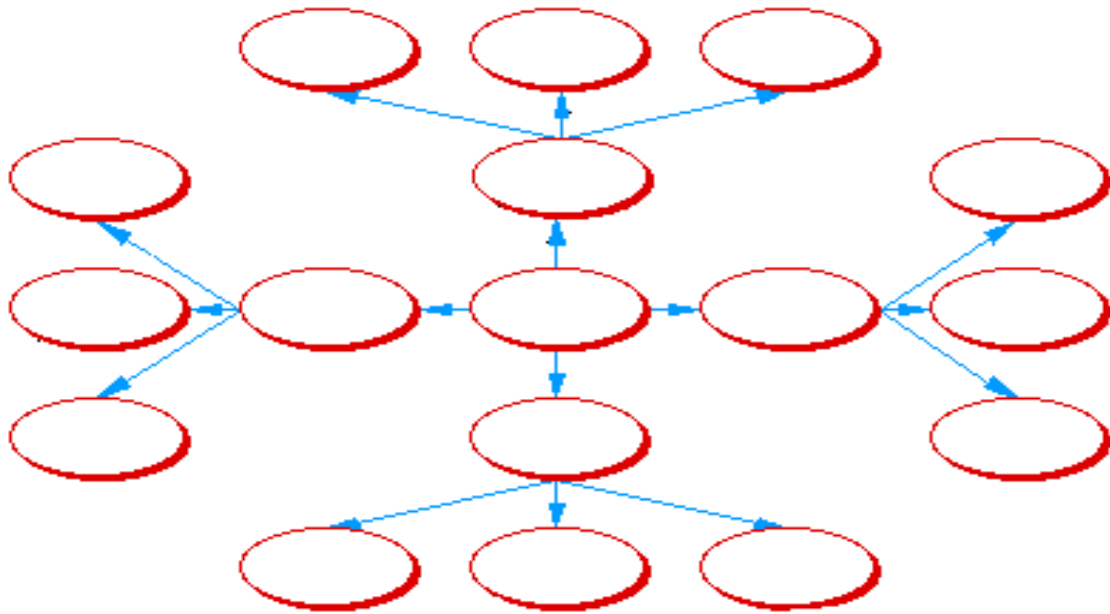
2. **Behavioristic** or "second force." In this perspective, the answers are felt to lie in careful observation of behavior and environment and their relations. Behaviorists, as well as their modern descendants the cognitivists, prefer quantitative and experimental methods. The behavioristic approach will be represented here by Hans Eysenck, B. F. Skinner, and Albert Bandura.

3. **Humanistic** or "third force." The humanistic approach, which is usually thought of as including existential psychology, is the most recent of the three. Often based on a reaction to psychoanalytic and behavioristic theories, the common belief is that the answers are to be found in consciousness or experience. Phenomenological methods are preferred by most humanists. There are two basic "streams" of the humanistic approach. The first is humanism proper, represented by Abraham Maslow, Carl Rogers, and George Kelly.

The second is existentialist psychology, a philosophy-based humanism quite popular in Europe and Latin America. It is represented by two existential psychologists, Ludwig Binswanger and Viktor Frankl.

## II. Complete the tasks that follow:

- A. Formulate the thesis of the text.
- B. Summarize the main ideas of the text.
- C. Brief the gist of the text.
- D. Fill in the cells in the cluster model with the basic concepts of the text.



## III. Answer the questions to the text:

1. What aspects of theory in the study of personality are in the focus of different approaches?
2. What is the central issue of personality theories?
3. What are the pitfalls of personality theories?
4. How can the peculiarities of a culture be observed in people's attitudes to sex?
5. What affected Freud's view on his theory of personality?
6. How can dogmatism influence a personality theory?
7. What are the things that make misunderstandings more likely?
8. What kinds of evidence can support a theory?
9. What are the philosophical assumptions that help to build a theory of personality?
10. How are personality theories organized?

#### IV. Write a summary of the text *Introduction to Personality Theories*.

When writing follow the suggested tips:

- read the text quickly in order to find the main ideas (skimming);
- if necessary look at special passages of the text to make clear that you've got all the main facts and ideas (scanning);
- take a pencil and underline the most important words (marking);
- write down key-words that sum up the meaning of the text, but which needn't necessarily occur in the text (making notes);
- sum up the key-words in simple sentences (summing up in simple form);
- combine the simple sentences by using conjunctions like "as, though, because, since" etc or participle constructions or infinitives (summing up in complex form);
- compare the original text with your text to find out that you've got the essential information (check).

**Before writing the summary:**

##### **1. Read, mark, and annotate the original:**

- identify the topic sentence
- highlight key points/key words/phrases
- highlight the concluding sentence
- outline each paragraph in the margin

##### **2. Take notes on the following:**

- the source (author's first/last name, title, etc.)
- the main idea of the original (paraphrased)
- the major supporting points (in outline form)
- major supporting explanations (e.g. reasons/causes or effects)

##### **REMEMBER:**

- Do not rewrite the original piece.
- Keep your summary short.
- Use your own wording.
- Refer to the central and main ideas of the original piece.
- Read with WHO, WHAT, WHEN, WHERE, WHY AND HOW questions in mind.
- Do not put in your opinion of the issue or topic discussed in the original piece.



**Use the phrases for summary writing:**

The text	<p>is about...</p> <p>deals with...</p> <p>focuses on...</p> <p>concentrates on...</p> <p>presents...</p> <p>describes...</p>
In the text	<p>the reader gets to know...</p> <p>is confronted with...</p> <p>is told about...</p> <p>is informed about ...</p>
The author	<p>says, states, maintains, points out that...</p> <p>claims, believes, thinks that...</p> <p>examines, discusses...</p> <p>describes, explains, makes clear that...</p> <p>uses examples/data to confirm/prove that...</p> <p>agrees/disagrees with the view/thesis...</p> <p>contradicts the view...</p> <p>criticizes/analyses/comments on...</p> <p>argues that...</p> <p>refutes the claim...</p> <p>argues against...</p> <p>demurs the inference...</p> <p>challenges the statement...</p> <p>suggests that...</p> <p>compares X to Y...</p> <p>emphasizes his thesis by saying that...</p> <p>tries to convince the reader that...</p> <p>summarizes...</p> <p>concludes that...</p>

## PART II

**I. Read through the texts and analyze the basic theories of personality presented in them.**

**II. Answer the questions given after each text.**

### Theories of Personality

What is this thing we call personality? Consider the following definitions, what do they have in common?

"Personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristics behavior and thought" (Allport, 1961).

"The characteristics or blend of characteristics that make a person unique" (Weinberg & Gould, 1999).

Both definitions emphasize the uniqueness of the individual and consequently adopt an idiographic view.

The idiographic view assumes that each person has a unique psychological structure and that some traits are possessed by only one person; and that there are times when it is impossible to compare one person with others. It tends to use case studies for information gathering.

The nomothetic view, on the other hand, emphasizes comparability among individuals. This viewpoint sees traits as having the same psychological meaning in everyone. This approach tends to use self-report personality questions, factor analysis, etc. People differ in their positions along a continuum in the same set of traits.

We must also consider the influence and interaction of nature (biology, genetics etc.) and nurture (the environment, upbringing) with respect to personality development.

Trait theories of personality imply personality as biologically based, whereas state theories such as Bandura's (1977) Social Learning Theory emphasize the role of nurture and environmental influence.

Sigmund Freud's psychodynamic theory of personality assumes there is an interaction between nature (innate instincts) and nurture (parental influences).

### QUESTIONS:

1. What are the similarities and differences in the basic definitions of the term "personality"?
2. How does the idiographic view on personality differ from the nomothetic view?

