



Homer and “Big Five”

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ABSTRACT:

Drawing from the models of contemporary personality psychology, this qualitative study analyses the characters of Greek mythological heroes as depicted in Homer's *Illiad*. First, it summarizes the current personality research as well as what psychodiagnostic methods there are for measuring different personality variables. In the next part, the authors describe the procedure they used for the verification of historical and intercultural validity of the personality models outlined earlier. Here they also present the results of their analysis with the conclusion that ancient Greek accounts testify to the universality of human nature throughout ages and cultures. At this point, the study also shows the hypothesized personality profiles of two major heroes, Achilles and Agamemnon. The following part of the article is dedicated to yet another psychological discourse: specifically how and why their motives and behavioural tendencies might cause clashes in their interaction, and also what occupational options they would probably face nowadays. Interdisciplinary in its nature, the paper finishes with the implications of the results for philosophy.

KEY-WORDS: Homer, Iliad, Hogan, Big 5, personality, psychology, character, values

Not accidentally, ancient philosophy forms the basis of general psychology. Hellenic thinkers dealt with man and their soul, and so naturally had broached many topics that were later scientifically elaborated by modern psychology. One of those is human character. Ancient Greece is actually the cradle of one of the earliest personality typologies – Hippocrates' division of people into sanguine, choleric, melancholic and phlegmatic types. Although personality research has advanced since then, it is definitely inspirational to apply it retrospectively to ancient Greek history. The goal of this study is to involve methods of modern psychology in the research of Greek

mythology, in particular characters of its heroes. The authors' intention was to verify historical and intercultural validity of current psychological models of personality on the first song of Homer's *Iliad*.¹ As a means for this analysis, valid and professionally recognized psychological tests – Hogan questionnaires² – were used.

Based on decades of personality research, modern psychology has arrived at five basic dimensions that universally characterize man across different cultures – the so called Big Five (e.g. John & Srivastava 1999; Hogan & Hogan 2007, p. 9). These five groups (factors) emerged based on an extensive analysis of words that are used to describe others (e.g. affable, dominant, curious etc.). According to studies, there are exactly five categories to which we can classify all of these words. Scientists termed them as:

- Emotional stability (Neuroticism);
- Extraversion;
- Conscientiousness;
- Agreeableness;
- Openness to experience (Culture).

Overall, each of these categories indicates such characteristics of a person that have something in common – for example, words like confrontational, critical, considerate or friendly cover quality of interaction that each of us expresses and are classified under Agreeableness. Based on further analysis, some authors (Hogan & Hogan 2007, pp. 15, 17) claim that Extraversion and Openness to Experience should be subdivided in the following way – Extraversion into Ambition (dominance, ambitiousness) and Sociability (gregariousness, communicativeness) and Openness to experience into Inquisitiveness (imagination, cognitive style, openness to the new) and Learning Approach (educational style, information processing). It points to the fact that five-factor model is a starting point which is important to further elaborate according to practical requirements. The authors of this study believe that the division of Hogan & Hogan (2007) makes a conceptual sense and so they have adopted it.

The discovery and further study of Big Five has obviously inspired many psychologists to apply this personality model in psychological testing. And so many, so called, five-factor personality inventories emerged and have been successfully used in many different areas of psychology (e.g. industrial and organizational psychology, counselling psychology, clinical psychology etc.; for specific examples of questionnaires see e.g. Srivastava 2011). One of these five-factor questionnaires is also the Hogan Personality Inventory (HPI, Hogan & Hogan 2007).

¹ The philosophical interpretation of this song can be found e.g. in the study by Matúš Porubjak (2009).

² For example, see independent reviews by the British Psychological Society – Marshall & Lindley (2009), Feltham & Loan-Clarke (2007) and Hodgkinson & Robertson (2007).

Regarding Big Five, it should also be mentioned that it normally captures people when they are at their best, i.e. when controlling themselves and trying to produce maximum performance. There are situations, however, (e.g. stress, boredom, being exhausted, being in a strongly familiar environment and others) when a person stops controlling his/her public image. Research indicates that in these situations there are still other characteristics people display that go beyond Big Five (Hogan & Hogan 2009, pp. 4 – 8). Also, Big Five does not cover internal values or motivators of people, which play an important role in their lives too. In psychology and psychological testing we therefore come across other models (and questionnaires based on them) that focus on these areas. Here we can include Hogan Development Survey (HDS, Hogan & Hogan 2009) or Motives Values Preferences Inventory (MVPI, Hogan & Hogan 1996). These three personality inventories will be used in our analysis.

