

**FIRST YEAR
SECOND SEMESTER**

**UNIT 1
REVISION OF THE PRESENT AND PAST TENSES**

LESSON PLAN:

- 1.Revision of the tenses the students have learnt till the end of the first semester
- 2.Revision of the psychological terms the students have learnt till the end of the first semester
- 3.Complete the exercises

OBJECTIVES:

At the end of this unit the students will be able:

- to correctly use all the Past and Present Tenses
- to correctly use the vocabulary they have learnt
- to translate from and into English texts from their curricular area
- to evaluate the extent of their knowledge

I. Translate into English:

A. Spre a descoperi similitudinea dintre psihismele umane, trebuie sa cobor in strafundurile constiintei. Acolo gasesc ceea ce le face similiae. Daca imi intemeiez teoria pe factorul care le uneste pe toate, atunci explic psihicul prin ceea ce constituie fundamentul si originea sa. Dar nu lamuresc nimic din ceea ce este in el diferenta istorica sau individuala. Cu o astfel de teorie, trec cu vederea psihologia psihicului constient si neg, de fapt, in intregime, celalalt aspect al psihicului, anume diferentierea lui fata de dispozitia embrionara primitiva. Eu reduc intrucatva omul la situatia lui filogenetica sau il disec in procesele sale elementare, iar daca as vrea sa-l recompun dupa aceasta reductie, as obtine, in primul caz, o maimuta, iar in ultimul, o acumulare de procese elementare al caror ansamblu ar produce o serie de interactiuni absurde si lipsite de scop. Fara indoiala ca explicarea psihicului pe baza ideii de similaritate este nu doar posibila, ci si pe deplin intemeiata.

(C.G. Jung, Tipuri psihologice)

B .Societatea, in general, si grupul in cadrul caruia tra-ieste cineva depind de timp. Cerintele si expectantele se pot schimba (proces de crestere, urbanizare, diferentie-re). Aceasta schimbare de mediu nu este

fara consecinte pentru oamenii care traiesc in el. Expectantele de rol impuse oamenilor si pe care si le stabilesc ei insisi se pot schimba, o data cu nevoile mediului inconjurator.

Schimbarile si dezvoltarile pe care le experimenteaza o persoana au loc pe fundalul evenimentelor istorice, culturale si sociale. Psihoterapia, in orice caz, are de-a face mai putin cu tema generala si mai mult cu abilitatea de schimbare a individului. Cuvantul „conformitate” este suspect in lumea de astazi si trebuie sa fie inlocuit cu un termen precum „abilitatea de a se adapta la schimbare”. Aceasta capacitate de adaptare este o conditie esentiala pentru tratament.

II. Translate into Romanian:

A. As a learning theorist, Bandura agrees with Skinner that behavior, in its normal as well as abnormal manifestations, is learned. With that point, however, the similarity ends. Bandura has criticized Skinner's emphasis on studying individual subjects—and mainly animals—rather than human subjects in interaction with others. Bandura's approach is a truly social kind of learning theory that investigates behavior as it is formed and modified in a social context. He argues that one cannot expect findings of experiments that involve no social interaction to be relevant to the everyday world, in which few people function in social isolation.

*Skinner's approach stresses that reinforcement is a necessary condition for the acquisition, maintenance, and modification of behavior. A person's behavior changes as a result of the consequences of the behavior—the reinforcement experienced directly by the individual. While Bandura recognizes that much learning does take place as a result of such reinforcement, he also stresses that virtually all forms of behavior can be learned in the absence of directly experienced reinforcement. His approach is sometimes labeled **observational learning**, to indicate the role in learning of observing the behavior of other people. Rather than having to experience reinforcement oneself, Bandura argues, one can learn through a kind of **vicarious reinforcement**, by observing the behavior of other people and the consequences of those behaviors. This emphasis on learning by observation or example, rather than always by direct reinforcement, is the most distinctive feature of Bandura's theory.*

B. Another distinctive feature of the observational-learning approach, relative to Skinnerian theory, has to do with its treatment of inner aspects of the person. Bandura does not completely rule out the existence of internal influencing variables (as does Skinner). He believes that cognition or thought processes are capable of influencing observational learning. A person does not automatically copy or reproduce the behavior he or she sees in other people. Rather, the individual makes a deliberate, conscious decision to behave or not to behave in the same way.

To be able to learn through example and vicarious reinforcement, one must be able to anticipate and appreciate consequences that one has only observed in others and not yet experienced oneself. Bandura assumes that a person can, in this fashion, regulate and guide his or her own behavior—by visualizing or imagining the unexperienced consequences of that behavior. There is not a direct link or coupling between stimulus and response or between behavior and reinforcement, as is the case with Skinner. There is, instead, a mediating mechanism interposed between the two, and that mechanism is the person—or, more specifically, the person's cognitive processes.

III .Composition: A. Choose one psychological method/trend/approach and describe it . Would you apply it as a therapist? Why? (Maximum15 lines)

Bibliography:

- J, Thomson, A. V. Martinet, A **Practical English Grammar**, Exercises 1, Oxford University Press, Great Britain, 2001
- J. Thomson, A. V, Martinet, A **Practical English Grammar**, Exercises 2, Oxford University Press, Great Britain, 2001
- Georgiana Galateanu, **Sinteze de gramatica a limbii engleze**, Omegapress, Bucuresti, 2000
- Coziana-Marina Beizdadaea, **English for...,fundamentals**, Ed. IBR, Bucuresti, 2000
- Constantin Paidos, **English Grammar-Theory and practice**, Ed.All,1999

UNIT 2 THE NUMERAL

LESSON PLAN:

1. The Numeral-general rules
 - 1.1 The cardinal numeral
 - 1.2 The ordinal numeral
 - 1.3 Fractions
2. Reading and writing numbers-each student gives and receives personal information (addresses, telephone numbers, etc) using numbers
3. Reading and writing statistics

OBJECTIVES:

At the end of this unit the students will be able:

- to properly read all the numbers in any given text
- to use numerals in any kind of communication, either oral or written
- to give or ask any kind of information using numbers
- to read and write statistics

NUMERALUL

1. NUMERAL CARDINAL

1	One	11	Eleven				
2	Two	12	Twelve	20	twenty		
3	Three	13	Thirteen	30	thirty		
4	Four	14	Fourteen	40	fourty		
5	Five	+ teen	15	Fifteen	+ ty	50	fifty
6	Six	16	Sixteen	60	sixty		
7	Seven	17	Seventeen	70	seventy		
8	Eight	18	Eighteen	80	eighty		
9	Nine	19	Nineteen	90	ninty		
10	Ten						

100 one hundred
1000 one thousand
one million
one billion

2. NUMERALUL ORDINAL ȘI NUMERALUL FRAȚIONAL

1	The first	The 1 st	
2	The second	The 2 nd	$\frac{1}{2}$ A half
3	The third	The 3 rd	$\frac{1}{3}$ A third
4	The fourth	The 4 th	$\frac{1}{4}$ A fourth
5	The fifth	The 5 th	$\frac{1}{5}$ A fifth
6	The sixth	The 6 th	$\frac{1}{6}$ A sixth
7	The seventh	The 7 th	$\frac{1}{7}$ A seventh
8	The eighth	The 8 th	$\frac{1}{8}$ An eighth
9	The ninth	The 9 th	$\frac{1}{9}$ A ninth
10	The tenth	The 10 th	$\frac{1}{10}$ A tenth
21	The twenty-first		

Bibliography:

- J. Thomson, A. V. Martinet, **A Practical English Grammar**, Exercises 1, Oxford University Press, Great Britain, 2001
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- Constantin Paidos, **English Grammar-Theory and practice**, Ed.All, 1999

UNIT 3 FREUD

LESSON PLAN:

1. Reading the text
2. Translating the text
3. Conversation: Commenting the most important concepts related to Freud's theory, giving examples that can illustrate their meanings and functions
4. Presenting papers written by the students about Freud and his theories

OBJECTIVES

At the end of this unit the students will be able:

- to learn and use the most important terms associated with Freud's work
- to translate from English to Romanian and from Romanian to English texts regarding Freud and Psychanalises
- to speak about the main concepts and to illustrate them with their own examples
- to write their own papers in English regarding this topic, using the new vocabulary

SIGMUND FREUD 1856 - 1939

It is a mistake to believe that a science consists in nothing but conclusively proved propositions, and it is unjust to demand that it should. It is a demand only made by those who feel a craving for authority in some form and a need to replace the religious catechism by something else, even if it be a scientific one. Science in its catechism has but few apodictic precepts; it consists mainly of statements which it has developed to varying degrees of probability. The capacity to be content with these approximations to certainty and the ability to carry on constructive work despite the lack of final confirmation are actually a mark of the scientific habit of mind. -- Freud

Freud's story, like most people's stories, begins with others. In his case those others were his mentor and friend, Dr. Joseph Breuer, and Breuer's patient, called Anna O.

Anna O. was Joseph Breuer's patient from 1880 through 1882. Twenty one years old, Anna spent most of her time nursing her ailing father. She developed a bad cough that proved to have no physical basis. She developed some speech difficulties, then became mute, and then began speaking only in English, rather than her usual German.

When her father died she began to refuse food, and developed an unusual set of problems. She lost the feeling in her hands and feet, developed some paralysis, and began to have involuntary spasms. She also had visual hallucinations and tunnel vision. But when specialists were consulted, no physical causes for these problems could be found.

If all this weren't enough, she had fairy-tale fantasies, dramatic mood swings, and made several suicide attempts. Breuer's diagnosis was that she was suffering from what was then called **hysteria** (now called conversion disorder), which meant she had symptoms that appeared to be physical, but were not.

In the evenings, Anna would sink into states of what Breuer called "spontaneous hypnosis," or what Anna herself called "clouds." Breuer found that, during these trance-like states, she could explain her day-time fantasies and other experiences, and she felt better afterwards. Anna called these episodes "chimney sweeping" and "the talking cure."

Sometimes during "chimney sweeping," some emotional event was recalled that gave meaning to some particular symptom. The first example came soon after she had refused to drink for a

while: She recalled seeing a woman drink from a glass that a dog had just drunk from. While recalling this, she experienced strong feelings of disgust...and then had a drink of water! In other words, her symptom -- an avoidance of water -- disappeared as soon as she remembered its root event, and experienced the strong emotion that would be appropriate to that event. Breuer called this catharsis, from the Greek word for cleansing.

It was eleven years later that Breuer and his assistant, Sigmund Freud, wrote a book on hysteria. In it they explained their theory: Every hysteria is the result of a traumatic experience, one that cannot be integrated into the person's understanding of the world. The emotions appropriate to the trauma are not expressed in any direct fashion, but do not simply evaporate: They express themselves in behaviors that in a weak, vague way offer a response to the trauma. These symptoms are, in other words, meaningful. When the client can be made aware of the meanings of his or her symptoms (through hypnosis, for example) then the unexpressed emotions are released and so no longer need to express themselves as symptoms. It is analogous to draining an infection.

In this way, Anna got rid of symptom after symptom. But it must be noted that she needed Breuer to do this: Whenever she was in one of her hypnotic states, she had to feel his hands to make sure it was him before talking! And sadly, new problems continued to arise.

According to Freud, Breuer recognized that she had fallen in love with him, and that he was falling in love with her. Plus, she was telling everyone she was pregnant with his child. You might say she wanted it so badly that her mind told her body it was true, and she developed an hysterical pregnancy. Breuer, a married man in a Victorian era, abruptly ended their sessions together, and lost all interest in hysteria.

It was Freud who would later add what Breuer did not acknowledge publicly -- that secret sexual desires lay at the bottom of all these hysterical neuroses.

To finish her story, Anna spent time in a sanatorium. Later, she became a well-respected and active figure -- the first social worker in Germany -- under her true name, Bertha Pappenheim. She died in 1936. She will be remembered, not only for her own accomplishments, but as the inspiration for the most influential personality theory we have ever had.

Theory

Freud didn't exactly invent the idea of the conscious versus unconscious mind, but he certainly was responsible for making it popular. The **conscious mind** is what you are aware of at any particular moment, your present perceptions, memories, thoughts, fantasies, feelings, etc. Working closely with the conscious mind is what Freud called the **preconscious**, what we might today call "available memory:" anything that can easily be made conscious, the memories you are not at the moment thinking about but can readily bring to mind. Now no-one has a problem with these two layers of mind. But Freud suggested that these are the smallest parts!

The largest part by far is the **unconscious**. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions associated with trauma.

According to Freud, the unconscious is the source of our motivations, whether they be simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form.

The id, the ego, and the superego

Freudian psychological reality begins with the world, full of objects. Among them is a very special object, the organism. The organism is special in that it acts to survive and reproduce, and it is guided toward those ends by its needs -- hunger, thirst, the avoidance of pain, and sex.

A part -- a very important part -- of the organism is the nervous system, which has as one of its characteristics a sensitivity to the organism's needs. At birth, that nervous system is little more than that of any other animal, an "it" or **id**. The nervous system, as id, translates the organism's

needs into motivational forces called, in German, **Triebe**, which has been translated as **instincts** or **drives**. Freud also called them **wishes**. This translation from need to wish is called the **primary process**.

The id works in keeping with the **pleasure principle**, which can be understood as a demand to take care of needs immediately. And the id is nothing if not the psychic representative of biology. Unfortunately, although a wish for food, such as the image of a juicy steak, might be enough to satisfy the id, it isn't enough to satisfy the organism. The need only gets stronger, and the wishes just keep coming. You may have noticed that, when you haven't satisfied some need, such as the need for food, it begins to demand more and more of your attention, until there comes a point where you can't think of anything else. This is the wish or drive breaking into consciousness.