## Freud's Theory

Personality involves several factors:

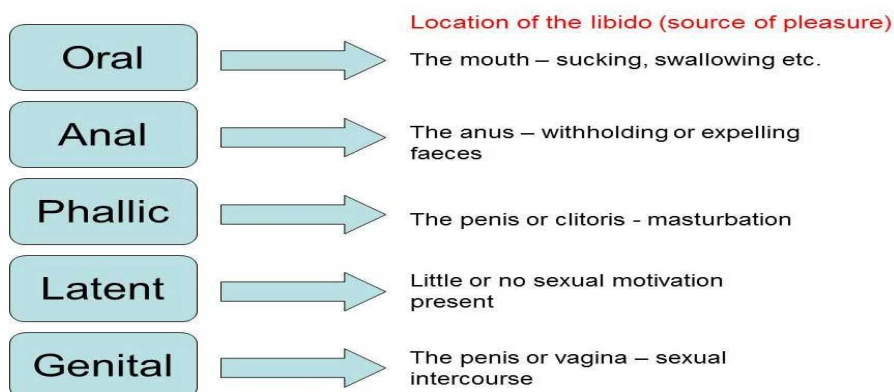
- 1) instinctual drives – food, sex, aggression;
- 2) unconscious processes;
- 3) early childhood influences (re: psychosexual stages) – especially the parents.

Personality development depends on the interplay of instinct and environment during the first five years of life. Parental behavior is crucial to normal and abnormal development. Personality and mental health problems in adulthood can usually be traced back to the first five years.

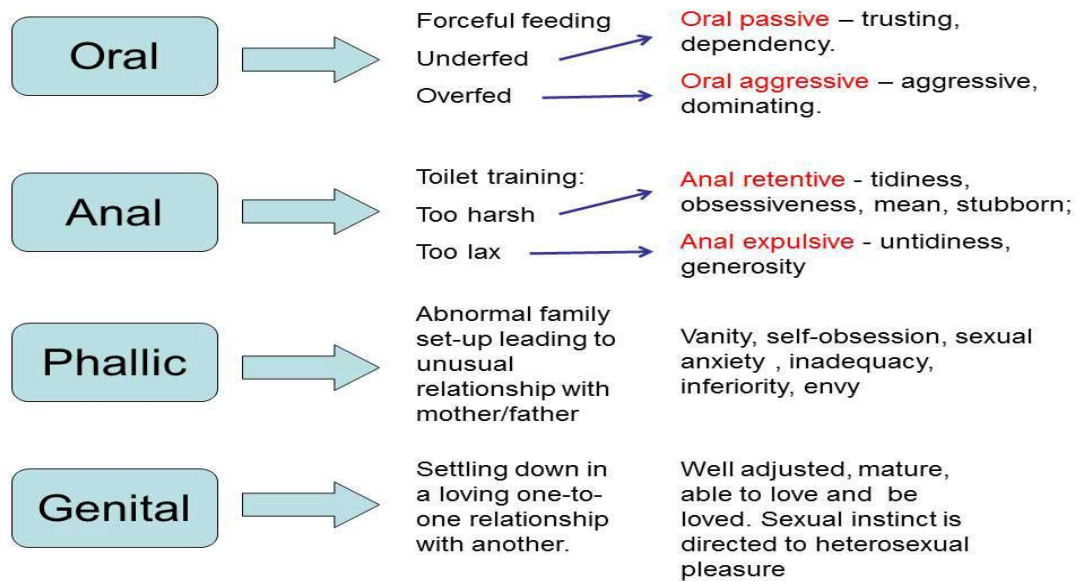
### *Psychosexual Development*

People – including children – are basically hedonistic – they are driven to seek pleasure by gratifying the Id's desires (Freud, 1920). Sources of pleasure are determined by the location of the libido (life-force). As a child moves through different developmental stages, the location of the libido, and hence sources of pleasure, change (Freud, 1905).

## Psychosexual Stages



Environmental and parental experiences during childhood influence an individual's personality during adulthood. For example, during the first two years of life the infant who is neglected (insufficiently fed) or who is over-protected (over-fed) might become an orally-fixated person (Freud, 1905).



### QUESTIONS:

1. What is the main idea of Freud's theory of personality?
2. What are the basic stages of psychosexual development of an individual?

### Tripartite Theory of Personality

Freud (1923) saw the personality structured into **three parts** (i.e. tripartite), *the id*, *ego* and *superego* (also known as the psyche), all developing at different stages in our lives. These are systems, not parts of the brain, or in any way physical. **The id** is the primitive and instinctive component of personality. It consists of all the inherited (i.e. biological) components of personality, including the sex (life) instinct – Eros (which contains the libido), and aggressive (death) instinct – Thanatos. It operates on the pleasure principle (Freud, 1920) which is the idea that every wishful impulse should be satisfied immediately, regardless of the consequences.

### Psychotic Psyche



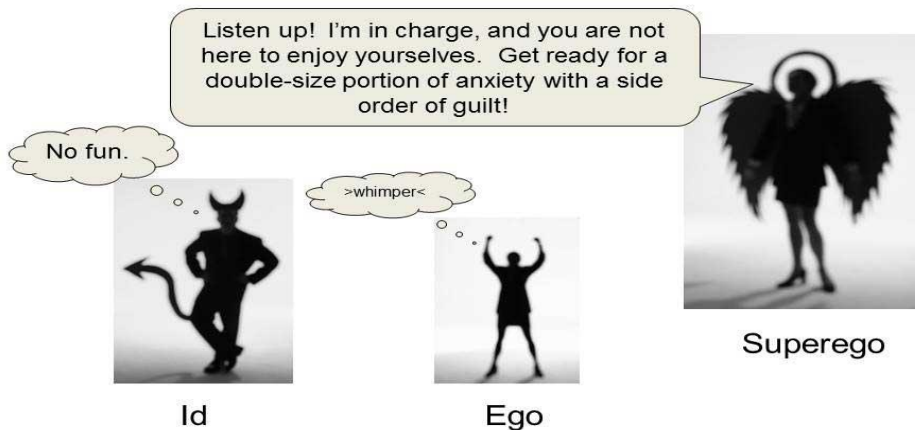
**The ego** develops in order to mediate between the unrealistic id and the external real world (like a referee). It is the decision making component of personality. The ego operates according to the reality principle, working out realistic ways of satisfying the id's demands, often compromising or postponing satisfaction to avoid negative consequences of society. The ego considers social realities and norms, etiquette and rules in deciding how to behave.

## Healthy Psyche



**The superego** incorporates the values and morals of society which are learned from one's parents and others. It is similar to a conscience, which can punish the ego through causing feelings of guilt.

## Neurotic Psyche



### QUESTIONS:

1. Why is Freud's theory of personality called tripartite?
2. What are the principal characteristics of the systems that structure personality?

## Trait Approach to Personality

This approach assumes that behavior is determined by relatively stable traits which are the fundamental units of one's personality. Traits predispose one to act in a certain way, regardless of the situation. This means that traits should remain consistent across situations and over time, but may vary between individuals. It is presumed that individuals differ in their traits due to genetic differences. These theories are sometimes referred to as psychometric theories, because of their emphasis on measuring personality by using psychometric tests.