Although the Big Five model is a result of modern psychological research it is probable that it is valid universally – in the cultural as well as temporal sense. One of the fathers of Big Five, Robert McCrae, summarizes results of his intercultural research in his recent article (McCrae 2009) and concludes that this model is valid across different cultures. Evolutionary scientists (e.g. Buss & Hogan in: Wiggins 1996; MacDonald 1998) state that Big Five is actually a result of evolutionary processes in human. According to their views, personality differences point to different adaptive mechanisms or interpersonal strategies that play an important role in phylogeny and ontogeny of human. Gosling and John (1999 in: John & Srivastava 1999, pp. 42 – 43) even apply the Big Five model to animals – their meta-analysis shows that differences in some factors (Extraversion, Neuroticism and Agreeableness) may be also observed with some other primates (e.g. chimpanzees) or other animals (e.g. cats, dogs, octopuses etc.).

Big Five or other existing personality models can therefore be a suitable tool for personality analysis of present man as well as historical characters. However, while we may directly research living people (by means of administering a questionnaire or observation), with people from the past we are left only with indirect research. The best, often the only one, source in this connection seems to be a written record. Be it in form of historical chronicles (with real-life persons) or in form of literary fabulation (with fictitious persons). In this regard, mythology stands somewhere in-between. On one hand it oftentimes draws from historical accounts or at least conserves experience of several generations in itself (as if an intersubjective “tribe encyclopedia”), on the other hand it presents itself in form of pictures and fabulations and is brought to specific individuals that always shape it anew (cf. Canfora, 2001, p. 37). Whether it is an “objectivized” text or mythology or authorial fabulation we can – as far as the text with acting persons is concerned – investigate ways in which these persons (or characters) express themselves. By analyzing these expressions we can verify or research whether current psychological personality models are valid even

retrospectively and whether they can be used for the research of personality profiles of a historical, in our case archaic, story.

The authors had decided to apply this approach, qualitative by nature, on the oldest text of the Western culture, specifically the first song of Homer's *Iliad*. Their objective was to capture behaviours of individual characters of this text. Then they content-analysed them and assigned them to respective scales of the Hogan questionnaires – HPI (Hogan & Hogan 2007), HDS (Hogan & Hogan 2009) and MVPI (Hogan & Hogan 1996) which are based on current personality models including Big Five mentioned above. The analysis was carried out in MS Word 2010 by means of commenting relevant parts of the first song. The last step was generalizing results and creating hypothetical personality profiles of individual heroes. The authors summarized their comments and wrote in which questionnaire, scales and interpretation ranges heroes would score. In the case of the two most conspicuous ones – Achilles and Agamemnon – the authors also created graphical profiles of their scores (in MS Excel 2010). Rising above the strict definition, we could say the whole process was a confirmatory analysis in a qualitative form³.

The extent of this article does not allow quoting all commentaries; we will, however, introduce a couple of them to illustrate how we worked with the text⁴.

Il. 1, 23 – 24: ...yet the thing did not please the heart of Agamemnon, son of Atreus, but he sent him away harshly, and laid upon him a stern command

Commentary: People achieving high scores on the Bold scale (HDS) are often described as haughtily, self-important and arrogant. These people do not accept feedback and may blame mistakes on others.

Il. 1, 25 – 32: Let me not find you, old man [Chryses], by the hollow ships, either tarrying now or coming back later, lest your staff and the wreath of the god not protect you. Her [Chryses' daughter] I will not set free. Sooner shall old age come upon her in our house, in Argos, far from her native land, as she walks to and fro before the loom and serves my bed. But go, do not anger me, that you may return the safer.

Commentary: This paragraph may give us a picture about values of Agamemnon. In the MVPI inventory, this could be a combination of a high Power score and a low Altruistic score. These people value influence, status and on the other hand won't be distracted by sorrows of others; they are rather tough and little sympathetic.

³ The point being that the confirmatory (factor) analysis is a quantitative approach, which goal is to confirm a theory defined in advance. Thus it stands in opposition to so called exploratory (factor) analyses that try to uncover connections in data first and only then formulate a theory. See e.g. Hendl (2009, pp. 505, 538).

⁴ Please contact the authors for the complete analysis.