Luckily for the organism, there is that small portion of the mind we discussed before, the conscious, that is hooked up to the world through the senses. Around this little bit of consciousness, during the first year of a child's life, some of the "it" becomes "I," some of the id becomes **ego**. The ego relates the organism to reality by means of its consciousness, and it searches for objects to satisfy the wishes that id creates to represent the organism's needs. This problem-solving activity is called the **secondary process**.

The ego, unlike the id, functions according to the **reality principle**, which says "take care of a need as soon as an appropriate object is found." It represents reality and, to a considerable extent, reason.

However, as the ego struggles to keep the id (and, ultimately, the organism) happy, it meets with obstacles in the world. It occasionally meets with objects that actually assist it in attaining its goals. And it keeps a record of these obstacles. In particular, it keeps track of the rewards and punishments by two of the most influential objects in the world of the child -- mom and dad. This record of things to avoid and strategies to take becomes the **superego**.

There are two aspects to the superego: One is the **conscience**, which is an internalization of punishments and warnings. The other is called the **ego ideal**. It derives from rewards and positive models presented to the child.

Life instincts and the death instinct

Freud saw all human behavior as motivated by the drives or instincts, which in turn are the neurological representations of physical needs. At first, he referred to them as the **life instincts**. These instincts perpetuate (a) the life of the individual, by motivating him or her to seek food and water, and (b) the life of the species, by motivating him or her to have sex. The motivational energy of these life instincts, the "oomph" that powers our psyches, he called **libido**, from the Latin word for "I desire."

Freud's clinical experience led him to view sex as much more important in the dynamics of the psyche than other needs. We are, after all, social creatures, and sex is the most social of needs. Plus, we have to remember that Freud included much more than intercourse in the term sex! Anyway, libido has come to mean, not any old drive, but the sex drive.

Anxiety

Freud once said "life is not easy!"

The ego -- the "I" -- sits at the center of some pretty powerful forces: reality; society, as represented by the superego; biology, as represented by the id. When these make conflicting demands upon the poor ego, it is understandable if it -- if you -- feel threatened, feel overwhelmed, feel as if it were about to collapse under the weight of it all. This feeling is called **anxiety**, and it serves as a signal to the ego that its survival, and with it the survival of the whole organism, is in jeopardy.

Freud mentions three different kind of anxieties: The first is **realistic anxiety**, which you and I would call fear.

The second is **moral anxiety**. This is what we feel when the threat comes not from the outer, physical world, but from the internalized social world of the superego.

The last is **neurotic anxiety**. This is the fear of being overwhelmed by impulses from the id. If you have ever felt like you were about to "lose it," lose control, your temper, your rationality, or even your mind, you have felt neurotic anxiety. Neurotic is actually the Latin word for nervous,

so this is nervous anxiety. It is this kind of anxiety that intrigued Freud most, and we usually just call it anxiety, plain and simple.

The defense mechanisms

The ego deals with the demands of reality, the id, and the superego as best as it can. But when the anxiety becomes overwhelming, the ego must defend itself. It does so by unconsciously blocking the impulses or distorting them into a more acceptable, less threatening form. The techniques are called the **ego defense mechanisms**, and Freud, his daughter Anna, and other disciples have discovered quite a few.

Denial involves blocking external events from awareness. If some situation is just too much to handle, the person just refuses to experience it. It can operate by itself or, more commonly, in combination with other, more subtle mechanisms that support it.

Anna Freud also mentions **denial in fantasy**: This is when children, in their imaginations, transform an "evil" father into a loving teddy bear, or a helpless child into a powerful superhero.

Repression, which Anna Freud also called "motivated forgetting," is just that: not being able to recall a threatening situation, person, or event. This, too, is dangerous, and is a part of most other defenses. Usually, it is the irrational fears we call phobias that derive from repression of traumas.

Asceticism, or the renunciation of needs, is one most people haven't heard of, but it has become relevant again today with the emergence of the disorder called anorexia. Preadolescents, when they feel threatened by their emerging sexual desires, may unconsciously try to protect themselves by denying, not only their sexual desires, but all desires. They get involved in some kind of ascetic (monk-like) lifestyle wherein they renounce their interest in what other people enjoy.

Anna Freud also discusses a milder version of this called **restriction of ego**. Here, a person loses interest in some aspect of life and focuses it elsewhere, in order to avoid facing reality.

Isolation (sometimes called intellectualization) involves stripping the emotion from a difficult memory or threatening impulse

Displacement is the redirection of an impulse onto a substitute target. If the impulse, the desire, is okay with you, but the person you direct that desire towards is too threatening, you can displace to someone or something that can serve as a symbolic substitute.

Turning against the self is a very special form of displacement, where the person becomes their own substitute target. It is normally used in reference to hatred, anger, and aggression, rather than more positive impulses, and it is the Freudian explanation for many of our feelings of inferiority, guilt, and depression.

Projection, which Anna Freud also called displacement outward, is almost the complete opposite of turning against the self. It involves the tendency to see your own unacceptable desires in other people. In other words, the desires are still there, but they're not your desires anymore.

Altruistic surrender is a form of projection that at first glance looks like its opposite: Here, the person attempts to fulfill his or her own needs vicariously, through other people.

Reaction formation, which Anna Freud called "believing the opposite," is changing an unacceptable impulse into its opposite.

Introjection, sometimes called identification, involves taking into your own personality characteristics of someone else, because doing so solves some emotional difficulty.

Identification with the aggressor is a version of introjection that focuses on the adoption, not of general or positive traits, but of negative or feared traits. If you are afraid of someone, you can partially conquer that fear by becoming more like them.

A dramatic example is one called the Stockholm Syndrome. After a hostage crisis in Stockholm, psychologists were surprised to find that the hostages were not only not terribly angry at their captors, but often downright sympathetic. A more recent case involved a young woman named Patty Hearst, of the wealthy and influential Hearst family. She was captured by a very small group of self-proclaimed revolutionaries called the Symbionese Liberation Army. She was kept in closets, raped, and otherwise mistreated. Yet she apparently decided to join them, making little propaganda videos for them and even waving a machine gun around during a bank robbery. When she was later tried, psychologists strongly suggested she was a victim, not a criminal. She was nevertheless convicted of bank robbery and sentenced to 7 years in prison. Her sentence was commuted by President Carter after 2 years.

Regression is a movement back in psychological time when one is faced with stress..

Where do we retreat when faced with stress? To the last time in life when we felt safe and secure, according to Freudian theory.

Rationalization is the cognitive distortion of "the facts" to make an event or an impulse less threatening. We do it often enough on a fairly conscious level when we provide ourselves with excuses. But for many people, with sensitive egos, making excuses comes so easy that they never are truly aware of it. In other words, many of us are quite prepared to believe our lies.

A useful way of understanding the defenses is to see them as a combination of denial or repression with various kinds of rationalizations.

Freud saw defenses as necessary. You can hardly expect a person, especially a child, to take the pain and sorrow of life full on! While some of his followers suggested that all of the defenses could be used positively, Freud himself suggested that there was one positive defense, which he called sublimation.

Sublimation is the transforming of an unacceptable impulse, whether it be sex, anger, fear, or whatever, into a socially acceptable, even productive form. For Freud, in fact, all positive, creative activities were sublimations, predominantly of the sex drive.

The stages

For Freud, the sex drive is the most important motivating force. In fact, Freud felt it was the primary motivating force not only for adults but for children and even infants. When he introduced his ideas about infantile sexuality to the Viennese public of his day, they were hardly prepared to talk about sexuality in adults, much less in infants!

It is true that the capacity for orgasm is there neurologically from birth. But Freud was not just talking about orgasm. Sexuality meant not only intercourse, but all pleasurable sensation from the skin.

Freud noted that, at different times in our lives, different parts of our skin give us greatest pleasure. In these observations, Freud had the makings of a psychosexual stage theory.

The **oral stage** lasts from birth to about 18 months. The focus of pleasure is, of course, the mouth.

The **anal stage** lasts from about 18 months to three or four years old. The focus of pleasure is the anus. Holding it in and letting it go are greatly enjoyed.

The **phallic stage** lasts from three or four to five, six, or seven years old. The focus of pleasure is the genitalia.

The **latent stage** lasts from five, six, or seven to puberty, that is, somewhere around 12 years old. During this stage, Freud believed that the sexual impulse was suppressed in the service of learning.

The **genital stage** begins at puberty, and represents the resurgence of the sex drive in adolescence, and the more specific focusing of pleasure in sexual intercourse.

Freudians believe that we all go through these stages, in this order, and pretty close to these ages.

The Oedipal crisis

Each stage has certain difficult tasks associated with it where problems are more likely to arise. For the oral stage, this is weaning. For the anal stage, it's potty training. For the phallic stage, it is the Oedipal crisis, named after the ancient Greek story of king Oedipus, who inadvertently killed his father and married his mother.

Character

Your experiences as you grow up contribute to your personality, or character, as an adult. Freud felt that traumatic experiences had an especially strong effect. Of course, each specific trauma would have its own unique impact on a person, which can only be explored and understood on an individual basis. But traumas associated with stage development, since we all have to go through them, should have more consistency.

If you have difficulties in any of the tasks associated with the stages -- weaning, potty training, or finding your sexual identity -- you will tend to retain certain infantile or childish habits. This is called **fixation**. Fixation gives each problem at each stage a long-term effect in terms of our personality or character.

If you, in the first eight months of your life, are often frustrated in your need to suckle, perhaps because mother is uncomfortable or even rough with you, or tries to wean you too early, then you may develop an **oral-passive character**. An oral-passive personality tends to be rather dependent on others. They often retain an interest in "oral gratifications" such as eating, drinking, and smoking. It is as if they were seeking the pleasures they missed in infancy.

When we are between five and eight months old, we begin teething. One satisfying thing to do when you are teething is to bite on something, like mommy's nipple. If this causes a great deal of upset and precipitates an early weaning, you may develop an **oral-aggressive personality**. These people retain a life-long desire to bite on things, such as pencils, gum, and other people. They have a tendency to be verbally aggressive, argumentative, sarcastic, and so on.

In the anal stage, we are fascinated with our "bodily functions." At first, we can go whenever and wherever we like. Then, out of the blue and for no reason you can understand, the powers that be want you to do it only at certain times and in certain places. And parents seem to actually value the end product of all this effort!

Some parents put themselves at the child's mercy in the process of toilet training. They beg, they cajole, they show great joy when you do it right, they act as though their hearts were broken when you don't. The child is the king of the house, and knows it. This child will grow up to be an **anal expulsive** (a.k.a. anal aggressive) **personality**. These people tend to be sloppy, disorganized, generous to a fault. They may be cruel, destructive, and given to vandalism and graffiti.

Other parents are strict. They may be competing with their neighbors and relatives as to who can potty train their child first (early potty training being associated in many people's minds with great intelligence). They may use punishment or humiliation. This child will likely become constipated as he or she tries desperately to hold it in at all times, and will grow up to be an **anal retentive personality**. He or she will tend to be especially clean, perfectionistic, dictatorial.

Therapy

Freud's therapy has been more influential than any other, and more influential than any other part of his theory. Here are some of the major points:

Relaxed atmosphere. The client must feel free to express anything. The therapy situation is in fact a unique social situation, one where you do not have to be afraid of social judgment or ostracism. In fact, in Freudian therapy, the therapist practically disappears. Add to that the physically relaxing couch, dim lights, sound-proof walls, and the stage is set.

Free association. The client may talk about anything at all. The theory is that, with relaxation, the unconscious conflicts will inevitably drift to the fore. It isn't far off to see a similarity between Freudian therapy and dreaming! However, in therapy, there is the therapist, who is trained to recognize certain clues to problems and their solutions that the client would overlook.

Resistance. One of these clues is resistance. When a client tries to change the topic, draws a complete blank, falls asleep, comes in late, or skips an appointment altogether, the therapist says "aha!" These resistances suggest that the client is nearing something in his free associations that he -- unconsciously, of course -- finds threatening.

Dream analysis. In sleep, we are somewhat less resistant to our unconscious and we will allow a few things, in symbolic form, of course, to come to awareness. These wishes from the id provide the therapist and client with more clues. Many forms of therapy make use of the client's dreams, but Freudian interpretation is distinct in the tendency to find sexual meanings.

Parapraxes. A parapraxis is a slip of the tongue, often called a Freudian slip. Freud felt that they were also clues to unconscious conflicts. Freud was also interested in the jokes his clients told. In fact, Freud felt that almost everything meant something almost all the time -- dialing a wrong number, making a wrong turn, misspelling a word, were serious objects of study for Freud. However, he himself noted, in response to a student who asked what his cigar might be a symbol for, that "sometimes a cigar is just a cigar."

Other Freudians became interested in **projective tests**, such as the famous Rorschach or inkblot tests. The theory behind these test is that, when the stimulus is vague, the client fills it with his or her own unconscious themes. Again, these could provide the therapist with clues.

Transference, catharsis, and insight

Transference occurs when a client projects feelings toward the therapist that more legitimately belong with certain important others. Freud felt that transference was necessary in therapy in order to bring the repressed emotions that have been plaguing the client for so long, to the surface. You can't feel really angry, for example, without a real person to be angry at.

Catharsis is the sudden and dramatic outpouring of emotion that occurs when the trauma is resurrected.