### Eysenck's Personality Theory

Eysenck developed a very influential model of personality. Based on the results of factor analyses of responses on personality questionnaires he identified three dimensions of personality: extraversion, neuroticism and psychoticism. During the 1940s Eysenck was working at the Maudsley psychiatric hospital in London. His job was to make an initial assessment of each patient before their mental disorder was diagnosed by a psychiatrist. Through this position he compiled a battery of questions about behavior, which he later applied to 700 soldiers who were being treated for neurotic disorders at the hospital (Eysenck, 1947). Eysenck found that the soldiers' answers seemed to link naturally with one another, suggesting that there were a number of different personality traits which were being revealed by the soldier's answers. He called these first-order personality traits. Eysenck used a technique called factor analysis. This technique reduces behavior to a number of factors which can be grouped together under separate headings, called dimensions. He (1947) revealed that their behavior could be represented by two dimensions: Introversion / Extroversion (E); Neuroticism / Stability (N). Eysenck called these second-order personality traits. According to Eysenck, the two dimensions of neuroticism (stable vs. unstable) and introversion-extroversion combine to form a variety of personality characteristics.

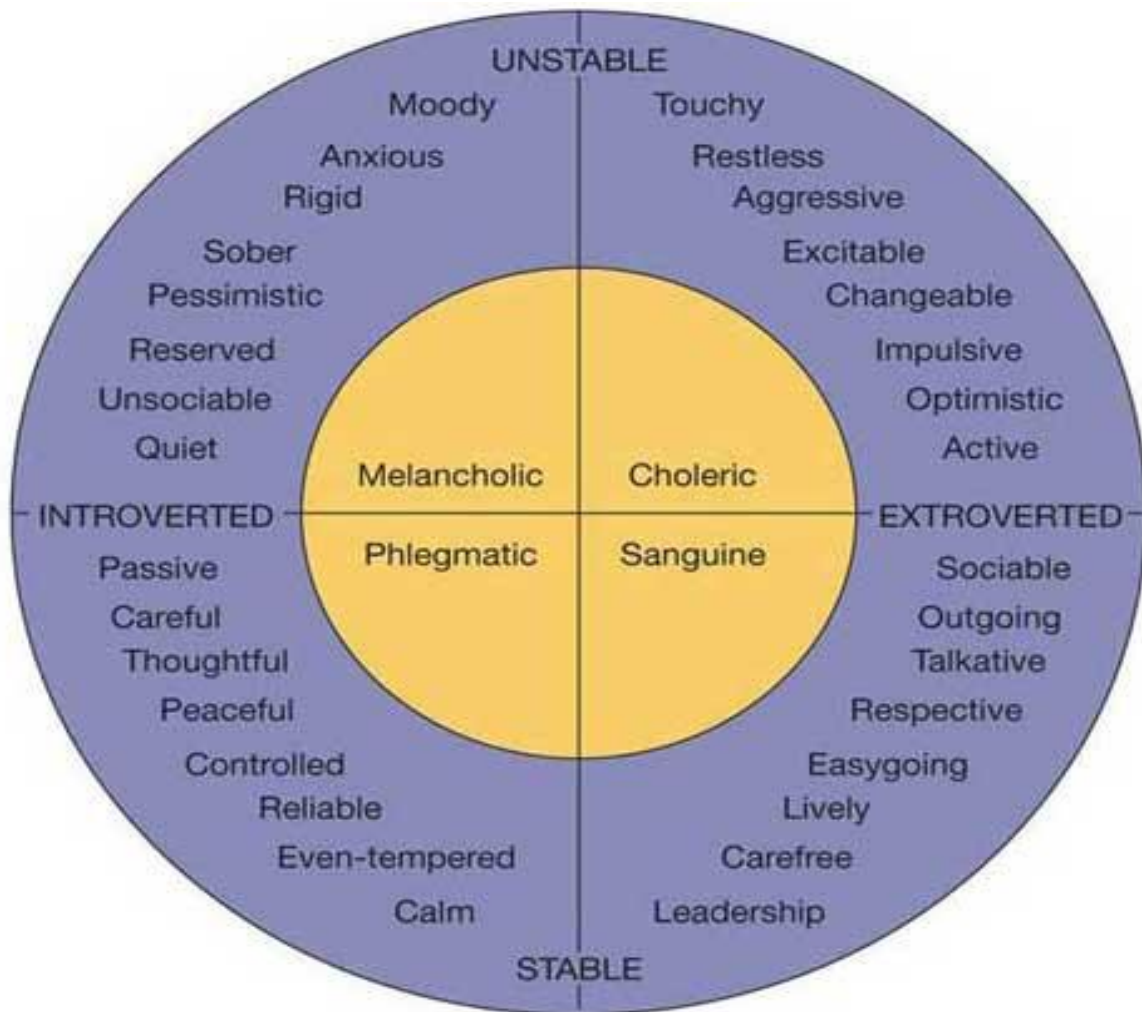
**Extraverts** are sociable and crave excitement and change, and thus can become bored easily. They tend to be carefree, optimistic and impulsive.

**Introverts** are reserved, plan their actions and control their emotions. They tend to be serious, reliable and pessimistic.

**Neurotics / unstabiles** tend to be anxious, worrying and moody. They are overly emotional and find it difficult to calm down once upset.

**Stables** are emotionally calm, unreactive and unworried.

Eysenck (1966) later added a third trait / dimension – **Psychoticism** – e.g. lacking in empathy, cruel, a loner, aggressive and troublesome.



Eysenck related the personality of an individual to the functioning of the autonomic nervous system (ANS). Personality is dependent on the balance between excitation and inhibition process of the nervous system. Neurotic individuals have an ANS that responds quickly to stress.

### QUESTIONS:

1. What is the main presumption of the trait approach to personality?
2. What model of personality was developed by Eysenck?
3. What technique did Eysenck employ to reveal first-order and second-order personality traits?
4. How many dimensions were singled out that in combination form a variety of personality characteristics?

### Cattell's 16PF Trait Theory

Cattell (1965) disagreed with Eysenck's view that personality can be understood by looking at only two or three dimensions of behavior. Instead, he argued that that is was necessary to look at a much larger number of traits in order to get a complete picture of someone's personality. Whereas Eysenck



based his theory based on the responses of hospitalized servicemen, Cattell collected data from a range of people through three different sources of data.

- **L-data** – this is life record data such as school grades, absence from work etc.
- **Q-data** – this was a questionnaire designed to rate an individual's personality.
- **T-data** – this is data from objective tests designed to 'tap' into a personality construct.

Cattell analyzed the T-data and Q-data using a mathematical technique called factor analysis to look at which types of behavior tended to be grouped together in the same people. He identified 16 personality traits / factors common to all people. Cattell made a distinction between source and surface traits. Surface traits are very obvious and can be easily identified by other people, whereas source traits are less visible to other people and appear to underlie several different aspects of behavior. Cattell regarded source traits are more important in describing personality than surface traits.

Factor	Low Score	High Score
Warmth	cold, selfish	supportive, comforting
Intellect	Instinctive, unstable	cerebral, analytical
Emotional Stability	Irritable, moody	level headed, calm
Aggressiveness	Modest, docile	controlling, tough
Liveliness	somber, restrained	wild, fun loving
Dutifulness	untraditional, rebellious	conformity, traditional
Social Assertiveness	shy, withdrawn	uninhibited, bold
Sensitivity	coarse, tough	touchy, soft
Paranoia	trusting, easy going	wary, suspicious
Abstractness	practical, regular	strange, imaginative
Introversion	open, friendly	private, quiet
Anxiety	confident, self-assured	fearful, self-doubting
Open-mindedness	close-minded, set-in-ways	curious, self-exploratory
Independence	outgoing, social	loner, crave solitude
Perfectionism	Disorganized, messy	orderly, thorough
Tension	relaxed, cool	stressed, unsatisfied



Cattell produced a personality test similar to the EPI that measured each of the sixteen traits. The 16PF (16 Personality Factors Test) has 160 questions in total, 10 questions relating to each personality factor.