Il. 1, 49 – 52: The mules he [Apollo] assailed first and the swift dogs, but then on the men themselves he let fly his stinging shafts, and struck; and constantly the pyres of the dead burned thick.

Commentary: MVPI tells us to what degree a person values others, has motivation to help them, interacts with them and generally respects some societal principles. Specifically, there is a group of three scales called Social interests. Based on the quote we might assume that Appolon not only got angry but also that he does not feel a strong bond with people and is able to distance himself from their suffering.

Il. 1, 88 – 91: no one, while I [Achilles] live and have sight on the earth, shall lay heavy hands on you [Calchas] beside the hollow ships, no one of the whole host of the Danaans, not even if you name Agamemnon, who now claims to be far the best of the Achaeans.

Commentary: Willingness to challenge people in authority, show disapproval and stick up for people is a characteristic of people scoring low on the Dutiful scale in HDS.

Il. 1, 120 – 129: In answer to him spoke swift-footed brilliant Achilles: “Most glorious son of Atreus [Agamemnon], most covetous of all, how shall the great-hearted Achaeans give you a prize? We know nothing of a hoard of wealth in common store, but whatever we took by pillage from the cities has been apportioned, and it is not seemly to gather these things back from the army. But give back the girl to the god, and we Achaeans will recompense you three and fourfold, if ever Zeus grants us to sack the well-walled city of Troy.”

Commentary: This reply greatly points to differences in values in both heroes – Agamemnon being focused on money and own well-being (low Altruistic, high Commerce in MVPI), Achilles probably taking into consideration both people and money (both Altruistic and Commerce being high in MVPI).

Il. 1, 101 – 104: among them arose the warrior, son of Atreus, wide-ruling Agamemnon, deeply troubled. With rage his black heart was wholly filled, and his eyes were like blazing fire. To Calchas first of all he spoke, and his look threatened evil:

Commentary: A typical expression of a little composed, easily upset person who lets himself/herself being taken by emotions – the high score on Excitable in HDS.

Il. 1, 106 – 108: [Agamemnon to Calchas] Prophet of evil, never yet have you spoken to me a pleasant thing; ever is evil dear to your heart to prophesy, but a word of good you have never yet spoken, nor brought to pass.

Commentary: Defensive behaviour, expecting the negative, assuming bad treatment by others – all these reactions is typical for the high score on Skeptical in HDS.

Il. 1, 188 – 193: Grief came upon the son of Peleus [Achilles], and within his shaggy breast his heart was divided, whether he should draw his sharp sword from beside his

thigh, and break up the assembly, and slay the son of Atreus [Agamemnon], or stay his anger and curb his spirit.

Commentary: Points to a stormy movement inside Achilles – lower Adjustment in HPI and the higher score on Excitable in HDS.

Il. 1, 174 – 175: [speaks Agamemnon] With me are others who will honour me, and above all Zeus, the lord of counsel.

Commentary: Nicely pointing to yet another value of Agamemnon – desire for status and appreciation. This is typically mirrored in the high score on Recognition and Power scales in MVPI. Both the scales actually belong to the group called Status interests.

Il. 1, 210 – 214: [Athene to Achilles] But come, cease from strife, and do not grasp the sword with your hand. With words indeed taunt him, telling him how it shall be. For thus will I speak, and this thing shall truly be brought to pass. Hereafter three times as many glorious gifts shall be yours on account of this arrogance. But refrain, and obey us.

Commentary: Athene is clearly able to negotiate – develop communication (middle to higher Sociability in HPI) and promote her interest (high Ambition in HPI) in a tactful, adequate manner (middle Interpersonal Sensitivity in HPI).

Il. 1, 224 – 239: [Achilles to Agamemnon] Heavy with wine, with the face of a dog but the heart of a deer, never have you had courage to arm for battle along with your people, or go forth to an ambush with the chiefs of the Achaeans. That seems to you even as death. Indeed it is far better throughout the wide camp of the Achaeans to deprive of his prize whoever speaks contrary to you. People-devouring king, since you rule over nobodies; else, son of Atreus, this would be your last piece of insolence. But I will speak out to you, and will swear thereto a mighty oath: by this staff, that shall never more put forth leaves or shoots since first it left its stump among the mountains, nor shall it again grow green, for the bronze has stripped it on all sides of leaves and bark, and now the sons of the Achaeans carry it in their hands when they act as judges, those who guard the ordinances that come from Zeus; and this shall be for you a mighty oath.