Insight is being aware of the source of the emotion, of the original traumatic event. The major portion of the therapy is completed when catharsis and insight are experienced. What should have happened many years ago -- because you were too little to deal with it, or under too many conflicting pressures -- has now happened, and you are on your way to becoming a happier person.

Freud said that the goal of therapy is simply "to make the unconscious conscious."

Sexuality

A more general criticism of Freud's theory is its emphasis on sexuality. Everything, both good and bad, seems to stem from the expression or repression of the sex drive. Many people question that, and wonder if there are any other forces at work. Freud himself later added the death instinct, but that proved to be one of his less popular ideas.

But Freud's emphasis on sexuality was not based on the great amount of obvious sexuality in his society -- it was based on the intense avoidance of sexuality, especially among the middle and upper classes, and most especially among women. What we too easily forget is that the world has changed rather dramatically over the last hundred years. It is to Freud's credit that he managed to rise above his culture's sexual attitudes. Even his mentor Breuer and the brilliant Charcot couldn't fully acknowledge the sexual nature of their clients' problems. Freud's mistake was more a matter of generalizing too far, and not taking cultural change into account. It is ironic that much of the cultural change in sexual attitudes was in fact due to Freud's work!

The unconscious

Another concept that is often criticized is the unconscious. It is not argued that something like the unconscious accounts for some of our behavior, but rather how much and the exact nature of the beast.

Behaviorists, humanists, and existentialists all believe that (a) the motivations and problems that can be attributed to the unconscious are much fewer than Freud thought, and (b) the unconscious is not the great churning cauldron of activity he made it out to be. Most psychologists today see the unconscious as whatever we don't need or don't want to see. Some theorists don't use the concept at all.

On the other hand, at least one theorist, Carl Jung, proposed an unconscious that makes Freud's look puny!

Positive aspects

First, Freud made us aware of two powerful forces and their demands on us. Back when everyone believed people were basically rational, he showed how much of our behavior was based on biology. When everyone conceived of people as individually responsible for their actions, he showed the impact of society. When everyone thought of male and female as roles determined by nature or God, he showed how much they depended on family dynamics. The id and the superego -- the psychic manifestations of biology and society -- will always be with us in some form or another.

Second is the basic theory, going back to Breuer, of certain neurotic symptoms as caused by psychological traumas. Although most theorists no longer believe that all neurosis can be so explained, or that it is necessary to relive the trauma to get better, it has become a common understanding that a childhood full of neglect, abuse, and tragedy tends to lead to an unhappy adult.

Third is the idea of ego defenses. Even if you are uncomfortable with Freud's idea of the unconscious, it is clear that we engage in little manipulations of reality and our memories of that reality to suit our own needs, especially when those needs are strong.

Finally, the basic form of therapy has been largely set by Freud. Except for some behaviorist therapies, most therapy is still "the talking cure," and still involves a physically and socially relaxed atmosphere. And, even if other theorists do not care for the idea of transference, the highly personal nature of the therapeutic relationship is generally accepted as important to success.

Some of Freud's ideas are clearly tied to his culture and era. Other ideas are not easily testable. Some may even be a matter of Freud's own personality and experiences. But Freud was an excellent observer of the human condition, and enough of what he said has relevance today that he will be a part of personality textbooks for years to come. Even when theorists come up with dramatically different ideas about how we work, they compare their ideas with Freud's.

(adapted after Dr. C. George Boeree)

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UNIT 4 JUNG

LESSON PLAN:

1. Reading the text
2. Translating the text
3. Conversation: Commenting the most important concepts related to Jung's theory, giving examples that can illustrate their meanings and functions
4. Presenting papers written by the students about Jung and his theories

OBJECTIVES:

At the end of this unit the students will be able:

- to learn and use the most important terms associated with Jung's work
- to translate from English to Romanian and from Romanian to English texts regarding Jung
- to speak about the main concepts and to illustrate them with their own examples
- to write their own papers in English regarding this topic, using the new vocabulary

CARL JUNG 1875 - 1961

Freud said that the goal of therapy was to make the unconscious conscious. He certainly made that the goal of his work as a theorist. And yet he makes the unconscious sound very unpleasant, to say the least: It is a cauldron of seething desires, a bottomless pit of perverse and incestuous cravings, a burial ground for frightening experiences which nevertheless come back to haunt us. Frankly, it doesn't sound like anything I'd like to make conscious!

A younger colleague of his, Carl Jung, was to make the exploration of this "inner space" his life's work. He went equipped with a background in Freudian theory, of course, and with an apparently inexhaustible knowledge of mythology, religion, and philosophy. Jung was especially knowledgeable in the symbolism of complex mystical traditions such as Gnosticism, Alchemy, Kabala, and similar traditions in Hinduism and Buddhism. If anyone could make sense of the unconscious and its habit of revealing itself only in symbolic form, it would be Carl Jung.

Theory

Jung's theory divides the psyche into three parts. The first is the **ego**, which Jung identifies with the conscious mind. Closely related is the **personal unconscious**, which includes anything which is not presently conscious, but can be. The personal unconscious is like most people's understanding of the unconscious in that it includes both memories that are easily brought to mind and those that have been suppressed for some reason. But it does not include the instincts that Freud would have it include.

But then Jung adds the part of the psyche that makes his theory stand out from all others: the **collective unconscious**. You could call it your "psychic inheritance." It is the reservoir of our experiences as a species, a kind of knowledge we are all born with. And yet we can never be directly conscious of it. It influences all of our experiences and behaviors, most especially the emotional ones, but we only know about it indirectly, by looking at those influences.

There are some experiences that show the effects of the collective unconscious more clearly than others: The experiences of love at first sight, of *deja vu* (the feeling that you've been here

before), and the immediate recognition of certain symbols and the meanings of certain myths, could all be understood as the sudden conjunction of our outer reality and the inner reality of the collective unconscious. Grander examples are the creative experiences shared by artists and musicians all over the world and in all times, or the spiritual experiences of mystics of all religions, or the parallels in dreams, fantasies, mythologies, fairy tales, and literature.

Archetypes

The contents of the collective unconscious are called **archetypes**. Jung also called them dominants, imagos, mythological or primordial images, and a few other names, but archetypes seems to have won out over these. An archetype is an unlearned tendency to experience things in a certain way.

The archetype has no form of its own, but it acts as an "organizing principle" on the things we see or do.

In his work on the confrontation of conscious and unconscious, Jung describes the unconscious contents or archetypal images. Among these he mentions a few universal ones: **the Shadow, Anima/Animus, the Wise Man and the Center**.

But what is the archetype? A hereditary given that shapes and transforms individual conscious. A given that is defined especially by a tendency rather than by specific contents, inherited images etc; a matrix that influences human behavior both on the level of ideas and on the moral, ethical level, of conduct in general. Jung talks about archetype (named at first **primordial image**) as biologists' **patterns of behavior**. So, archetypes are innate tendencies that mold the human conduct.

"The concept of archetype - states Jung - arises from the repeated observation that sometimes myths and tales from universal literature comprise well defined themes which reappear everywhere and every time. We find the same themes in fantasies, dreams, delirious ideas and illusions of individuals that live in our present days". These thematic images are representations of archetypes, they have archetypes as roots. They impress, influence and fascinate us.

"Archetypes do not have a determinate content... but since the moment they become conscious, that is filled with the material of our conscious experience... The archetype is empty; it is a pure formal element, nothing else but a possibility to perform, a tendency of representation given a priori".

Archetypes correspond to instincts that, as well, cannot be recognized as such unless they become manifest.

Finally, the archetype is **psychoid**, that is psychic-like but not immediately accessible to the mind.

The Self

The most important archetype of all is the **self**. The self is an archetype that represents the unification of the unconsciousness and consciousness of an individual. The creation of the self occurs through a process known as individuation, in which the various aspects of personality are integrated.

The self is the ultimate unity of the personality and is symbolized by the circle, the cross, and the **mandala** figures that Jung was fond of painting. A mandala is a drawing that is used in meditation because it tends to draw your focus back to the center, and it can be as simple as a geometric figure or as complicated as a stained glass window.

The Shadow

The shadow is an archetype that consists of the sex and life instincts. The shadow exists as part of the unconscious mind and is composed of repressed ideas, weaknesses, desires, instincts and shortcomings. This archetype is often described as the darker side of the psyche, representing wildness, chaos and the unknown. These latent dispositions are present in all of us, Jung believed, although people sometimes deny this element of their own psyche and instead project it onto others.

Jung suggested that the shadow can appear in dreams or visions and may take a variety of forms. It might appear as a snake, a monster, a demon, a dragon or some other dark, wild or exotic figure.

The Persona

The persona is how we present ourselves to the world. The word "persona" is derived from a Latin word that literally means "mask." It is not a literal mask, however. The persona represents all of the different social masks that we wear among different groups and situations. It acts as a mask to shield the ego from negative images. According to Jung, the persona may appear in dreams and take a number of different forms.

The Anima or Animus

The anima is a feminine image in the male psyche and the animus is a male image in the female psyche. The anima/animus represents the "true self" rather than the image we present to others and serves as the primary source of communication with the collective unconscious.

The combination of the anima and animus is known as the syzygy, or the divine couple. The syzygy represents completion, unification and wholeness.

The anima may be personified as a young girl, very spontaneous and intuitive, or as a witch, or as the earth mother. It is likely to be associated with deep emotionality and the force of life itself. The animus may be personified as a wise old man, a sorcerer, or often a number of males, and tends to be logical, often rationalistic, even argumentative.

The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life: We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that "fills" our anima or animus archetype particularly well!

Other archetypes

Jung said that there is no fixed number of archetypes which we could simply list and memorize. They overlap and easily melt into each other as needed, and their logic is not the usual kind.

The mother archetype

The **mother archetype** is a particularly good example. All of our ancestors had mothers. We have evolved in an environment that included a mother or mother-substitute. We would never have survived without our connection with a nurturing-one during our times as helpless infants. It stands to reason that we are "built" in a way that reflects that evolutionary environment: We come into this world ready to want mother, to seek her, to recognize her, to deal with her.

So the mother archetype is our built-in ability to recognize a certain relationship, that of "mothering." Jung says that this is rather abstract, and we are likely to project the archetype out into the world and onto a particular person, usually our own mothers. Even when an archetype doesn't have a particular real person available, we tend to personify the archetype, that is, turn it into a mythological "story-book" character. This character symbolizes the archetype.

The mother archetype is symbolized by the primordial mother or "earth mother" of mythology, by Eve and Mary in western traditions, and by less personal symbols such as the church, the nation, a forest, or the ocean. According to Jung, someone whose own mother failed to satisfy the demands of the archetype may well be one that spends his or her life seeking comfort in the church, or in identification with "the motherland," or in meditating upon the figure of Mary, or in a life at sea.

Besides mother, there are other family archetypes. Obviously, there is **father**, who is often symbolized by a guide or an authority figure. There is also the archetype **family**, which represents the idea of blood relationship and ties that run deeper than those based on conscious reasons.

There is also the **child**, represented in mythology and art by children, infants most especially, as well as other small creatures. The child archetype often blends with other archetypes to form the child-god, or the child-hero.

Many archetypes are story characters. The **hero** is one of the main ones. He is the mana personality and the defeater of evil dragons. Basically, he represents the ego -- we do tend to identify with the hero of the story -- and is often engaged in fighting the shadow, in the form of dragons and other monsters.

The hero is often out to rescue the **maiden**. She represents purity, innocence, and, in all likelihood, naivete.

The hero is guided by the **wise old man**. He is a form of the animus, and reveals to the hero the nature of the collective unconscious.

And there is the **trickster**, often represented by a clown or a magician. The trickster's role is to hamper the hero's progress and to generally make trouble. In Norse mythology, many of the gods' adventures originate in some trick or another played on their majesties by the half-god Loki.

There are other archetypes that are a little more difficult to talk about. One is the **original man**, represented in western religion by Adam. Another is the **God** archetype, representing our need to comprehend the universe, to give a meaning to all that happens, to see it all as having some purpose and direction.

The **hermaphrodite**, both male and female, represents the union of opposites, an important idea in Jung's theory.

The dynamics of the psyche

According to Jung, it is the opposition that creates the power (or **libido**) of the psyche. It is like the two poles of a battery, or the splitting of an atom. It is the contrast that gives energy, so that a strong contrast gives strong energy, and a weak contrast gives weak energy.

The second principle is the **principle of equivalence**. The energy created from the opposition is "given" to both sides equally.

But if you pretend that you never had that evil wish, if you deny and suppress it, the energy will go towards the development of a **complex**. A complex is a pattern of suppressed thoughts and feelings that cluster -- constellate -- around a theme provided by some archetype. If a man denies his emotional side, his emotionality might find its way into the anima archetype.

The final principle is the **principle of entropy**. This is the tendency for oppositions to come together, and so for energy to decrease, over a person's lifetime. Jung borrowed the idea from physics, where entropy refers to the tendency of all physical systems to "run down," that is, for all energy to become evenly distributed.

The self

The goal of life is to realize the **self**. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally.

Synchronicity

Personality theorists have argued for many years about whether psychological processes function in terms of **mechanism** or **teleology**. Mechanism is the idea that things work in through cause and effect: One thing leads to another which leads to another, and so on, so that the past determines the present. Teleology is the idea that we are lead on by our ideas about a future state, by things like purposes, meanings, values, and so on. Mechanism is linked with determinism and with the natural sciences. Teleology is linked with free will and has become rather rare. It is still common among moral, legal, and religious philosophers, and, of course, among personality theorists.

Freudians and behaviorists tend to be mechanists, while the neo-Freudians, humanists, and existentialists tend to be teleologists. Jung believes that both play a part. But he adds a third alternative called **synchronicity**.