**QUESTIONS:**

1. What idea did Cattell put forward to get a complete picture of a personality?
2. What sources of data were employed to design a personality construct?
3. How many personality traits/factors common to all people were identified by Cattell?
4. What is the distinction between source and surface traits?

**Allport's Trait Theory**

Allport's theory of personality emphasizes the uniqueness of the individual and the internal cognitive and motivational processes that influence behavior. For example, intelligence, temperament, habits, skills, attitudes, and traits.

Allport (1937) believes that personality is biologically determined at birth, and shaped by a person's environmental experience.

**QUESTION:**

1. What is the main emphasis of Allport's theory of personality?

**Authoritarian Personality**

Adorno et al. (1950) proposed that prejudice is the results of an individual's personality type. They piloted and developed a questionnaire, which they called the F-scale (F for fascism).

Adorno argued that deep-seated personality traits predisposed some individuals to be highly sensitive to totalitarian and antidemocratic ideas and therefore were prone to be highly prejudicial.

**The evidence** they gave to support this conclusion included:

- 1) case studies, (e.g. Nazis);
- 2) psychometric testing (use of the F-scale);
- 3) clinical interviews revealed situational aspects of their childhood, such as the fact that they had been brought up by very strict parents or guardians, which were found of participants who scored highly on the F-scale not always found in the backgrounds of low scorers.

Those with an authoritarian personality tended to be:

1. Hostile to those who are of inferior status, but obedient of people with high status.
2. Fairly rigid in their opinions and beliefs.
3. Conventional, upholding traditional values.

Adorno concluded that people with authoritarian personalities were more likely to categorize people into “us” and “them” groups, seeing their own group as superior. Therefore, the study indicated that individuals with a very strict upbringing by critical and harsh parents were most likely to develop an authoritarian personality.

Adorno believed that this was because the individual in question was not able to express hostility towards their parents (for being strict and critical). Consequently, the person would then displace this aggression / hostility onto safer targets, namely those who are weaker, such as ethnic minorities.

Adorno et al. felt that authoritarian traits, as identified by the F-Scale, predispose some individuals towards 'fascistic' **characteristics** such as:

1. Ethnocentrism, i.e. the tendency to favor one's own ethnic group.
2. Obsession with rank and status.
3. Respect for and submissiveness to authority figures.
4. Preoccupation with power and toughness.

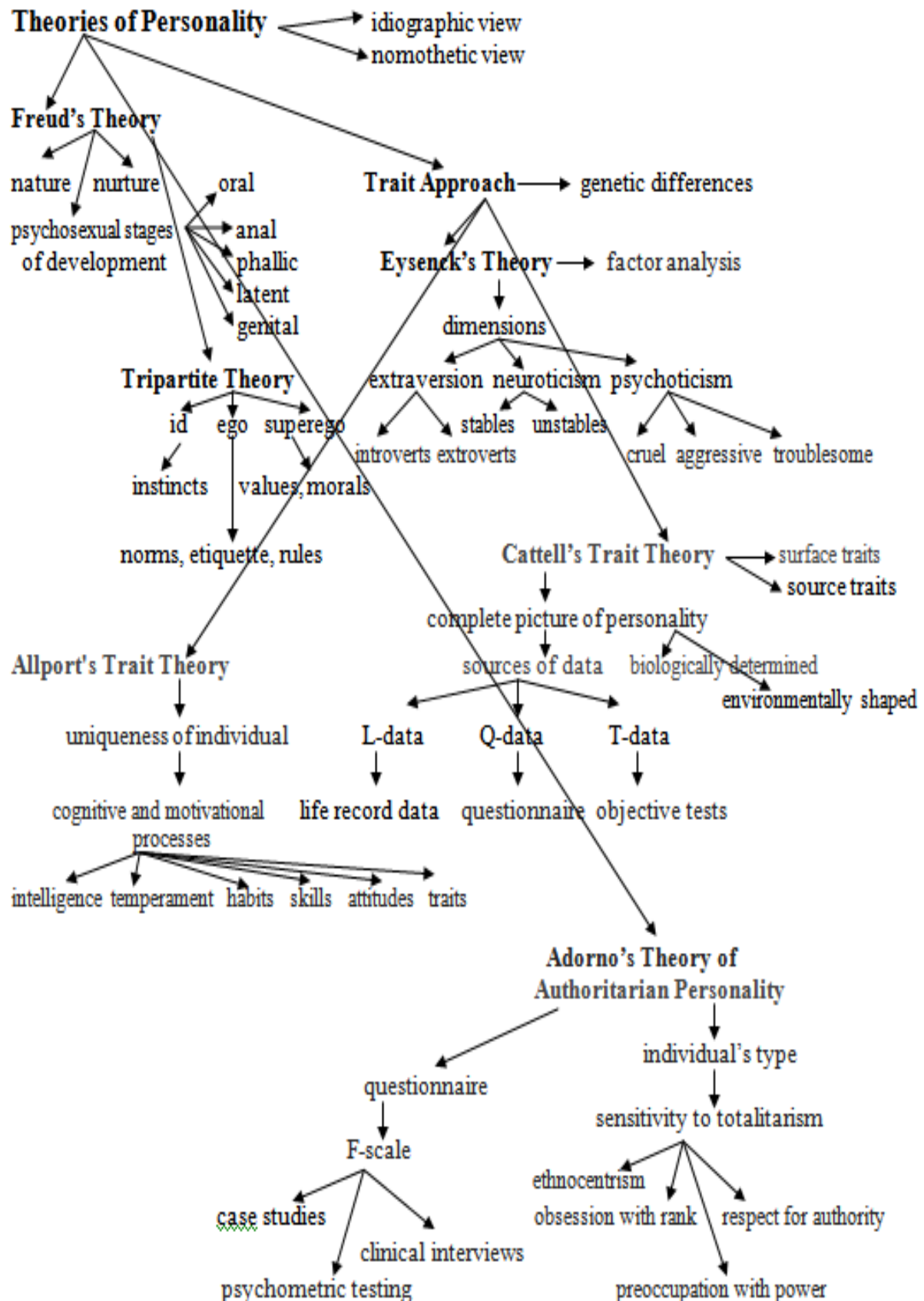
In other words, according to Adorno, the Eichmanns of this world are there because they have authoritarian personalities and therefore are predisposed cruelty, as a result of their upbringing.

There is evidence that the authoritarian personality exists. This might help to explain why some people are more resistant to changing their prejudiced views.

### **QUESTIONS:**

1. What are the basic postulates of Adorno's theory of authoritarian personality?
2. What evidence was employed to support Adorno's conclusion about the individuals who were highly sensitive to totalitarian and antidemocratic ideas?
3. What were the characteristics of those individuals who tended to be authoritarian personalities?
4. What authoritarian traits did Adorno et al. identify by the F-Scale?

### III. Analyze the aforementioned theories using the semantic net that follows:



**IV. Construct a compare/contrast model of the basic personality theories presented in the texts above.**

	<b>Name 1</b>	<b>Name 2</b>
<b>Attribute 1</b>		
<b>Attribute 2</b>		
<b>Attribute 3</b>		

**PART III**

**I. Read through the text and analyze the Stages of Psychosocial Development. Make use of the chart given after the text.**

**Erikson's Theory of Psychosocial Development**

**Psychosocial Development** is one of the best-known theories of personality in psychology. According to this theory personality develops in a series of stages. This theory also describes the impact of social experience across the whole lifespan. One of the main elements of this theory is the development of **ego identity**. Ego identity is the conscious sense of self that one develops through social interaction. According to Erikson, ego identity is constantly changing due to new experience and information acquired in daily interactions with others. In addition to ego identity, a sense of competence also motivates behaviors and actions. Each stage is concerned with becoming competent in an area of life. If the stage is handled well, the person will feel a sense of mastery, which he sometimes referred to as **ego strength** or **ego quality**. If the stage is managed poorly, the person will emerge with a sense of inadequacy. In each stage, people experience a **conflict** that serves as a turning point in development. In Erikson's view, these conflicts are centered on either developing a psychological quality or failing to develop that quality. During these times, the potential for personal growth is high, but so is the potential for failure.