Commentary: Although having a vulgar tone, Achilles' speech is longer and florid – Achilles is clearly able to appear in front of others (high Ambition in HPI), communicate his ideas (middle or higher Sociability in HPI), provide negative feedback or even use tough words (low Interpersonal Sensitivity in HPI) at the same time using his imagination (high Inquisitive in HPI) or learnedness (high Learning Approach in HPI).

By analysing the first song of *Iliad*, the following conclusions emerged:

First of all we can state that practically all behaviour described in the song can be relatively precisely classified into the contemporary categories of personality

psychology or psychodiagnostics based on it. It means that personality dimensions that we know as of today probably existed in their manifestations also in the past. If we interpreted this conclusion from an evolutionary viewpoint, it supports the notion of timelessness of personality characteristics as variable adaptive or interpersonal strategies. There was no behaviour or character description in the text that would be unique or unknown in the present – including religious behaviour that in its current historical manifestation cannot be unambiguously linked with the described personality models, although it is probable that it would be empirically possible to arrive at a typical personality profile of the so called religious person. It should be noted here that ancient religion is based on different principles than modern monotheistic religions. Ancient religious life is not based on the right faith but on the right execution of cult. Ancient gods are neither transcendent nor omnipotent but they are part of the world and are subject to fate. Although there is a big difference between mortals and gods in their power and abilities, both communities – divine and human – are basically subject to equal social and natural laws (see for example Vernant, 2005, pp. 15 – 17 for details). Besides, the archaic age doesn't practically keep a border between "sacral" and "profane". It is thus little probable that it would be possible to create a separate profile of an archaic "religious" and "non-religious" person.

We can also conclude from the analysis that behaviours of individual heroes are consistent, i.e. their personality expresses itself stably across different situations. The manifestations are rich enough (even if taking into consideration that only the first song was analysed) which even enables us to create personality profiles of selected main characters in Hogan questionnaires (HPI, HDS, MVPI). This fact may also attest to the high literary quality of eposes in which even a relatively short part carries a great (socio-psychological) testimony. Also, we can see that the author of eposes probably had a very good observation talent from the psychological point of view.

Let us now introduce a short description of questionnaires which will be followed by psychological profiles of individual characters. In the case of Achilles and Agamemnon, the graphical representation and interpretation of achieved scores⁵ will be provided. In the case of others characters (Calchas, Nestor, Apollo, Athene, Hera) only the list of scores will be provided.

The Hogan Personality Inventory (HPI) is a measure of normal personality and is used to predict job performance. The HPI was the first inventory of normal personality based on the Five-Factor Model and developed specifically for the business community. The HPI is a high-quality psychometric evaluation of the personality characteristics necessary for success in careers, relationships, education,

⁵ Percentiles quoted in graphs are chosen arbitrarily. Their role is only to indicate which interpretation range a person achieved – i.e. low/average/high (HPI, MVPI) or no risk/low/moderate/high (HDS) or their transition.

and life. Percentiles are used for scoring and there are three score ranges normally used for interpretation (low, average, high).

The Hogan Development Survey (HDS) identifies personality-based performance risks and derailers of interpersonal behaviour. The HDS concerns characteristics not covered by the Five-Factor Model. Under normal circumstances, the escalated scores on the HDS scales may actually be strengths. However, when an individual is tired, pressured, bored, or otherwise distracted, these risk factors may impede effectiveness and erode the quality of relationships with customers and colleagues. Percentiles are used for scoring and there are eleven scales and four score ranges normally used for interpretation (no risk, low, moderate, high).

The Motives, Values, Preferences Inventory (MVPI) is a personality inventory that reveals a person's core values, goals and interests. Results indicated which type of position, job and environment will be most motivating for the employee and when he/she will feel the most satisfied. The MVPI can also help diagnose areas of compatibility and conflict among team members as well as what culture/atmosphere a leader with certain values will create. Percentiles are used for scoring and there are ten scales and three score ranges normally used for interpretation (low, average, high).

- **Achilles:**

HPI – Adjustment: low

High scorers tend to be calm, self-confident, and steady under pressure. Low scorers tend to be tense, moody, and they may not handle pressure well.

HPI – Ambition: high

High scorers tend to be energetic, competitive, and eager to advance themselves. Low scorers tend to be quiet, unassertive, and less interested in advancement.