Synchronicity is the occurrence of two events that are not linked causally, nor linked teleologically, yet are meaningfully related.

Introversion and extroversion

Jung developed a personality typology that begins with the distinction between **introversion** and **extroversion**. Introverts are people who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on, while extroverts prefer the external world of things and people and activities.

The functions

Whether we are introverts or extroverts, we need to deal with the world, inner and outer. And each of us has our preferred ways of dealing with it, ways we are comfortable with and good at. Jung suggests there are four basic ways, or **functions**:

The first is **sensing**. Sensing means what it says: getting information by means of the senses. A sensing person is good at looking and listening and generally getting to know the world. Jung called this one of the **irrational** functions, meaning that it involved perception rather than judging of information.

The second is **thinking**. Thinking means evaluating information or ideas rationally, logically. Jung called this a **rational** function, meaning that it involves decision making or judging, rather than simple intake of information.

The third is **intuiting**. Intuiting is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners.

The fourth is **feeling**. Feeling, like thinking, is a matter of evaluating information, this time by weighing one's overall, emotional response. Jung calls it rational, obviously not in the usual sense of the word.

We all have these functions. We just have them in different proportions, you might say. Each of us has a **superior** function, which we prefer and which is best developed in us, a **secondary** function, which we are aware of and use in support of our superior function, a **tertiary** function, which is only slightly less developed but not terribly conscious, and an **inferior** function, which is poorly developed and so unconscious that we might deny its existence in ourselves.

Connections

On the one hand, Jung is still attached to his Freudian roots. He emphasizes the unconscious even more than Freudians do. In fact, he might be seen as the logical extension of Freud's tendency to put the causes of things into the past. Freud, too, talked about myths -- Oedipus, for example -- and how they impact on the modern psyche.

On the other hand, Jung has a lot in common with the neo-Freudians, humanists, and existentialists. He believes that we are meant to progress, to move in a positive direction, and not just to adapt, as the Freudians and behaviorists would have it. His idea of self-realization is clearly similar to self-actualization.

The balancing or transcending of opposites also has counterparts in other theories. Alfred Adler, Otto Rank, Andreas Angyal, David Bakan, Gardner Murphy, and Rollo May all make reference to balancing two opposing tendencies, one towards individual development and the other towards the development of compassion or social interest. Rollo May talks about the psyche being composed of many "daimons" (little gods) such as the desire for sex, or love, or power. All are positive in their place, but should any one take over the whole personality, we would have "daimonic possession," or mental illness!

Finally, we owe to Jung the broadening of interpretation, whether of symptoms or dreams or free-associations. While Freud developed more-or-less rigid (specifically, sexual) interpretations, Jung allowed for a rather free-wheeling "mythological" interpretation, wherein anything could mean, well, anything. Existential analysis, in particular, has benefited from Jung's ideas.

(adapted after C. George Boeree)

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UNIT 5

Carl Rogers

LESSON PLAN:

1. Reading the text
2. Translating the text
3. Conversation: Commenting the most important concepts related to Rogers' theory, giving examples that can illustrate their meanings and functions
4. Presenting papers written by the students about C. Rogers and his theories

OBJECTIVES:

At the end of this unit the students will be able:

- to learn and use the most important terms associated with C. Rogers' work
- to translate from English to Romanian and from Romanian to English texts regarding C. Rogers
- to speak about the main concepts and to illustrate them with their own examples
- to write their own papers in English regarding this topic, using the new vocabulary

Carl Rogers

Rogers' person-centered therapy holds that people are conscious, rational beings who are not controlled by unconscious forces or past experiences. Personality can be understood only from an individual's own point of view, on the basis of his or her inner, subjective experiences. This phenomenological approach to personality deals with reality as it is perceived by the individual. Our overall goal is self-actualization, the tendency toward which is innate. Rogers' theory reflects some of his childhood experiences, particularly those relating to an autonomous self, a reliance on one's own experience, an emphasis on actualizing potentialities, and a belief that people can consciously change and improve themselves.

The tendency to self-actualization includes physiological and psychological needs, but is oriented more toward the physiological. It facilitates the organism's growth and development and is responsible for maturation, the genetically determined development of bodily organs and processes. The actualizing tendency, present in all living things, involves struggle and pain.

The organismic valuing process evaluates life experiences in terms of how well they serve the actualizing tendency. Those experiences that promote actualization will be sought out; those that hinder it will be avoided.

The frame of reference for each person is his or her experiential field, which includes present experiences, stimuli of which we are unaware, and memories of past experiences. The self-concept is our picture of what we are, what we should be, and what we would like to be. Ideally, the self is a consistent pattern, an organized whole.

Positive regard is a need for acceptance, love, and approval from other people, particularly the mother during infancy. If the mother does not bestow positive regard, the infant's tendency toward self-actualization is hampered. Unconditional positive regard is a condition in which the mother's love and approval are granted fully and freely and are not made conditional upon the child's behavior. When love and approval are made conditional upon behavior, a state of conditional positive regard exists. The self-concept is developed in the light of the approval or disapproval we receive from others. Gradually, we internalize the attitudes of others, and positive regard will come from ourselves instead, a condition known as positive self-regard.

Conditions of worth, Rogers' version of Freud's superego, involves seeing ourselves as worthy only under certain conditions, according to the terms defined by our parents. People must avoid behaviors and perceptions that run counter to their conditions of worth. Thus, incongruence develops between the self-concept and behaviors and perceptions that are threatening. The anxiety accompanying the threat must be defended against. This is accomplished by denying or distorting certain aspects of the perceptual field.

Psychologically healthy persons are able to perceive themselves and their environment as they really are, and they are therefore free to become self-actualizing. The fully functioning person is the goal of psychological development. Such a person has an awareness of all experiences, in which there is nothing to defend against; the ability to live fully in each moment; trust in his or her own organism; a sense of freedom, including a sense of personal power over life; and creativity, allied with a sense of spontaneity. The self-actualizing process involves continual change and growth.

Rogers' image of human nature encompasses a belief in free will, in the prominence of environmental over innate forces, and in some degree of universality in personality. He holds an optimistic image of human nature in which individuals and societies are able to grow unhampered by past events.

Assessment of personality, for Rogers, is in terms of a person's own subjective experiences as revealed in self-reports during clinical interviews. In this approach, persons are given unconditional positive regard. He opposes such techniques as free association and dream analysis because they make the client dependent upon the therapist. Two psychological tests have been developed to measure aspects of a person's own experience: the Experience Inventory, which assesses a person's openness to experience, and the Experiencing Scale, which assesses a person's degree of organismic trust.

Rogers' phenomenological approach to personality is idiographic, involving the intensive study of the individual. Phenomenological knowledge, the understanding of a person's inner world of conscious experience, is seen by Rogers to be of greater value than scientific knowledge derived from the experimental method. By recording therapy sessions, Rogers has enabled researchers to investigate the nature of the client-therapist interaction. The Q-sort technique, in which a person sorts statements referring to self-concept into categories ranging from most to least descriptive, is a way of quantifying a person's self-image. Research using the Q-sort technique has demonstrated a greater correspondence between self and ideal self following therapy. It has also shown that people will defend themselves against material that is incongruent with their self-concept; that psychologically healthy people are more open to experience than are psychologically unhealthy people; and that the greater agreement there is between a person's self-description and descriptions made by others, the better adjusted the person is.

Other research has shown that mothers who are high in self-acceptance are more accepting of their children, that different child-rearing attitudes and practices influence the child's self-esteem, and that discrepancies between self and ideal self ratings indicate poor psychological adjustment. Rogers' work has been immensely influential and has stimulated a great deal of research. It has been criticized for failing to define precisely the nature of self-actualization and for ignoring the impact of unconscious forces and the possible distortion of a client's subjective experiences in self-reports.

Glossary

conditions of worth The individual's belief that he or she is worthy of affection and approval only if he or she expresses desirable behaviors and attitudes and refrains from expressing behaviors and attitudes that bring disapproval from others; similar to Freud's concept of the superego.

incongruence Discrepancy between the self-concept and aspects of the individual's experience.

organismic valuing process The process by which the individual judges experiences in terms of their value for facilitating or hindering his or her actualization and growth.

person-centered (client-centered) therapy Rogers' approach to therapy in which the person (not the "patient") is assumed to be responsible for changing his or her personality.

positive regard The pervasive need for acceptance, love, and approval from others.

positive self-regard The condition in which acceptance and approval come from the individual himself or herself and form part of the self-concept.

Q-sort A self-report technique to measure various aspects of the self-concept.

unconditional positive regard The state in which approval is granted regardless of the individual's behavior; in person-centered therapy, the therapist offers unconditional positive regard.

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UNIT 6

BANDURA

LESSON PLAN:

1. Reading the text
2. Translating the text
3. Conversation: Commenting the most important concepts related to Bandura's theory, giving examples that can illustrate their meanings and functions
4. Presenting papers written by the students about Bandura and his theories

OBJECTIVES

At the end of this unit the students will be able:

- to learn and use the most important terms associated with Bandura's work
- to translate from English to Romanian and from Romanian to English texts regarding Bandura
- to speak about the main concepts and to illustrate them with their own examples
- to write their own papers in English regarding this topic, using the new vocabulary

BANDURA

Not enough information is available on Bandura's childhood to allow us to speculate on the relationship between his theory and his own experiences. He criticized Skinner for studying animals rather than humans in social interactions, for believing that behavior can be learned or changed only through directly experienced reinforcement, and for ignoring all cognitive variables. Bandura believes that behavior can be learned through vicarious reinforcement, that is, by observing the behavior of others and anticipating the reinforcement consequences of behaving in the same way. This emphasis on learning by observation or example is the most distinctive feature of his approach.

The mediating mechanisms between stimulus and response are the person's cognitive processes, which bring about a control of behavior through self-regulation and self-reinforcement. Directly experienced reinforcement is an inefficient, time-consuming, and potentially dangerous way of changing behavior. Operant conditioning, in which trial-and-error behavior persists until the correct response is found, is a poor way of teaching new skills. An accident could occur before the person happened upon the sequence of behaviors that would lead to positive reinforcement.

In the famous Bobo doll study, children modeled their behavior after the aggressive behavior of the model, whether the model was observed live, on television, or in a cartoon.

Disinhibition involves the weakening of an inhibition through exposure to a model. Thus, behavior that is usually suppressed or inhibited may be performed more readily under the influence of a model.

Persons who deviate from societal norms, such as neurotics or criminals, have learned such behavior by observing inappropriate models.

Three factors can influence modeling: the characteristics of the model, the attributes of the observers, and the reward consequences associated with the behavior. People are more likely to be influenced by a model who is similar to them selves in age, sex, and other personal characteristics, who has solved similar problems, and who is high in status and prestige. Simple behaviors are imitated more readily than complex behaviors. Aggressive responses tend to be strongly imitated. Some persons more likely to imitate a model's behavior have been found to rate low in self-esteem and self-confidence. Also, they have been reinforced in the past for imitating the behavior of others.

Observational learning is governed by four processes: (1) attentional processes, variables that influence how closely a subject attends to the behavior of the model; (2) retention processes, the

ability to encode and represent symbolically what has been observed so as to remember it; two internal representational systems are imaginal (images of behavior) and verbal (coding what has been seen in words); (3) motor reproduction processes, translating the symbolic representations into overt behavior, which involves practice in performing the motor movements involved in the observed behavior; (4) incentive and motivational processes, indicating that behavior observed will not be performed without sufficient incentive to do so; the incentive involves anticipations of being reinforced in the way the model has been.

The self is a set of cognitive processes concerned with thought and perception. Self-reinforcement can be as important as reinforcement administered by others. It requires some internal standard of performance against which behavior is evaluated. Self-efficacy refers to the ability to control the events in one's life. Persons low in self-efficacy feel helpless and worthless and will give up quickly when they encounter obstacles. Those high in self-efficacy will persevere at tasks and often perform at a high level. Judgments of self-efficacy are based on four sources of information: (1) performance attainment, prior success experiences that demonstrate a person's capacities; (2) vicarious experiences, seeing similar people perform successfully; (3) verbal persuasion, being told that one has the requisite ability to achieve; and (4) physiological arousal, one's internal level of calmness or fear.

In infancy, modeling is limited to immediate imitation. By the age of 1, children begin to imitate behavior some time after it has been observed. Infants and children are reinforced primarily by physical stimuli. Older persons are reinforced more by approval or disapproval from others, which then becomes internalized so that reinforcement is administered by the self.

Modeling is used in behavior therapy by having models demonstrate ways of coping with feared or threatening situations. Observing the models or actively participating with them (guided participation) are effective techniques of behavior modification. Models can be observed in person or on film. In covert modeling subjects imagine a model coping with a feared or threatening situation.

Bandura's approach to behavior modification deals primarily with overt behavior, but it is also concerned with the beneficial effects of cognitive variables, particularly self-efficacy. As a person's self-efficacy improves during treatment, he or she is increasingly able to deal with feared objects. Therapeutic procedures themselves enhance self-efficacy.

Behavior modification has been attacked on the ground that it manipulates and controls people against their will. Bandura argues, however, that because of self-awareness and self-regulation, people undergoing behavior modification understand what is being reinforced.

Behavior is controlled both by internal cognitive processes and by external stimuli, a position Bandura calls reciprocal determinism. Most behavior is learned; genetic factors play a minor role in behavior. Learning in childhood may be more influential than learning in adulthood, but adults are not victims of childhood experiences. Our ultimate goal in life is the setting of realistic performance standards so as to maintain our optimal level of self-efficacy.