**Psychosocial Stage 1 – Trust vs. Mistrust**

The first stage of Erikson's theory of psychosocial development occurs between birth and one year of age and is the most fundamental stage in life. Because an infant is utterly dependent, the development of trust is based on the dependability and quality of the child's caregivers. If a child successfully develops trust, he or she will feel safe and secure in the world. Caregivers who

are inconsistent, emotionally unavailable, or rejecting contribute to feelings of mistrust in the children they care for. Failure to develop trust will result in fear and a belief that the world is inconsistent and unpredictable.

### **Psychosocial Stage 2 – Autonomy vs. Shame and Doubt**

The second stage of Erikson's theory of psychosocial development takes place during early childhood and is focused on children developing a greater sense of personal control. Erikson believed that toilet training was a vital part of this process. Learning to control one's body functions leads to a feeling of control and a sense of independence. Other important events include gaining more control over food choices, toy preferences, and clothing selection. Children who successfully complete this stage feel secure and confident, while those who do not are left with a sense of inadequacy and self-doubt.

### **Psychosocial Stage 3 – Initiative vs. Guilt**

During the preschool years, children begin to assert their power and control over the world through directing play and other social interaction. Children who are successful at this stage feel capable and able to lead others. Those who fail to acquire these skills are left with a sense of guilt, self-doubt and lack of initiative.

### **Psychosocial Stage 4 – Industry vs. Inferiority**

This stage covers the early school years from approximately age 5 to 11. Through social interactions, children begin to develop a sense of pride in their accomplishments and abilities. Children who are encouraged and commended by parents and teachers develop a feeling of competence and belief in their skills. Those who receive little or no encouragement from parents, teachers or peers will doubt their ability to be successful.

### **Psychosocial Stage 5 – Identity vs. Confusion**

During adolescence, children are exploring their independence and developing a sense of self. Those who receive proper encouragement and reinforcement through personal exploration will emerge from this stage with a strong sense of self and a feeling of independence and control. Those who remain unsure of their beliefs and desires will be insecure and confused about themselves and the future.

### **Psychosocial Stage 6 – Intimacy vs. Isolation**

This stage covers the period of early adulthood when people are exploring personal relationships. Erikson believed it was vital that people develop close, committed relationships with other people. Those who are successful at this step will develop relationships that are committed and secure. Remember that each step builds on skills learned in previous steps. Erikson believed that a strong sense of personal identity was important to developing intimate relationships. Studies have demonstrated that those with a poor sense of self tend to have less

committed relationships and are more likely to suffer emotional isolation, loneliness, and depression.

### **Psychosocial Stage 7 – Generativity vs. Stagnation**

During adulthood, we continue to build our lives, focusing on our career and family. Those who are successful during this phase will feel that they are contributing to the world by being active in their home and community. Those who fail to attain this skill will feel unproductive and uninvolved in the world.

### **Psychosocial Stage 8 – Integrity vs. Despair**

This phase occurs during old age and is focused on reflecting back on life. Those who are unsuccessful during this phase will feel that their life has been wasted and will experience many regrets. The individual will be left with feelings of bitterness and despair. Those who feel proud of their accomplishments will feel a sense of integrity. Successfully completing this phase means looking back with few regrets and a general feeling of satisfaction. These individuals will attain wisdom, even when confronting death.

### **Erikson's Stages of Psychosocial Development**

<b>Stage</b>	<b>Basic Conflict</b>	<b>Important Events</b>	<b>Outcome</b>
<b>Infancy (birth to 18 months)</b>	Trust vs. Mistrust	Feeding	Children develop a sense of trust when caregivers provide reliability, care, and affection. A lack of this will lead to mistrust.
<b>Early Childhood (2 to 3 years)</b>	Autonomy vs. Shame and Doubt	Toilet Training	Children need to develop a sense of personal control over physical skills and a sense of independence. Success leads to feelings of autonomy, failure results in feelings of shame and doubt.
<b>Preschool (3 to 5 years)</b>	Initiative vs. Guilt	Exploration	Children need to begin asserting control and power over the environment. Success in this stage leads to a sense of purpose. Children who try to exert too much power experience disapproval, resulting in a sense of guilt.
<b>School Age (6 to 11 years)</b>	Industry vs. Inferiority	School	Children need to cope with new social and academic demands. Success leads to a sense of competence, while failure results in feelings of inferiority.
<b>Adolescence (12 to 18 years)</b>	Identity vs. Role Confusion	Social Relationships	Teens need to develop a sense of self and personal identity. Success leads to an ability to stay true to yourself, while failure leads to role confusion and a weak sense of self.
<b>Young</b>	Intimacy vs.	Relation-	Young adults need to form intimate,

<b>Adulthood (19 to 40 years)</b>	Isolation	ships	loving relationships with other people. Success leads to strong relationships, while failure results in loneliness and isolation.
<b>Middle Adulthood (40 to 65 years)</b>	Generativity vs. Stagnation	Work and Parenthood	Adults need to create or nurture things that will outlast them, often by having children or creating a positive change that benefits other people. Success leads to feelings of usefulness and accomplishment, while failure results in shallow involvement in the world.
<b>Maturity (65 to death)</b>	Ego Integrity vs. Despair	Reflection on Life	Older adults need to look back on life and feel a sense of fulfillment. Success at this stage leads to feelings of wisdom, while failure results in regret, bitterness, and despair.

## PART IV

### BIOGRAPHIES

#### Sigmund Freud

Sigmund Freud (1856 –1939) was a well-known Austrian psychologist and the founder of modern psychoanalysis. Freud wrote and published a great number of scientific works during his life. He gained the title of Doctor of Medicine, Honorary Doctor of Law, a member of London Royal Society, etc. Freud was born on May 6th, 1856, in a small Moravian town, in the family of wool merchant. The wide-spread anti-Semitic flow had forced them to leave Austria-Hungary and move to Vienna. As a child Sigismund was highly interested in natural science. He studied in one of the best gymnasiums and used to be a talented student.

At the age of seventeen he entered the Vienna University, where he devotedly studied applied biology. Under the direction of the headmaster of Psychology Institute he was engaged in research of the brain of animals and human embryos. At that period he made several important observations which became the foundation of his future neural theory. The same year he became familiar with the story of Anna O., who was his close friend's patient. After that he stopped studying anatomy and began doing researches in the field of psychology. The medical story of this patient had a great influence on further works of the psychologist. After the loss of her father she had numerous symptoms of typical hysteria.

Hypnosis was the main method of her treatment. Consequently, Sigmund decided to practice medicine at the Vienna City Hospital, where he thoroughly

studied neurology. In 1885, he went on an internship to Paris and was fascinated by the French school of neuropathology. During the internship he learnt how to explain and treat hysteria from the psychological point of view. He also became interested in the relationship between hysteria and sexuality. He had noticed that neurasthenia leads to natural sexuality. After returning to Vienna he decided to give up hypnosis and to try other methods of neuroses' treatment, including the cathartic method which gave positive results.