Bandura assesses behavior and cognitive variables through such techniques as direct observation, self-report inventories, and physiological measures. He favors controlled laboratory investigations using large groups of subjects whose average performances are statistically analyzed. His approach has a great deal of empirical support and is quite popular in psychology today.

Criticisms relate to Bandura's focus on overt behavior to the exclusion of internal motivating forces, emotions, and conflicts; his treatment of symptoms rather than any possible internal causes; and his failure to state more clearly how cognitive variables affect behavior.

Glossary

disinhibition The weakening of inhibitions or constraints on a behavior through observation of the behavior of a model.

modeling A behavior-modification procedure that involves observing the behavior of others (models), then actively participating with them in performing the behavior.

observational learning Learning new responses by observing the behavior of others.

reciprocal determinism The position that behavior is controlled both by the individual (through the cognitive processes) and by the environment (through external social stimulus events).

self-efficacy An individual's sense of self-esteem and self-worth.

self-reinforcement Rewards or punishments administered by oneself for meeting, exceeding, or falling short of one's own expectations and standards.

vicarious reinforcement Learning or strengthening a behavior by observing the behavior of other people and the consequences of their behavior, rather than experiencing the reinforcement directly oneself.

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UNIT 7
FUTURITY (1)
THE FUTURE TENSE: THE SIMPLE FUTURE AND THE FUTURE
CONTINUOUS.
THE COLOURED FUTURE

LESSON PLAN:

1. Form
2. Writing Rules
3. Use
 - 3.1 The Uncoloured Future
 - 3.2 The Coloured (Modal) Future
4. Exercises

OBJECTIVES

At the end of this unit the students will be able:

- to supply the correct form of the simple future tense,
- to supply the correct form of the future continuous tense
- to translate simple phrases from English to Romanian using certain forms of the future tense
- to translate simple phrases from Romanian to English using certain forms of the future tense
- to understand the differences between the Future Tense and the Coloured/Modal Future
- to supply the correct form of the verbs
- to fill in the blanks of a given text

FUTURE TENSE

1. CONSTRUCȚIA TIMPULUI

S I M P L E	C O N T I N U O U S
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Propoziție **AFIRMATIVĂ**

SB (I, we) + shall + vb. SB (you, he, she, it, we, they) + will + vb.	S (I, we) + shall + be + vb- ing S (you, he, she, it, we, they) + will + be + vb- ing
--	--

Exemplu:

I shall play You will play He, she, it will play We shall play You will play They will play	I shall be playing You will be playing He, she, it will be playing We shall be playing You will be playing They will be playing
--	--

Propoziție **INTEROGATIVĂ**

Shall + SB (I, we) + vb? Will + SB (you, he, she, it, they) + vb?	Shall + SB (I, we) + be + vb- ing ? Will + SB (you, he, she, it, they) + be + vb- ing ?
--	--

Exemplu:

Shall I sing? Will you sing? Will he, she, it sing? Shall we sing? Will you sing? Will they sing?	Shall I be singing? Will you be singing? Will he, she, it be singing? Shall we be singing? Will you be singing? Will they be singing?
--	--

Propoziție **NEGATIVĂ**

S (I, we) + shall + not + vb. S (you, he, she, it, we, they) + will + not + vb.	S (I, we) + shall + not + be + vb- ing . S (you, he, she, it, we, they) + will + not + be + vb- ing .
--	--

Exemplu:

I shall not play You will not play He, she, it will not play We shall not play You will not play They will not play	I shall not be playing You will not be playing He, she, it will not be playing We shall not be playing You will not be playing They will not be playing
--	--

2. FOLOSIRE

1. Acțiuni sau stări viitoare, de obicei socotite de vorbitor ca fiind sigure. Voința vorbitorului nu intervine în nici un fel. <i>E.g. My sister will be your teacher.-Sora mea îți va fi profesoară.</i>	1. O acțiune sau o stare care se va afla în curs de desfășurare, în progress, într-un moment sau interval de timp din viitor. <i>E.g. Tomorrow he will be studying for his exams allday long-Măine el va învăța pentru examene toată ziua.</i>
---	---

VIITORUL MODAL

Dacă acțiunea viitoare exprimă voința, capriciul, hotărârea, promisiunea subiectului de a face acțiunea, vom avea *will* la persoana I (I, we) și *shall* la persoanele a II-a și a III-a (you, he, she, it, they). Unele gramatici numesc acest tip de viitor *viitor al voinței, hotărârii sau promisiunii*.

E.g. I will help him-Îl voi ajuta (promisiune)
I will do it!-Voi face asta! (hotărâre)

Dacă acțiunea viitoare este impusă subiectului dintr-o constrângere de ordin moral, de bună-cuviință, necesitate, vom avea *shall* la toate persoanele.

E.g. You shall do it!-Trebuie să o faci!

Așadar, *shall* poate reda :

- a) -Intenția sau hotărârea vorbitorului de a întreprinde sau nu o anumită acțiune ori de a provoca realizarea ei
E.g. The enemy shall not pass! - Dușmanii nu vor trece!
He shall never enter my house again. - El nu va mai intra niciodată în casa mea.
- b) O promisiune
E.g. You shall have a nice present if you pass all your exams. - Vei primi (cu siguranță) un cadou frumos dacă îți treci toate examenele.
- c) Un refuz categoric
E.g. You shall have no money from me! - Nu vei primi nici un ban de la mine!
- d) O amenințare
e.g. If he does such a thing he shall pay dearly for it!-Dacă face un asemenea lucru va plăti din greu pentru aceasta!
- e) Construcțiile cu *shall* apar foarte frecvent în documentele legale
E.g. Payments shall be made in due time.-Plățile vor fi efectuate la termenul convenit.
- f) Sugestia, solicitarea unui punct de vedere, în propozițiile interogative, la persoana I singular și plural
E.g. Shall I open the window?-Să deschid fereastra?

Will poate reda:

- a) Voința, hotărârea vorbitorului de a realiza sau nu o anumită acțiune
E.g. I will go there come what may!-Am să merg acolo fie ce-o fi!
- b) O promisiune cu un înalt grad de certitudine
e.g. I will never make such a mistake again!-Nu voi mai face o astfel de greșeală din nou!
- c) Ceva inevitabil sau care se petrece foarte des:
e.g. Boys will be boys!-Băieții tot băieți!
- d) O rugămintă sau o invitație politicoasă la persoana a II-a, în propozițiile interogative.
e.g. Will you sit down, please?-Vreți să luați loc, vă rog?

I. Use the Simple Future with the verbs given in brackets to express a future event:

1. We (to finish) the report at the end of the next month.
2. My son (to be) very happy to meet you at the airport.
3. The banker (to come) later tomorrow.
4. She (to lend) it to you if you ask him.
5. If you learn another language you (to get) a better job in the banking system.
6. You (not to read) a novel tomorrow.

7. Unless you run you (not to catch) the train.
8. I (to open) the window?
9. The boys (to play) football tomorrow.
10. I (to sing) that song again.
11. They (to play) the violin tomorrow?
12. I (to know) the result in a week.
13. It (to matter) if I don't come home till morning?
14. I hope you (to find) it.
15. If they fall and hurt themselves they (to sue) you.
16. I am sure that he (to recognize) her.

II. Put the sentences in the exercise I in the Interrogative and Negative (or, if they are so, in the Affirmative) Form.

III. Use the Future Continuous with the verbs given in brackets to express a future event:

1. This time next week we (to travel) to Los Angeles.
2. We (to have) dinner in ten minutes.
3. When I see you next time I hope you (to wear) your new dress.
4. It probably (to snow) when they arrive in Bucharest.
5. The garden (to look) its best next month.
6. You (to hear) from Christine sooner than you think.
7. At 7 o'clock they (to listen) to music.
8. When you reach Malibu the sun (to shine).
9. You'd better return home now; your grandmother (wonder) where you are.
10. It won't be easy to get out of the country. The police (to watch) all the ports.
11. You (to study) Marketing next semester.
12. When we get home our cat (to sit) at the door waiting for us.
13. I (to wait) for you in the garden at this time tomorrow.

IV. Put the sentences in the exercise III in the Interrogative and Negative (or, if they are so, in the Affirmative) Form.

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UNIT 8
FUTURITY(2)
THE “NEXT” FUTURE
THE FUTURE PERFECT TENSE

LESSON PLAN:

1.The “Next” or “Going to” Future

1.1Form

1.2.Writing Rules

1.3.Use

2. The Future Perfect Tense

1.1Form

1.2.Writing Rules

1.3.Use

3.Exercises

OBJECTIVES

At the end of this unit the students will be able:

-to supply the correct form of the “next” future

-to supply the correct form of the future perfect continuous tense

-to translate simple phrases from English to Romanian using certain forms of the “next” future and of the future perfect tense

-to translate simple phrases from Romanian to English using certain forms of the “next” future and of the future perfect tense

-to understand the differences between the “next” Future, Future Tense and Present Tense

-to supply the correct form of the verbs

-to fill in the blanks of a given text

NEAR FUTURE

1. CONSTRUCȚIA TIMPULUI

To be (Present ori Past) + going to + vb

2. FOLOSIRE

1) O acțiune viitoare iminentă sau foarte apropiată de prezent, de multe ori datorată unor cauze sau circumstanțe prezente.

e.g. It is going to rain. - O să plouă.

2) Intenția vorbitorului de a săvârși o anumită acțiune

e.g. I am going to tell you a true story. - O să-ți spun o poveste adevărată.

3) Probabilitatea unei acțiuni

e.g. She is very weak and ill. I think she is going to die soon.- Ea este foarte slăbită și bolnavă. Cred că va muri în curând.

VIITORUL PERFECT

1. CONSTRUCȚIA TIMPULUI

S I M P L E	C O N T I N U O U S
-------------	---------------------

Propoziție **AFIRMATIVĂ**

S (I, we) + shall + have + Past Participle (forma a treia a verbului). S (you, he, she, it, we, they) + will + have + Past Participle (forma a treia a verbului).	S (I, we) + shall + have + been + vb- ing . S (you, he, she, it, we, they) + will + have + been + vb- ing .
--	--

Exemplu:

I shall have played. You will have played. He, she, it will have played. We shall have played. You will have played. They will have played.	I shall have been playing. You will have been playing. He, she, it will have been playing. We shall have been playing. They will have been playing.
--	---

Propoziție **INTEROGATIVĂ**

Shall + SB (I, we) + have + Past Participle (forma a treia a verbului)? Will + SB (you, he, she, it, they) + have + Past Participle (forma a treia a verbului)?	Shall + SB (I, we) have + been + vb- ing ? Will + SB (you, he, she, it, they) have + been + vb- ing ?
--	--

Exemplu:

Shall I have played? Will you have played? Will he, she, it have played? Shall we have played? Will you have played? Will they have played?	Shall I have been singing? Will you have been singing? Will he, she, it have been singing? Shall we have been singing? Will you have been singing? Will they have been singing?
--	--

Propoziție **NEGATIVĂ**

SB (I, we) + shall + not + have + Past Participle (forma a treia a verbului). SB (you, he, she, it, we, they) + will + not + have + Past Participle (forma a treia a verbului).	SB (I, we) + shall + not have + been + vb- ing . SB (you, he, she, it, we, they) + will + not + have + been + vb- ing .
--	--

Exemplu:

I shall not have played. You will not have played. He, she, it will not have played. We shall not have played. You will not have played. They will not have played.	I shall not have been playing. You will not have been playing. He, she, it will not have been playing. We shall not have been playing. You will not have been playing. They will not have been playing.
--	--

2. FOLOSIRE

1. O acțiune sau stare viitoare care a început și s-a încheiat înaintea unui alt moment viitor, menționat fie prin	1. O acțiune viitoare care a început înaintea unui alt moment viitor și care se extinde până la acesta și probabil
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adverbe sau locuțiuni adverbiale, fie printr-o altă acțiune viitoare. <i>e.g. In a few months I shall have taken my Ph. D.degree-În câteva luni îmi voi fi luat doctoratul.</i>	chiar ulterior acestuia. <i>e.g. At the end of the year I shall have been working here for 5 years.-La sfârșitul anului voi fi lucrat aici de 5 ani.</i>
--	---

I. Use the Near Future ("be going to" Future) in the sentences below:

1. He (to study) French?
2. I (to make) some profitable investments.
3. We (not to get) at the chalet before noon.
4. You (to eat) all that?
5. Andrei (to buy) himself a new house.
6. You (to miss) the train.
7. I (not to tell) a lie.
8. They (to visit) a church.
9. They (to try) him for manslaughter when he comes out of hospital.
10. Look at the sky! It (to rain).
11. She (not to choose) another blouse.
12. You (to reserve) a seat?
13. My uncle (to buy) a new car next week.
14. They (not to spend) their weekend at home.
15. When you (to pay) the bill?
16. I (to have) a bath.
17. Jane (to deposit) her money in a bank.
18. We (to make) a lot of money out of this.

II. Put the verbs in brackets into the Future Perfect Tense (Simple or Continuous):

1. I (to finish) this book by tomorrow evening.
2. By the end of the year you (to pay) \$2,000 in income tax.
3. By the time Ann is twenty she (to learn) English for ten years.
4. By the end of the year I (to work) for this company for twenty years.
5. She (to finish) her job in twenty minutes.
6. When you get on the beach, the sun (to rise) for a long time.
7. By this time next year I (to save) \$ 200.
8. The train (to leave) before we reach the station.
9. By midnight 1,000 men (to come) out on strike.
10. The police (to hear) of the theft by this time.
11. Tomorrow at noon I (to drive) for 36 hours.
12. By the end of July they (to be married) for fifty years.
13. On the fourth of July he (to be) in prison for ten years.
14. By the end of September, the flowers (to die).
15. By this time next year you (to forget) all about this.
16. At 6 o'clock your sister (to sleep) for two hours.

III. Put the sentences in the exercise II in the Interrogative and Negative (or, if they are so, in the Affirmative) Form.

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UNIT 9 FUTURITY(3)

THE FUTURE IN THE PAST TENSE

LESSON PLAN:

1.The Future in the Past Tense

1.1Form

1.2.Writing Rules

1.3.Use

2.Exercises

OBJECTIVES

At the end of this unit the students will be able:

- to understand the specific use of The Future in the Past Tense
- to supply the correct form of the The Future in the Past Tense
- to supply the correct form of the The Future in the Past Tense
- to translate simple phrases from English to Romanian using certain forms of the The Future in the Past Tense
- to translate simple phrases from Romanian to English using certain forms of the The Future in the Past Tense
- to supply the correct form of the verbs
- to fill in the blanks of a given text

FUTURE-IN-THE-PAST

1. CONSTRUCȚIA TIMPULUI

S I M P L E	C O N T I N U O U S
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Propoziție **AFIRMATIVĂ**

SB (I, we) + should + vb. S (you, he, she, it, we, they) + would + vb.	S (I, we) + should + be + vb- ing . S (you, he, she, it, we, they) + would + be + vb- ing .
---	--

Exemplu:

I should play. You would play. He, she, it would play. We should play. You would play. They would play.	I should be playing. You would be playing. He, she, it would be playing. We should be playing. You would be playing. They would be playing.
--	--

Propoziție **INTEROGATIVĂ**

Should + SB (I, we) + vb? Would + SB (you, he, she, it, they) + vb?	Should + SB (I, we) + be + vb- ing ? Would + SB (you, he, she, it, they) + be + vb- ing ?
--	--

Exemplu:

Should I sing? Would you sing? Would he, she, it sing? Should we sing? Would you sing? Would they sing?	Should I be singing? Would you be singing? Would he, she, it be singing? Should we be singing? Would you be singing? Would they be singing?
--	--

Propoziție **NEGATIVĂ**

SB (I, we) + should + not + vb. SB (you, he, she, it, we, they) + will + not + vb.	SB (I, we) + should + not + be + vb- ing . SB (you, he, she, it, we, they) + will + not + be + vb- ing .
---	---

Exemplu:

I should not play. You would not play. He, she, it would not play. We should not play. You would not play. They would not play.	I should not be playing. You would not be playing. He, she, it would not be playing. We should not be playing. They would not be playing.
--	---

2. FOLOSIRE

1. Aparține grupului de timpuri trecute, fiind considerat omologul în plan trecut a viitorului simplu. Se folosește doar în propoziții subordonate a căror regentă conține un verb la timpul trecut. <i>e.g. She told me she would go there soon. - Mi-a spus că se va duce acolo curând.</i>	1. Aparține grupului de timpuri trecute, fiind considerat omologul în plan trecut a viitorului continuu. Se folosește doar în propoziții subordonate a căror regentă conține un verb la timpul trecut. <i>e.g. The woman assured me that, in less than half an hour, her baby would be sleeping -Femeia m-a asigurat că, în mai puțin de o oră, copilul ei va dormi.</i>
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După cum știți, cu valoare de viitor se pot folosi de asemenea și *Present Tense Simple* și *Present Tense Continuous*. Pentru o mai bună fixare a acestor aspecte, vă recomandăm recitirea regulilor respective, așa cum sunt ele prezentate în capitolul referitor la *Prezent*.

Iminența unei acțiuni în viitor poate de asemenea să fie exprimată cu ajutorul formelor *to be to* și *to be about to*.
Eg. I am to get a better job tomorrow-Mâine urmează să obțin o slujbă mai bună.
- Our guests are about to leave-Musafirii noștri sunt tocmai pe punctul de a pleca.

I. Use the verbs in brackets in the Future-in-the Past (Simple or Continuous):

1. The student promised he (to come) to school in time.
2. Jim promised me he (to go) there when it (to get) dark.
3. We assured them that we (to help) them.
4. I told you I (to go) to school in a fortnight.
5. The woman assured us that her baby (to sleep) in half an hour.

6. I was sure that my sister (to sleep) at that time.
7. Last week Mary told me she (to get) a job as an accountant.
8. They understood that she (to play) the piano at 7 o'clock.
9. He thought he (to meet) her at the party.
10. I was sure that he (to tell) me the truth.

II. Put the sentences in the exercise I in the Interrogative and Negative (or, if they are so, in the Affirmative) Form.

III. Choose the appropriate way to express futurity with the verbs given in brackets:

1. Where you (to go) for your summer holidays?
2. Our company (to open) a new office.
3. I (to finish) my work when you come back from New York.
4. By this time tomorrow I (to travel) for ten hours.
5. This time tomorrow we (to watch) TV.
6. Mary (to cook) dinner by the time her husband comes back home.
7. In a fortnight's time we (to take) our exam.
8. Michael said he (to ski) in the mountains at that time on Sunday.
9. You (to listen) to this song this time tomorrow?
10. She said she (not to sing) at the next concert.
11. Boys (to be) boys!
12. By ten o'clock he (to get) home for a half an hour.
13. I (to go) there tomorrow.
14. He (to tell) you the truth.

IV. Translate the following sentences into English:

1. Noul președinte al companiei urmează să participe la o conferință de presă în următoarele câteva minute.
2. Am asigurat-o pe mama că nu voi întârzia la școală.
3. Te voi anunța care este hotărârea mea după ce îmi voi fi consultat avocatul.
4. El va fi economisit mai mult de 2 milioane până la sfârșitul acestei luni.
5. I-a spus că nu îi va putea mări salariul.
6. Ne-au spus că domnul Smith va fi un partener pe care ne vom putea baza.
7. Ce-ai de gând să faci cu banii?
8. Era sigură că fata ei o să aibă succes.
9. La anul pe vremea aceasta voi fi studiat de doi ani trei limbi străine deodată, dar trebuie să mărturisesc că nu voi ști nici una la perfecție.
10. Dacă mai continuă să cheltuiască astfel va rămâne fără bani până când va împlini 30 de ani.
11. Compania noastră va produce o gamă completă de aparatură electrocasnică.
12. Hoțul era pe punctul de a deschide seiful când a auzit pași în încăperea alăturată.
13. Centralista m-a întrebat cu ce interior să-mi facă legătura.
14. Sper că rata dobânzii va scădea cu timpul.
15. Ce faci mâine seară?
16. Secretara va munci de două ore când managerul va ajunge la birou.

17. Pe data de 24 ale lunii acesteia se vor împlini 50 de ani de când sunt căsătoriți.
18. Bancherul a hotărât că va locui în Anglia în următoarele cinci luni.
19. Măine pe vremea asta voi zbura către Mexic.
20. Veți fi citit această carte, cred, când erați mici.

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UNIT 10

SEQUENCE OF TENSES(1)

LESSON PLAN:

1. Presentation Of The New Material, Relating It With Previous Knowledges
 - 1.1 Revision of the tenses of the Indicative Mood (their structure, characteristics).
 - 1.2 Displaying those tenses on a visual structure, explaining and visualising the relationship between them.
2. Introducing the rules of the Sequence of Tenses
 - 2.1 Visualising those rules as they appear on the graphic structure
 - 2.2 Presenting each of the rules-theoretical approach, examples, emphasizing the differences between English and Romanian
- 3 Reinforcement and practice
 - 3.1 Translation Exercise
 - 3.2 Replacement exercise

OBJECTIVES:

At the end of this unit the students will be able:

- to understand and apply the rules of the Sequence of Tenses
- to translate simple texts from Romanian into English paying attention to the way the Romanian tenses are translated into English
- to give the correct form of the verbs for a given text in English

SEQUENCE OF TENSES

În limba engleză există reguli foarte stricte în ceea ce privește alcătuirea frazelor. Iată, în cele ce urmează care sunt cele mai importante reguli de concordanță a timpurilor în limba engleză.

A. Atunci când propoziția principală se află la un timp trecut, avem următoarele cazuri în ceea ce privește propoziția secundară:

1. Dacă acțiunea din propoziția secundară este simultană cu acțiunea din propoziția principală, folosim *Past Tense*:

E.g.: He told me he was ill. - Mi-a spus că este bolnav.

E.g.: He told me he was leaving the party. - Mi-a spus că pleacă de la petrecere.

2. Dacă acțiunea din propoziția secundară este anterioară acțiunii din propoziția principală, folosim *Past Perfect* :

E.g.: I didn't know that you had already rung him. - Nu știam că i-ai telefonat deja

E.g.: He told me that he had been reading for three hours. - Mi-a spus că citea de trei ore.

3. Dacă acțiunea din propoziția secundară este posterioară acțiunii din propoziția principală, folosim *Future-in-the-Past*:

E.g.: He promised that he would write to me soon. - Mi-a promis că îmi va scrie curând.

E.g.: She promised she would be going with me. - Mi-a promis că va merge cu mine.

B. Atunci când propoziția principală se află la un timp prezent putem folosi orice timp cerut de logica și intențiile enunțului, excepție făcând doar propozițiile temporale și condiționale în care nu se poate folosi nici un timp viitor.

E.g. He thinks (that):

- El crede că:

- | | |
|--|---|
| • <i>it had rained when we arrived there.</i> | • <i>plouase când am ajuns acolo.</i> |
| • <i>it had been raining for three hours when we arrived there</i> | • <i>ploua de 2 ore când am ajuns acolo .</i> |
| • <i>it was raining yesterday between 2 and 5</i> | • <i>a plouat ieri între 2 și 5</i> |
| • <i>it rained yesterday</i> | • <i>a plouat ieri.</i> |
| • <i>it has been raining for two hours</i> | • <i>plouă de două ore.</i> |
| • <i>it has just rained</i> | • <i>tocmai a plouat</i> |
| • <i>it is raining</i> | • <i>plouă</i> |
| • <i>it rains often in the autumn</i> | • <i>plouă adesea toamna</i> |
| • <i>it is going to rain</i> | • <i>urmează să plouă</i> |
| • <i>it will rain</i> | • <i>va ploua</i> |
| • <i>it will be raining when you arrive there</i> | • <i>va ploua când veți ajunge acolo</i> |
| • <i>it will have rained till ten o'clock</i> | • <i>va fi plouat până la ora zece</i> |
| • <i>it will have been raining for two hours till ten o'clock</i> | • <i>va ploua de două ore până la ora zece.</i> |

C. Atunci când propoziția principală se află la un timp viitor, avem următoarele cazuri în ceea ce privește propoziția secundară:

1. Pentru propozițiile secundare altele decât propozițiile temporale sau condiționale, se poate folosi orice timp cerut de logica și intenția enunțului.

E.g. Mary will explain that she will go to London. - Mary va explica că va pleca la Londra.

EXERCİTII

I. Put the verbs in brackets into the right tense:

1. At present Victor (to live) in Bucharest.
2. Mary (to try) to finish her work early today. She (to go) to the opera in the evening.
3. Every morning I (to get up) early.
4. Today I (not to read) the newspaper that I usually (to read).
5. Last week Mary (to look) out the window when the accident (to happen).
6. I remember that on the 31st of December, a wood fire (to burn) in the fireplace, and a cat (to sleep) in front of it.
7. Monica (to work) in a bank before marriage.
8. " You (to meet) Miss Martin?" "Yes, we (to meet) at the auction on Sunday."
9. This is the best cake I ever (to eat). Can I have some more?
10. Charles Dickens (to write) a lot of famous novels.
11. I'm sorry, you can't speak to Mr. Brown. He just (to do) out. He (to go) out five minutes ago.
12. John (to wait) for Mary for half an hour.
13. The secretary (not to leave) until she (to finish) her work.
14. They (to be) married for seven years when they finally (to have) a child.
15. How long Mrs. Fletcher (to work) when she finally retired?
16. Yesterday afternoon Irene (to go) to the library and (to return) the books she (to read).
17. After he (to watch) the movie for a while, he (to feel) tired.
18. I (to go) to my office yesterday when I (to see) a house on fire.
19. I (not to play) football since I (to break) my leg.
20. I (just, to speak) to her. I (to speak) to her a few minutes ago.
21. He (to live) in Bacău for two years when I (to meet) him in 1996.
22. What time the train (to leave)? It (to leave) at 12 o'clock according to the schedule.
23. I'm getting tired of sitting in the car. Do you realize that by the time we (to arrive) in Giurgiu we (to drive) for twelve hours?
24. By the time we (to get) to the airport, Victor's plane already (to arrive) and he'll be wondering where we are.
25. Tomorrow I (to leave) for home. When I (to arrive) at the station, my whole family (to wait) for me.

1. Translation exercise

Translate into English:

1. Plouă.
2. În Anglia plouă des.
3. Plouă de doua ore.
4. Săptămâna trecută a plouat continuu.
5. Plouase când am ajuns acasă.
6. Speram că va ploua.
7. Ploua de doua zile când ne-am întors de la mare.
8. Mă uitam pe geam și vedeam că plouă.
9. Ne vom vedea când va ploua.
10. Uită-te la nori. Stă să plouă.