After several years of using this method he made many fundamental discoveries. Most importantly he developed the theory of human psyche, which was formed of conscious, subconscious and unconscious. According to this theory, the latter is the deepest layer, which determines the whole life of a man. In 1900, he published the book under the title "The Interpretation of Dreams", which is now widely used. Freud devoted several works to psychological studies. During the last ten years of his life the scientist analyzed and summarized his ideas about human psyche. In 1938, he was imprisoned by the Jewish ghetto in Vienna. Thanks to huge international recognition and high ransom he was released and allowed to settle in England, where he died of larynx cancer in 1939.

### **Theodor W. Adorno**

The German philosopher Theodor W. Adorno (1903 – 1969) moved freely across diverse academic disciplines to probe into the nature of contemporary European culture and the predicament of modern man. He was a leading member of the influential intellectual movement known as the Frankfurt School.

Theodor W. Adorno was born in Frankfurt-am-Main, Germany, on September 11, 1903, as the only son of an upper middle class family. His father, Oskar Wiesengrund, was an assimilated Jewish merchant, and his mother, Maria Calvalli-Adorno, was a musically gifted person of Italian-Catholic descent. He adopted his mother's patronomic Adorno in the late 1930s.

At 17 Adorno enrolled at the Frankfurt University. Although his chief interest was in philosophy, he took courses in psychology, sociology, and music, and wrote a dissertation on Husserl's phenomenology.

Adorno became associated with the Institute for Social Research, which was established in 1923 as an affiliated body of the Frankfurt, but it was personal rather than formal because of his youth and student status. It was Max Horkheimer, eight years Adorno's senior, who introduced Adorno to other senior scholars there who were embarked on a variety of projects aimed at determining the social conditions of Europe. Although Marxist and progressive in outlook, the researchers at the Institute were concerned with intellectual work rather than



direct political action. Together they constituted what came to be known as the Frankfurt School credited with the creation of the Critical Theory.

Adorno began teaching philosophy at his alma mater in 1931 but the seizure of political power by Hitler disrupted his academic career and eventually forced him into exile. He took refuge first at Oxford, England, between 1934 and 1937 and thereafter in the United States until his return to Germany in 1949 to resume teaching at the Frankfurt University. The sufferings of the Jews and the crimes of the Third Reich became two of the major concerns in his philosophical reflections to the end of his life.

During his stay in the United States between 1937 and 1949 Adorno was engaged in a number of projects which the members of the Institute for Social Research conducted individually or collectively. Although Adorno was disappointed by the quantitative analysis of cultural phenomena which he undertook at Princeton, he played a leading role in a large collaborative project which resulted in the publication of the influential book *Authoritarian Personality*.

Toward the end of the war Adorno and Horkheimer wrote *Dialectic of Enlightenment* published in Amsterdam in 1947. Defining enlightenment as demythologizing, the authors trace the process of taming of nature in Western civilization. The main thrust of the argument is that in the name of enlightenment a technological civilization which sets humans apart from nature has been developed and that such a civilization has become a cause of dehumanization and regimentation in modern society. They contend that the notion of reason is accepted in that civilization mainly in the sense of instrument for controlling nature, and subsequently people, rather than in the sense of enhancing human dignity and originality. In the new edition of the book published in 1969, shortly before Adorno's death, the authors declare that the enlightenment led to positivism and the identification of intelligence with what is hostile to spirit.

After World War II many members of the Frankfurt School remained in the United States or in Great Britain, but Horkheimer and Adorno returned to Germany. They were expected to provide intellectual leadership for postwar Germany. Horkheimer accepted the position of the Rector of the Frankfurt University and invited Adorno to join him. Adorno returned to Germany in 1949 although he spent a year in the United States in 1952.

Adorno lived up to what was expected of him by pouring out articles and books and by training a new generation of German scholars. His writings, voluminous as they were, however, did not contain many innovative ideas but rather restatement, in more elaborate forms and in a somewhat extravagant

writing style, of the ideas which he had presented in his previous articles and books. But the true extent of his originality cannot be determined until the projected 23 volumes of his complete works are available.

### **Hans Jürgen Eysenck**

Hans Jürgen Eysenck (1916 – 1997) was a psychologist born in Germany, who spent his professional career in Great Britain. He is best remembered for his work on intelligence and personality, though he worked in a wide range of areas. At the time of his death, Eysenck was the living psychologist most frequently cited in science journals.

Eysenck was born in Berlin, Germany. His mother was Silesian-born film star Helga Molander, and his father, Eduard Anton Eysenck, was a nightclub entertainer who was once voted "handsomest man on the Baltic coast". Eysenck was brought up by his maternal grandmother (his grandmother was a fervent Lutheran; after her death in a concentration camp, Eysenck found out that she "apparently" was from a Jewish family).

An initial move to England in the 1930s became permanent because of his opposition to the Nazi party. "My hatred of Hitler and the Nazis, and all they stood for, was so overwhelming that no argument could counter it." Because of his German citizenship, he was initially unable to gain employment, and was almost interned during the war. He received his PhD in 1940 from University College, London (UCL) working in the Department of Psychology under the supervision of Professor Sir Cyril Burt, with whom he had a tumultuous professional relationship throughout his working life.

Eysenck was Professor of Psychology at the Institute of Psychiatry, King's College, London (a constituent college of the federal University of London), from 1955 to 1983. He was a major contributor to the modern scientific theory of personality and a brilliant teacher who helped to find treatment for mental illnesses. Eysenck also created and developed distinctive dimensional model of personality based on factor-analytic summaries, bravely attempting to anchor these summaries in biogenetic variation. He was the founding editor of the journal *Personality and Individual Differences*, and authored about 80 books and more than 1600 journal articles. His son Michael Eysenck is also a noted psychology professor. Hans Eysenck died of a brain tumour in a London hospice in 1997.

### **Erik Erikson**

Erik Erikson (1902 – 1994) was a prominent psychologist who made numerous contributions to the field of psychology. Erikson is perhaps best known for developing the concept of an Identity Crisis.

Erik Erikson was born in Frankfurt, Germany on June 15, 1902. Erikson's biological father, who was Danish, had left before Erikson was born. He was adopted by his Jewish stepfather, and took the name Erik Homberger. But because of his blond-and-blue-eyed Nordic look, Erikson was rejected by his Jewish neighbors. At grammar school, on the other hand, he was teased for being Jewish. Feeling not fitting in with either culture, Erikson's identity crises began at an early age.

As a young adult in Europe, Erikson was both an artist and a teacher in the late 1920's when he met Anna Freud and began to study child psychoanalyses from her and at the Vienna Psychoanalytic Institute. With the rise of Nazism in the 1930s, Erikson immigrated to the United States in 1933. He obtained a position at the Harvard Medical School, and later on, held positions at institutions including Yale, Berkeley, the Menninger Foundation, the Center for Advanced Study in the Behavioral Sciences at Palo Alto, and the Mount Zion Hospital in San Francisco.

Erikson possessed a special interest in the influence of society and culture on child development. This interest led him to study groups of American Indian children. This research enabled him to correlate personality growth with parental and societal values. Erikson was also concerned with the effects of the rapid social changes in America. He analyzed these changes on many aspects, including the generation gap, racial tensions, juvenile delinquency, changing sexual roles, and the dangers of nuclear war. Erikson is credited for widening the scope of psychoanalytic theory to take greater account of social, cultural, and other environmental factors.