2. Replacement exercise

Put the verbs in the brackets into the right tense:

1. After he (to talk) with the therapist for a while, he (to feel) tired. Last week Paul (to look) the window when the accident (to happen). He thought that after he (to have) such a traumatic experience he (not to be able) to have a normal relationship.
2. I'll tell you all about my addiction when I (to see) you, that is if I (to see) you again.
3. I (not to play) chess since my sister (to die). We used to play chess every day. We (to play) since childhood, as we (to learn) from our parents. They used to tell us that we (to become) real players when we (to win) 10 times in a row.
4. Some of the early psychologists thought that the psychology (not to be accepted) as a science.

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UNIT 11

SEQUENCE OF TENSES(2)

LESSON PLAN:

1. Text study :A Tale of Two Tales
 - 1.1 Reading
 - 1.2 Translating
 - 1.3 Explaining the underlined structures as a result of the Sequence of Tenses Rules
2. Replacement exercise: Provide the correct forms of the verbs given in brackets for a certain text
3. Translation exercise: *Associationism*

OBJECTIVES:

At the end of this unit the students will be able:

- to apply the acquired knowledge on a specific language;
- to perform a proper translation of the English tenses in Romanian
- to explain certain structures as a result of the Sequence of Tenses Rules
- to provide the correct forms of the verbs given in brackets for a certain text
- to correctly translate a text paying attention to the correspondence between certain English tenses and certain Romanian tenses

Text study - A TALE OF TWO TALES

As a first step toward understanding the difference between emotional and intellectual intelligence, consider the following two perspectives on the meaning of life. As you read each passage, try to answer the following questions: How intellectually intelligent is the protagonist? How emotionally intelligent is he? On what basis did you distinguish between emotional and intellectual intelligence?

The first passage is from *My Confession* by Leo Tolstoy, the great Russian novelist, who describes his thoughts during a period of depression:

"When I **thought** of the fame which my works **had gained** me, I **used to say** to myself, "Well, what if I should be more famous than Gogol, Pushkin, Shakespeare, Moliere . . . well, what then?" . . . Such questions demand an answer, and an immediate one; without one, it is impossible to live, but answer there was none. . . . If I wished for something, I knew beforehand that, **were** I to satisfy the wish, **nothing would come** of it, I should still be dissatisfied. . . . I **knew** not what I **wanted**. . .

Such **was** the condition I **had come to**, at the time when all the circumstances of my life **were** pre-eminently happy ones, and when I **had not yet reached** my fiftieth year. I had a good, a loving, and a well-beloved wife, good children, a fine estate, which, without much trouble on my part, continually increased my income; I was more than ever respected by my friends and acquaintances; I was praised by strangers, and could lay claim to having made my name

famous.(...) I could not attribute reasonable motive to any single act, much less to my whole life. I **was** only astonished that this **had not occurred** to me before from premises which **had so long been known**. Illness and death **would come** . . . , if not today, then tomorrow, to those whom I loved, to myself, and nothing **would remain** but stench and worms. All my acts, whatever I did, **would sooner or later be forgotten**, and I myself be nowhere. Why, then, busy one's self with anything? How could men see this, and live? It is possible to live only as long as life intoxicates us; as soon as we are sober again we see that it is all a delusion, and a stupid one."

Now consider the following tale:

"A Buddhist monk, being hotly pursued by a vicious tiger, fell off a cliff. By good fortune he landed on a ledge. He could see the tiger waiting hungrily above him, but **even if the tiger departed**, he **knew** that the slope **was** too steep for him to climb. Since there was no escape from above and a sheer drop below, he **realized** his fate **was sealed**. **No sooner did he have this thought, than the ledge that was supporting him began** to develop cracks in it, and it **was apparent** that it **would shortly fall away** and **hurtle** him to his death. As he **looked** about, he **spied** a strawberry plant growing out of a crevice in the rock. He plucked a berry from it, ate it very slowly to savor its taste, and thought, "How delicious!" "

Having read the two passages, who would you say has the greater intellectual intelligence, Tolstoi or the monk? As one of the greatest literary geniuses of all time, Tolstoi almost certainly had an IQ far above average. Even if you did not know the passage came from Tolstoi, the quality of the writing would indicate that this is someone of superior intellectual ability. As for the Buddhist monk, there is no reason to believe he had above average intelligence. Presumably, then, you rated Tolstoi as the more intellectually intelligent of the two. How about their emotional intelligence? Very likely, you rated the Buddhist monk as the more emotionally intelligent. More important, on what basis did you make the judgment? Was it simply that the monk was happier? I suspect not, for **if the sadness of Tolstoi were reasonable** in terms of an instigating situation, **you would not consider** his emotional reaction indicative of poor emotional intelligence. **You would not say**, for example, that someone is emotionally unintelligent **if she were sad** following the loss of a loved one. What makes Tolstoi's emotional reaction "unintelligent" is that it is inappropriate for the circumstances of his life, which, by his own appraisal, should make him happy. (...)

Applying the preceding reasoning to Tolstoi's depression, one suspects that he **learned** to have certain desires in childhood as a result of the frustration of some deep, unfulfilled need, such as, perhaps, the craving for unconditional love, that cannot be satisfied by any later worldly success. This can explain why, once he **fulfilled** his conscious ambitions, rather than feeling elated, he **experienced** disillusionment and a loss of direction. He **discovered** that what he **thought would bring** him happiness **was** an illusion. He **was** thus left without direction as to how to proceed to seek happiness, and he therefore **felt** helpless and hopeless. The problem **was** that the desires and beliefs in his experiential mind **did** not correspond to those in his rational mind, and therefore his rational efforts **would be** of no avail, no matter what his intellectual intelligence.

(*Constructive Thinking: The Key to Emotional Intelligence*, by Seymour Epstein; Praeger, 1998, pp. 4-6)

Exercises

1. Put the verbs in the brackets into the right tense:

Early experimental psychologists, such as Wundt and Titchener, defined psychology as **the scientific study of conscious experience**. Experimental psychologists (to know).....knew that, if their discipline was to be accepted as a natural science, they (to need).....would need an empirical method that (to allow).....would allow them to observe conscious experience directly. The most obvious method (to be).....was **introspection**, which means to "look within" — in other words, to reflect upon one's own conscious experience. During the nineteenth century,

introspection (to be)was accepted as an empirical method in physiological research on sensation and perception: the subject (to report).....would report his or her conscious experience while being presented with various stimuli. Introspection, therefore, was considered to be a thoroughly scientific method of observation at the founding of experimental psychology around 1880; and it (to become)..... the most important empirical method for psychological research on the conscious mind. .

2. *Translate into Romanian, paying attention how you translate the English tenses into Romanian.*

Thorndike situated himself theoretically within the long tradition of associationism. Thorndike took a step beyond traditional associationism in the direction of the behavioristic stimulus-response approach that would eventually come to dominate the field.

Thorndike's "prebehavioristic" approach, according to Wozniak, is evident in two assertions he made: The first, that psychology could be viewed as the science of behavior continuous with physiology, anticipated arguments soon to be advanced by John B. Watson in his famous behaviorist manifesto [Watson, 1913]. The second, that the study of 'consciousness for the sake of inferring what a man can or will do, is as proper as to study behavior for the sake of inferring what conscious states he can or will have,' anticipated the general approach to consciousness that would become common among early behaviorists.

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UNIT 12

DIRECT AND INDIRECT SPEECH

LESSON PLAN:

- 1.Revision of the Sequence of Tenses Rules (lesson 10)
- 2.Direct/Indirect Speech
 - 2.1 The rules for changing from direct to indirect speech
 - 2.2 The rules for changing from indirect to direct speech
3. Exercises

OBJECTIVES

At the end of this unit the students will be able:

- to report any given dialogue using the indirect speech
- to change any given text using the indirect speech in a dialogue

VORBIREA DIRECTĂ ȘI INDIRECTĂ- DIRECT AND INDIRECT SPEECH

În vorbirea directă se redau exact cuvintele pe care le-a spus vorbitorul; în vorbirea indirectă se povestește ce a spus vorbitorul.

Atunci când trecem din vorbirea directă în vorbirea indirectă au loc anumite schimbări. Iată un tabel care le prezintă pe cele mai importante:

Direct Speech	Indirect Speech
I	he/she
we	they
my	his/her
our	their
this	that
these	those
here	there
now	then
today	that day
tonight	that night
tomorrow	the next day the following day
yesterday	the day before the previous day
ago	before
next	the next
the day after tomorrow	in two days time
the day before tomorrow	two days before

În ceea ce privește timpurile verbului, avem următoarele situații:

- a) dacă verbul din principală este la Present sau Present Perfect, nu are loc nici o schimbare.

e.g. "I shall buy this book tomorrow", Jane says. (Direct Speech).
Jane says that she will buy this book tomorrow. (Indirect Speech).

- b) dacă verbul din principală este la Past Tense, în propoziția secundară au loc următoarele schimbări, în conformitate cu regulile de Sequence of Tenses:

DIRECT SPEECH SPEECH

INDIRECT

□ PRESENT →

PAST TENSE

e.g. „I live in this house now”, the girl explained.

The girl explained that she lived in that house then.

□ PAST TENSE/PRESENT PERFECT →

PAST PERFECT

e.g. "We saw this film yesterday," the children told me.

The children told me that they had seen that film the day before.

e.g. "I have not visited New York yet," the tourist said.

The tourist said that he had not visited New York yet.

□ FUTURE →

FUTURE-IN-THE-PAST

e.g. "We shall not be late," my friends promised.

My friends promised that they would not be late.

În general, vom urmări să nu folosim doar verbele **to say** și **to tell**. Iată, de exemplu, câteva posibile transformări în vorbirea indirectă:

e.g. She said "Good morning!"

She greeted me/wished me a good morning.

e.g. She said "Thank you!"

She thanked me.

e.g. She said "Merry Christmas!"

She wished me a Merry Christmas.

e.g. She said "Liar!"

She called him a liar.

e.g. He said "Damn!"

He swore.

Printre verbele pe care le putem folosi pentru a evita folosirea prea frecventă a lui "to say" și "to tell" se numără și următoarele: *to admit, to accuse, to agree, to beg, to deny, to enquire, to exclaim, to explain, to implore, to inform, to order, to promise, to refuse, to remind, to request, to prefer, to urge, to want to know, to warn, to be curious to know, to wonder.*

EXERCITII

I. Report the following using verbs from the list:

says, asks, adds, wants, to know

Andrew: " May I carry this bag for you, Susan?"

Susan:"Well, it isn't too heavy"

Andrew: "Have you ever been in a bank before?"

Susan:" No, I haven't. What's happening here?"

Andrew:" In our department we design software for different kinds of banking security services"

II. Restate the following sentences in Reported Speech, using the given beginnings:

1. "You shouldn't spend so much money on clothes", my mother said.
My mother told ...
2. " I'm sorry I'm late", Susan said.
Susan apologised ...
3. "I think you should give up smoking", he said.
He advised ...
4. " If I had any money, I'd invite you to lunch"
He said ...
5. "Would you care for a cup of tea?", said Michael.
Michael suggested ...
6. "I wish I'd had the chance to visit Bucharest" ,Mary said.
Mary regretted ...
7. "What intelligent children!"
He commented ...
8. " Would you care for a cup of tea?", asked Gabriel.
Gabriel invited ...
9. "How about listening to some good music?", he suggested.
He suggested ...
10. " I wish I hadn't left the party so early last night", my girlfriend said.
My girlfriend regretted ...

III. Report the following questions:

1. " What does this mean?" she wanted to know.
2. "How much did you pay for this?" she asked.
3. "Where does that man live?" he asked.
4. "How long has it been raining?" he asked.
5. " Are you sure you will keep your promises?" the woman asked.
6. " Why haven't you told me about this?" the man asked.
7. "What are you looking at?" she asked.
8. "Does this letter mean anything to you?" she wanted to know.
9. "Do your friends usually treat you this way?" she wondered.
10. " Did anybody tell you the news yesterday?" he asked.

IV. Change the following from indirect speech into direct speech:

1. We were asked whether there was any role of photographs and pictures in making the book more lively.
2. The manager wanted to know what was our turnover last year.
3. He said that he didn't understand that account.
4. The accountant wanted to know where we put the balance sheet.
5. She wrote to him that she would be there the next day.
6. The loan officer asked about their papers.
7. She wanted to know whether I had to write that report.
8. She told her sister that she was happy.
9. I asked the secretary to give me the report.
10. Our manager advised us to write the report carefully and completely.

V. Translate into Romanian:

1. The landlord accused the tenant of not paying the rent.
2. He asked everybody to excuse him for being so blunt in his analysis of the difficulties.
3. She advised me to keep the matter to myself until the next trade union meeting.
4. He charged me of all people with being too rigid in my behavior to him.
5. He told us to analyze the strong and weak points of that company.
6. The manager asked the secretary to type the report immediately.
7. She was curious to know the history of our bank.
8. He requested me to tell him all about this kind of credit card.
9. He wanted to know whether I can teach him about budgeting.
10. He wondered if I knew her.

VI. Translate into English, then turn the sentences into Direct Speech:

1. Profesorul m-a întrebat dacă știu care sunt principalele avantaje ale cărților de credit.
2. El mi-a spus că vrea să facă un împrumut în valoare de 3 milioane de dolari.
3. Ea mi-a reamintit că trebuia să plătesc ipoteca.
4. Mr. Jones a acuzat-o că greșise .
5. El a admis că nu știa cum se clasifică arhetipurile.
6. Prietena mea era curioasă să știe în ce constau atribuțiile mele în calitate de contabil-șef.
7. El a întrebat-o care este situația ei financiară.
8. Ei au fost avertizați de către managerul magazinului că și-au depășit creditul.
9. Profesorul ne-a atras atenția să învățăm capitolul despre "Sincronicitate".

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UNIT 13 THE ADJECTIVE

LESSON PLAN:

1. The Adjective
 - 1.1 Form
 - 1.2 Order
 - 1.3 Types
 - 1.4 The Irregular Adjectives
2. The Comparison of the Adjective
 - 1.1 The Positive
 - 1.2 The Comparative
 - 1.2.1 The Comparative of Superiority
 - 1.2.2 The Comparative of Equality
 - 1.2.3 The Comparative of Inferiority
 - 1.3. The Superlative
 - 1.3.1 The Relative Superlative
 - 1.3.2 The Absolute Superlative
 - 1.4 Exercises

OBJECTIVES:

At the end of this unit the students will be able:

- to use the correct forms of the adjectives
- to choose the right form of an adjective in an exercise
- to fill in the blanks of a given text with the right form of the adjective
- to provide the correct form using the comparison of adjectives
- to translate from Romanian to English using the appropriate forms

THE ADJECTIVE

❖ Adjectivul este de două feluri : descriptiv- arată calitățile unui obiect, ființe, etc.

(**important, clever, young, red, small**) și restrictiv-exprimă modificări ale distanței, cantității, etc.(**this, much, my**).

My** sister is **tall, slim and beautiful.

❖ Adjectivul se plasează de obicei înaintea substantivului pe care îl determină:

A **red** car.

A **smart** lawyer.

A **bank** account.

This contract.

- ❖ În limba engleză adjectivul nu se acordă cu substantivul în gen , număr și caz..El are exact aceeași formă pentru singular și plural.

A **beautiful** girl.

Two **beautiful** girls.

- ❖ Numele de țări, naționalitatea, limba vorbită într-o anumită regiune se scriu întotdeauna cu majuscule:

I am a **Romanian** citizen, but, as I'm working in the banking system, I can speak **English** very well.

- ❖ Ordinea adjectivelor este următoarea :

A) Pentru obiecte:

Numărul,
calitățile,
vechimea,
forma,
culoarea,
originea,
materialul,
-ing,
+Substantivul.

Two beautiful, old, round, black, German tables.

B) Pentru ființe:

Numărul
Calitățile
Mărimea
Vârsta
Originea
+Substantivul

Three beautiful, tall, young, Romanian girls.

COMPARAȚIA ADJECTIVELOR

Adjectivele au trei grade de comparație: *Pozitiv*-atunci când este descris un obiect sau un set de obiecte (**long, small, good, beautiful**), *Comparativ*-atunci când comparăm calitățile unui obiect sau set de obiecte cu cele ale unui alt obiect sau set de obiecte(**longer, smaller, better, more beautiful**) și *Superlativ* (**the longest, the smallest, the best, the most beautiful**).

În funcție de modul în care adjectivele formează gradele de comparație ele sunt împărțite în *adjective neregulate* și *adjective regulate*, acestea din urmă fiind la rândul lor împărțite în adjective scurte (adjectivele monosilabice și adjectivele bisilabice terminate în -y, precum și câteva alte adjective de origine germanică terminate în -ow, -er,-le ,etc,(**happy,yellow,gentle,clever,**

common, handsome, narrow, pleasant, quiet, simple, stupid) și adjective lungi (plurisilabice).

Există câteva adjective care nu au grade de comparație, cum ar fi :

Superior, unique, exceptional, glorious, great, marvellous, splendid, supreme, wonderful, ultramodern, matchless, absent, equal, left, opposite, right, single, etc.

Formarea comparativului și superlativului unui adjectiv urmează aceste reguli:

A) ADJECTIVE SCURTE

POZITIV	COMPARATIV	SUPERLATIV
ADJ	ADJ- ER (THAN)	THE ADJ- EST
LONG	LONG ER (THAN)	THE LONG EST
HAPPY	HAPP IER (THAN)	THE HAPP IEST

B) ADJECTIVE LUNGI

POZITIV	COMPARATIV	SUPERLATIV
ADJ	MORE ADJ (THAN)	THE MOST ADJ
BEAUTIFUL	MORE BEAUTIFUL (THAN)	THE MOST BEAUTIFUL
EXPENSIVE	MORE EXPENSIVE (THAN)	THE MOST EXPENSIVE

Iată în cele ce urmează schema integrală a comparației adjectivelor:

POZITIV

You are **good**
happy
beautiful

COMPARATIV

A) DE INFERIORITATE

You are **not as/so** **good**
happy
beautiful **as** your sister

B) DE EGALITATE

You are **as** **good**
happy
beautiful **as** your sister

C) DE SUPERIORITATE

You are **better**
happier
more beautiful **than** your sister

SUPERLATIV

A) RELATIV

You are **the** **best**
happiest
most beautiful girl in the world

B) ABSOLUT

You are **very**
good
happy
beautiful

ADJECTIVE NEREGULATE

POZITIV	COMPARATIV	SUPERLATIV
Good (bun, bună, buni, bune)	Better (mai bun)	The best (cel mai bun)
Bad (rău)	Worse (mai rău)	The worst (cel mai rău)
Much (mult, multă)	More (mai mult)	The most (cel mai mult)
Many (mulți, multe)	More (mai mulți)	The most (cei mai mulți)
Little (puțin, puțină)	Less (mai puțin)	The least (cel mai puțin)
Old (bătrân, vechi)	Older (mai vechi, mai bătrân) Elder (mai în vârstă, mai mare, referitor la persoane din aceeași familie-frați, surori)	The oldest (cel mai vechi, cel mai bătrân) The eldest (cel mai mare, cel mai bătrân, referitor la persoane din aceeași familie-frați, surori)
Far (depărtat)	Farther (mai depărtat-pentru distanțe) Further (mai depărtat-pentru spațiu și timp;suplimentar, adițional)	
Far (depărtat)	Farther (mai depărtat-pentru distanțe) Further (mai depărtat-pentru spațiu și timp;suplimentar, adițional)	The farthest (cel mai depărtat-ca distanță) The furthest (cel mai îndepărtat-folosit mai ales temporal)
Late (târziu)	Later (mai târziu) The latter (cel de-al doilea, ultimul din doi, folosit mai ales în sintagma : The former...the latter)	The latest (cel mai târziu, cel mai recent, cel mai nou) The last (ultimul, final-după el nu mai urmează nimic altceva din aceeași serie)
Near (apropiat)	Nearer (mai apropiat)	The nearest (cel mai apropiat) The next (următorul dintr-o serie)

❖ Expresia "**cu cât....cu atât**" este exprimată în limba engleză prin folosirea comparativelor de superioritate ale respectivelor adjective, precedate de prepoziția **the**:

The more, the merrier.
The longer the days are, the warmer they become.
The more beautiful, the better.

❖ Expresia "**din ce în ce mai....**" este redată prin repetiția comarativului de superioritate:

*Your results are **better and better**.*
*She becomes **more and more beautiful**.*
*As the winter comes, the weather is **colder and colder**.*

MUCH/MANY-LITTLE/A LITTLE-FEW/A FEW

Much se folosește cu substantive nenumărabile cum ar fi: *advice, bread, information, salt, luggage, baggage, money, milk, sugar, water, etc.*
How much (money) does it cost?

Many se folosește cu substantive numărabile.
How many hours do you work every day?

Little înseamnă "puțin" și pune accentul pe cantitatea redusă a ceva.
I am hungry because I have eaten little food today

A little înseamnă "ceva, o anumită cantitate de"
I am not hungry because I have eaten a little food today.

Few înseamnă "nu prea mult, mulți" și pune accentul pe faptul că este vorba de un număr mic
I was very sad because I had few friends here

A few înseamnă "câțiva".
Now I am happy because I have a few friends here.

EXERCIȚII

I. Complete the sentences with adjectives from the box:

Strong, expensive, cheap, much, short, many, busy, expensive, practical, adequate, perfect, legal, further, latter.
--

1. The rooms at the Ritz are very
2. How ... airports are in New York?
3. I think I need some ... information if you want me to help you.
4. Of the two solutions he preferred the former to the
5. Her action was
6. Let's eat here. I don't have much money and it's really
7. Her plan is very ..., but his is just
8. How ... does a hotel room cost?
9. The hotel is very
10. I lent him a ... sum of money.
11. We can walk from here. It's only a ... distance.
12. His measures were

13. Father comes home late because he is a very ... man.

II. Put the adjectives in brackets into the correct form:

1. These books are not ... (expensive) as the other ones.
2. The (many) ... people who have a problem with cash flow phone the bank and ask for an overdraft.
3. A personal loan is often a (good) ... idea because the repayments are structured over a pre-arranged period.
4. Store cards are generally (expensive) ... then other credit cards and can only be used in shops which offer them.
5. Your homework is (bad) ... than hers.
6. This hotel manager was the (polite) ... we had ever met.
7. Sir Winston Churchill was the (famous) ... Englishman in the World War II.
8. "The more, the (merry) ..." says an English proverb.
9. Books are ... and ... (expensive) nowadays.
10. Levi's make the ... (famous) trousers in the world.
11. Your ... (old) sister is my ... (old) friend.
12. Certain regions produce ... (much) petroleum than they consume, and others consume ... (much) than they produce.
13. Africa produces more than twice what it consumes, and the Middle East is the (big) ... producer of all.
14. However, those two regions are tied for consuming the ... (small) amount.
15. Europe consumes about 72% more than it produces. It is one of the ... (large) producers but it is also the (large) consumer of all the regions.
16. Paul Getty was the (rich) man in the world.
17. His car is (good) than mine.
18. The farmer said that was the (fat) turkey he had.
19. Yesterday's weather was (bad) than today's.
20. A hotel room in Melbourne is (cheap) than one in Tokyo.
21. Those are the (popular) products with children.
22. The second (long) tunnel in the world is the Channel Tunnel.
23. The (long) is the Seikan Tunnel in Japan, but the Channel Tunnel has as (long) under-sea section.
24. Anyway, the Channel Tunnel was considered the (great) engineering project ever.
25. It has the (sophisticated) railway control system in the world, and it will be the (busy) railway track in Europe, with one train every three minutes.
26. This is one of the (successful), (cheap) and (practical) products of the century.
27. This is the (common) method of payment between countries.
28. Inflation can occur in an economy because people increase their spending (fast) than producers are able to increase the supply of goods and services.
29. Health is (important) than all the riches in the world.
30. I am the (happy) person in the entire world !!!

III. Fill in the blanks with the right word. Choose between the following words: much/many/few/a few/ little/a little:

1. We have ... friends here.
2. There aren't ... jobs for middle-aged persons.
3. Mike would like ... milk in his tea.

4. As we didn't have ... time, we had to take a taxi.
5. Nowadays ... people have servants in their houses.
6. She didn't spend ... money on her holiday.
7. This text is rather difficult. She has had to look up ... new words in the dictionary.
8. I don't read ... books because I don't have ... spare time.
9. He couldn't give me ... information.
10. You must hurry. There is ... time left.
11. Very ... experiments have been done to find out the cause of that accident.
12. I have ... friends that I can trust, but not
13. I had ... time to spare, so I browsed round a bookshop.
14. It didn't cost
15. Only ... of the committee members went to the meeting.
16. Unfortunately, the solicitor has very ... clients.

IV. Translate into English:

1. Cheltuielile acestei companii au fost din ce în ce mai scăzute în ultimii ani.
2. Această companie a cheltuit anul trecut mai mult decât își putea permite.
3. Profitul de anul trecut al acestei firme a fost mai mare decât cel de anul acesta.
4. Anul acesta inflația a fost ceva mai mare decât anul trecut.
5. Ție îți este mult mai frică decât ei că prețurile vor deveni din ce în ce mai mari.
6. Cambia este una dintre cele mai vechi metode de plată.
7. Producția de anul acesta a companiei noastre este mult mai ridicată decât cea din anii precedenți.
8. Banca Angliei este mult mai veche decât Banca Națională a României.
9. Anul acesta s-au emis mai multe acțiuni decât anul trecut.
10. Am nevoie de informații suplimentare înainte să plec mai departe.
11. Am doi prieteni, Andrei și Ioan :cel dintâi este contabil, cel de-al doilea este avocat.
12. Era din ce în ce mai speriat că nu va putea să termine analiza financiară la timp.
13. Cu cât sunt termenii mai avantajoși, cu atât este mai greu de obținut contractul.
14. Fratele meu cel mai mare este economist și lucrează de doi ani într-o bancă.
15. Șeful meu vine întotdeauna primul și pleacă întotdeauna ultimul.
16. Ca economist lucrezi mai mult și mai din greu decât un avocat.
17. Cea mai mare parte a capitalului este orientată spre industrie, agricultură, transporturi, etc.
18. Dobânda este o sursă foarte importantă de formare a profitului.
19. Au fost angajați contabili cu foarte multă experiență în domeniu.
20. Un număr din ce în ce mai mare de firme se interesează de produsele noastre.

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UNIT 14
REVISION
STUDENT'S PRESENTATIONS

LESSON PLAN:

- 1.Revision of the grammar rules the students have learnt till the end of the first year
- 2.Revision of the psychological terms the students have learnt till the end of the first year
- 3.The students will present and comment upon their term papers

OBJECTIVES:

At the end of this unit the students will be able:

- to correctly use all the grammar they have learnt
- to correctly use the vocabulary they have learnt
- to translate from and into English texts from their curricular area
- to write and present papers of their own
- to comment upon papers presented by their colleagues
- to evaluate the extent of their knowledge

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