According to Erikson's stages, the onset of the identity crisis is in the teenage years, and only individuals who succeed in resolving the crisis will be ready to face future challenges in life. But the identity crisis may well be recurring, as the changing world demands us to constantly redefine ourselves. Erikson suggested that people experience an identity crisis when they lose "a sense of personal sameness and historical continuity". Given today's rapid development in technology, global economy, dynamics in local and world politics, identity crises are expected to be more common now than 30 years ago, when Erikson formed his theory.

### **Raymond Bernard Cattell**

Raymond Bernard Cattell (1905 – 1998) was a British and American psychologist, known for his psychometric research into intrapersonal psychological structure and his exploration of many areas within empirical psychology. These multifaceted areas included: the basic dimensions of personality and temperament, the range of cognitive abilities, the dynamic dimensions of motivation and emotion, the clinical dimensions of abnormal personality, patterns of group syntality and social behavior, applications of personality research to psychotherapy and learning theory, predictors of creativity and achievement, and many multivariate research methods including the refinement of factor analytic methods for exploring and measuring these domains. Cattell authored, co-authored, or edited almost 60 scholarly books, more than 500 research articles, and over 30 standardized psychometric tests, questionnaires, and rating scales. According to a widely cited ranking, Cattell was the 16th most eminent, 7th most cited in the scientific journal literature, and among the most productive, but controversial psychologists of the 20th century.

As a research psychologist, Cattell was devoted to the scientific pursuit of knowledge through rigorous research. He was an early proponent of using factor analytic methods instead of what he called "subjective verbal theorizing" to explore empirically the basic dimensions of personality, motivation, and cognitive abilities. One of the results of Cattell's application of factor analysis was his discovery of no fewer than 16 separate primary trait factors within the normal personality sphere alone (based on the trait lexicon). He called these factors "source traits" because he believed they provide the underlying source for the observable "surface" behaviors we think of as personality. This empirically-derived theory of personality factors and the multidimensional self-report instrument used to measure them are known respectively as the 16 personality factor model and the 16PF Questionnaire (16PF).

Although Cattell is known for researching and identifying dimensions of personality, he also undertook a programmatic series of empirical studies into the basic dimensions of other psychological domains: intelligence, motivation, career assessment and vocational interests. Cattell theorized the existence of fluid and crystallized intelligence to explain human cognitive ability, investigated changes in Gf and Gc over the lifespan, and constructed the Culture Fair Intelligence Test to minimize the bias of written language and cultural background in intelligence testing.

### **Gordon Allport**

Born in Indiana in 1897, Gordon Allport (1897 – 1967) was one of four children. His family moved to Cleveland, Ohio, when Allport was six years old, and he was raised in the same home out of which his father practiced medicine. Allport's mother was an educator, and she instilled in all of her children the importance of education and strong work ethics. Allport was a shy child and was often ridiculed for his physical impairment of having been born with only eight toes.

During his high school years, Allport founded a printing business and held the position of editor for his high school paper. He graduated from Glenville High School and secured a full scholarship to Harvard, following in his brother's footsteps. Allport diverged from his brother's pursuit of psychology, earning a bachelor's degree in economics and philosophy instead. While at Harvard, Allport exhibited his social interests by volunteering in various capacities, including as a probation officer, assisting foreign students, helping war veterans, and participating in a Boston boy's club. As Allport continued his education at Harvard, he eventually turned to psychology and went on to earn his PhD.

Allport began his instruction in psychology at Harvard. He taught "Personality: It's Psychological and Social Aspects," which was a study derived from the research he had previously conducted with his brother. Allport also spent a brief period of time teaching at Dartmouth College, though he soon returned to Harvard where he taught until his death in 1967. During his tenure at Harvard, Allport sat on many committees and facilitated groundbreaking courses. He acted as editor, faculty member, and fellow, and in 1939, he was chosen to be president of the American Psychological Association.

During the next several years, Allport was an active member of several societies and published several books. In 1955, his fifth publication was released, *Becoming: Basic Considerations for Psychology of Personality*. This book became one of his best known works. Allport eventually went on to achieve several awards and accolades, including the Gold Medal Award given by the American Psychological Foundation and the American Psychological Association's coveted Distinguished Scientific Contribution Award.

Unlike many other psychologists of his time, Allport placed a strong emphasis on conscious motivations and thoughts, and this led to a strong interest in the development of personality. Although Allport is noted as being influential in many areas of psychology, he is particularly well known for his trait theory. Allport determined that every human being possesses hundreds of traits that exist on one of three levels: Cardinal Trait: This characteristic is a person's

dominant trait and serves to mold a person's identity, emotions, and behaviors. Central Trait: These are seen as core traits. Although they are not dominant, they are inherent in most people and lay the foundation for our personalities and actions. Secondary Trait: These traits are privately held, and often only revealed in confidence or under certain conditions.

Allport also identified the existence of what he termed genotypes and phenotypes—internal and external conditions that motivate a person's behavior. He continued to develop the field of personality psychology while examining the nature of a person's will, motivation, and determination. He distinguished between drive and motive and explored the conditions that support and affect each. Allport attempted to draw a clear distinction between motives and drives. For him, a drive is more akin to an unconscious behavior. For example, a woman might initially have a strong need to make friends because of early childhood abandonment or feelings of inadequacy. But an independent motive can develop out of this drive, and the same woman might nurture her friendships because of her concern for her friends, or because she enjoys doing activities with them. Allport was adamant that people are autonomous beings with free will; they're not solely driven by instincts and drives, and not just governed by the past. He emphasized the primacy of learning and argued that current behavior and thoughts are the product of an entire life history—including the present—rather than just some brief period in early development.

## PART V

### FURTHER READING

#### Psychoanalytic Theories of Personality

##### The Conscious and Unconscious Mind

The psychoanalytic view holds that there are inner forces outside of your awareness that are directing your behavior. According to Freud, the mind can be divided into two main parts:

1. **The conscious mind** includes everything that we are aware of. This is the aspect of our mental processing that we can think and talk about rationally. A part of this includes our memory, which is not always part of consciousness but can be retrieved easily at any time and brought into our awareness. Freud called this ordinary memory the preconscious.
2. **The unconscious mind** is a reservoir of feelings, thoughts, urges, and memories that outside of our conscious awareness. Most of the contents of the unconscious are unacceptable or unpleasant, such as feelings of pain, anxiety, or conflict. According to Freud, the unconscious continues to influence our

behavior and experience, even though we are unaware of these underlying influences.

### **The Id, Ego and Superego**

#### **The Structural Model of Personality**

According to Sigmund Freud's psychoanalytic theory of personality, personality is composed of three elements. These three elements of personality—known as the id, the ego and the superego – work together to create complex human behaviors.

#### **The Id**

The id is the only component of personality present from birth. This aspect of personality is entirely unconscious and includes of the instinctive and primitive behaviors. According to Freud, the id is the source of all psychic energy, making it the primary component of personality.

The id is driven by the pleasure principle (In Freud's psychoanalytic theory of personality, the pleasure principle is the driving force of the id that seeks immediate gratification of all needs, wants, and urges. In other words, the pleasure principle strives to fulfill our most basic and primitive urges, including hunger, thirst, anger, and sex. When these needs are not met, the result is a state of anxiety or tension.), which strives for immediate gratification of all desires, wants, and needs. If these needs are not satisfied immediately, the result is a state anxiety or tension. For example, an increase in hunger or thirst should produce an immediate attempt to eat or drink. The id is very important early in life, because it ensures that an infant's needs are met. If the infant is hungry or uncomfortable, he or she will cry until the demands of the id are met.

However, immediately satisfying these needs is not always realistic or even possible. If we were ruled entirely by the pleasure principle, we might find ourselves grabbing things we want out of other people's hands to satisfy our own cravings. This sort of behavior would be both disruptive and socially unacceptable. According to Freud, the id tries to resolve the tension created by the pleasure principle through the **primary process** (In Freud's psychoanalytic theory of personality, the primary process works to resolve tension created by the pleasure principle. Rather than act on dangerous or unacceptable urges, the id forms a mental image of a desired object to substitute for an urge in order to diffuse tension and anxiety.), which involves forming a mental image of the desired object as a way of satisfying the need.

#### **The Ego**

The ego is the component of personality that is responsible for dealing with reality. According to Freud, the ego develops from the id and ensures that the

impulses of the id can be expressed in a manner acceptable in the real world. The ego functions in both the **conscious** (the conscience is the part of the superego that includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments, or feelings of guilt and remorse.), **preconscious** (the preconscious mind is part of the conscious mind and includes our memory. These memories are not conscious, but we can retrieve them to conscious awareness at any time), and **unconscious mind** (the unconscious mind is a reservoir of feelings, thoughts, urges, and memories that outside of our conscious awareness. Most of the contents of the unconscious are unacceptable or unpleasant, such as feelings of pain, anxiety, or conflict. According to Freud, the unconscious continues to influence our behavior and experience, even though we are unaware of these underlying influences).

The ego operates based on the **reality principle** (it strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon an impulse.), which strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon impulses. In many cases, the id's impulses can be satisfied through a process of delayed gratification—the ego will eventually allow the behavior, but only in the appropriate time and place.

The ego also discharges tension created by unmet impulses through the **secondary process** (it discharges the tension between the ego and the id that is caused by unmet urges or needs. The secondary process functions through the ego's action of looking for an object in the real world that matches the mental image created by the id's primary process.), in which the ego tries to find an object in the real world that matches the mental image created by the id's primary process.

### **The Superego**

The last component of personality to develop is the superego. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society—our sense of right and wrong. The superego provides guidelines for making judgments. According to Freud, the superego begins to emerge at around age five. There are two parts of the superego:

1. The ego ideal includes the rules and standards for good behaviors. These behaviors include those that are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment



2. The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments, or feelings of guilt and remorse.

The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles. The superego is present in the conscious, preconscious and unconscious.

### **The Interaction of the Id, Ego and Superego**

With so many competing forces, it is easy to see how conflict might arise between the id, ego and superego. Freud used the term **ego strength** (is the ability of the ego to effectively deal with the demands of the id, the superego, and reality. Those with little ego strength may feel torn between these competing demands, while those with too much ego strength can become too unyielding and rigid. Ego strength helps us maintain emotional stability and cope with internal and external stress.) to refer to the ego's ability to function despite these dueling forces. A person with good ego strength is able to effectively manage these pressures, while those with too much or too little ego strength can become too unyielding or too disrupting.

According to Freud, the key to a healthy personality is a balance between the id, the ego, and the superego.

### **Trait Theory of Personality**

The trait theory suggests that individual personalities are composed of broad dispositions. A trait can be thought of as a relatively stable characteristic that causes individuals to behave in certain ways. The trait approach to personality is focused on differences between individuals. The combination and interaction of various traits forms a personality that is unique to each individual. Trait theory is focused on identifying and measuring these individual personality characteristics.

### **Gordon Allport's Trait Theory**

In 1936, psychologist Gordon Allport found that one English-language dictionary alone contained more than 4,000 words describing different personality traits. He categorized these traits into three levels:

- **Cardinal Traits:** Traits that dominate an individual's whole life, often to the point that the person becomes known specifically for these traits. People with such personalities often become so known for these traits that their names are often synonymous with these qualities. Allport suggested that cardinal traits are rare and tend to develop later in life.

- **Central Traits:** These are the general characteristics that form the basic foundations of personality. These central traits, while not as dominating as cardinal traits, are the major characteristics you might use to describe another person. Terms such as *intelligent*, *honest*, *shy* and *anxious* are considered central traits.
- **Secondary Traits:** These are the traits that are sometimes related to attitudes or preferences and often appear only in certain situations or under specific circumstances. Some examples would be getting anxious when speaking to a group or impatient while waiting in line.

### **Raymond Cattell's Sixteen Personality Factor Questionnaire**

Raymond Cattell reduced the number of main personality traits from Allport's initial list of over 4,000 down to 171, mostly by eliminating uncommon traits and combining common characteristics. According to Cattell, these 16 traits are the source of all human personality. He also developed one of the most widely used personality assessments known as the Sixteen Personality Factor Questionnaire (16PF).

### **Eysenck's Three Dimensions of Personality**

British psychologist Hans Eysenck developed a model of personality based upon just three universal traits: **Introversion/Extraversion:** Introversion involves directing attention on inner experiences, while extraversion relates to focusing attention outward on other people and the environment. So, a person high in introversion might be quiet and reserved, while an individual high in extraversion might be sociable and outgoing. **Neuroticism / Emotional Stability:** This dimension of Eysenck's trait theory is related to moodiness versus even-temperedness. Neuroticism refers to an individual's tendency to become upset or emotional, while stability refers to the tendency to remain emotionally constant. **Psychoticism:** Later, after studying individuals suffering from mental illness, Eysenck added a personality dimension he called psychoticism to his trait theory. Individuals who are high on this trait tend to have difficulty dealing with reality and may be antisocial, hostile, non-empathetic and manipulative.

### **The Five-Factor Theory of Personality**

Unlike Cattell Eysenck focused on too few traits. As a result, a new trait theory often referred to as the "Big Five" theory emerged. This five-factor model of personality represents five core traits that interact to form human personality: extraversion, agreeableness, conscientiousness, neuroticism, openness.

## **Assessing the Trait Approach to Personality**

While most agree that people can be described based upon their personality traits, theorists continue to debate the number of basic traits that make up human personality. While trait theory has objectivity that some personality theories lack (such as Freud's psychoanalytic theory), it also has weaknesses. Some of the most common criticisms of trait theory center on the fact that traits are often poor predictors of behavior. While an individual may score high on assessments of a specific trait, he or she may not always behave that way in every situation. Another problem is that trait theories do not address how or why individual differences in personality develop or emerge.

### **Five-Factor Model of Personality**

#### **The "Big Five" Personality Dimensions**

Personality researchers have proposed that there are five basic dimensions of personality. Evidence of this theory has been growing over the past 50 years, beginning with the research of D. W. Fiske (1949) and later expanded upon by other researchers including Norman (1967), Smith (1967), Goldberg (1981), and McCrae & Costa (1987). The "big five" are broad categories of personality traits. While there is a significant body of literature supporting this five-factor model of personality, researchers don't always agree on the exact labels for each dimension. However, these five categories are usually described as follows:

1. **Extraversion:** This trait includes characteristics such as excitability, sociability, talkativeness, assertiveness, and high amounts of emotional expressiveness.
2. **Agreeableness:** This personality dimension includes attributes such as trust, altruism, kindness, affection, and other prosocial behaviors.
3. **Conscientiousness:** Common features of this dimension include high levels of thoughtfulness, with good impulse control and goal-directed behaviors. Those high in conscientiousness tend to be organized and mindful of details.
4. **Neuroticism:** Individuals high in this trait tend to experience emotional instability, anxiety, moodiness, irritability, and sadness.
5. **Openness:** This trait features characteristics such as imagination and insight, and those high in this trait also tend to have a broad range of interests.

These dimensions represent broad areas of personality. Research has demonstrated that these groupings of characteristics tend to occur together in many people. For example, individuals who are sociable tend to be talkative. However, these traits do not always occur together. Personality is a complex and varied and each person may display behaviors across several of these dimensions.

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