HPI – Sociability: average/high

High scorers tend to be outgoing, impulsive, and colourful, and they dislike working by themselves. Low scorers tend to be reserved and quiet; they do not call attention to themselves, and they do not mind working alone.

HPI – Interpersonal Sensitivity: low

High scorers tend to be friendly, warm, and sociable. Low scorers tend to be independent, frank, and direct.

HPI – Prudence: low/average

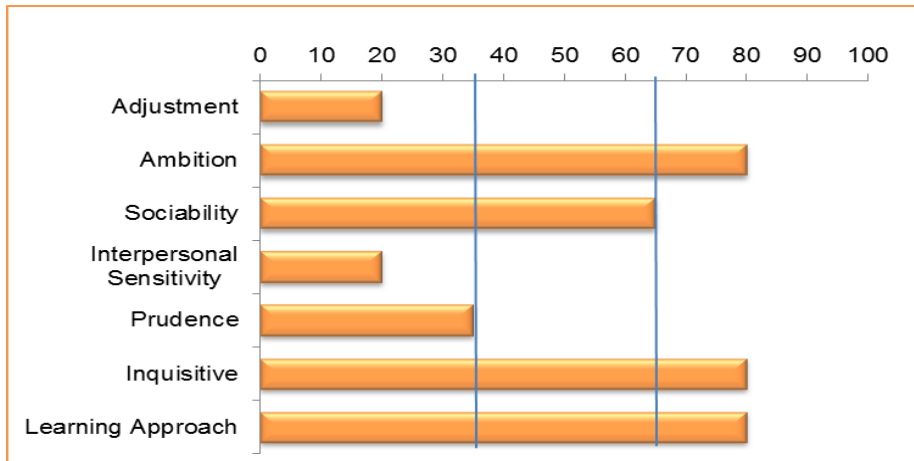
High scorers tend to be organized, dependable, and thorough; they follow rules well and are easy to supervise. Low scorers tend to be impulsive and flexible; they tend to resist rules and close supervision; however, they may be creative and spontaneous

HPI – Inquisitive: high

High scorers tend to be imaginative, inventive, and quick-witted; they may be easily bored and may not pay attention to details. Low scorers tend to be practical and down to earth; they are willing to tolerate boring tasks.

HPI – Learning Approach: high

High scorers tend to enjoy education and to perform well in training. Low scorers are less interested in formal learning and tend not to perform well in school or training environments.



HDS – Excitable: high

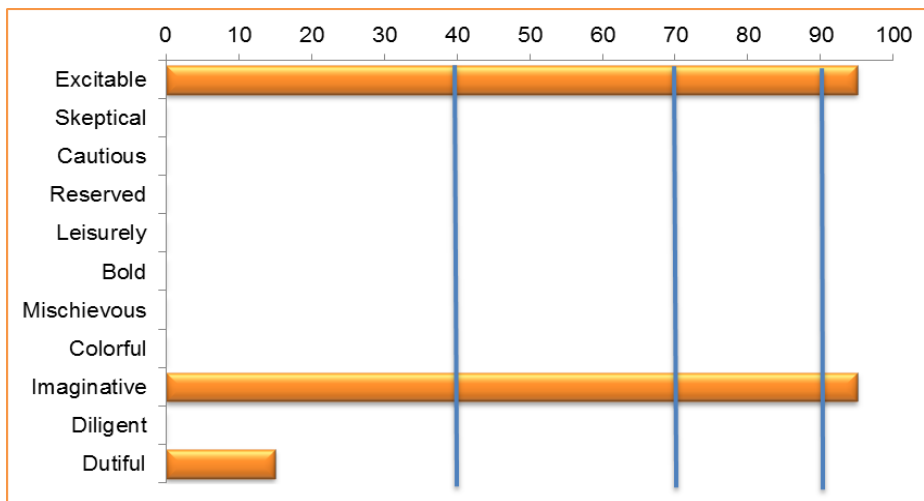
Concerns seeming moody, easily irritated, and hard to please, and dealing with stress by quitting or ending relationships.

HDS – Imaginative: high

Concerns being eccentric-acting and thinking in creative and sometimes unusual ways and becoming unpredictable when stressed.

HDS – Dutiful: low/no risk

Concerns being cordial, agreeable, and eager to please, reluctant to take independent action, and conforming when under pressure.



MVPI – Altruistic: high

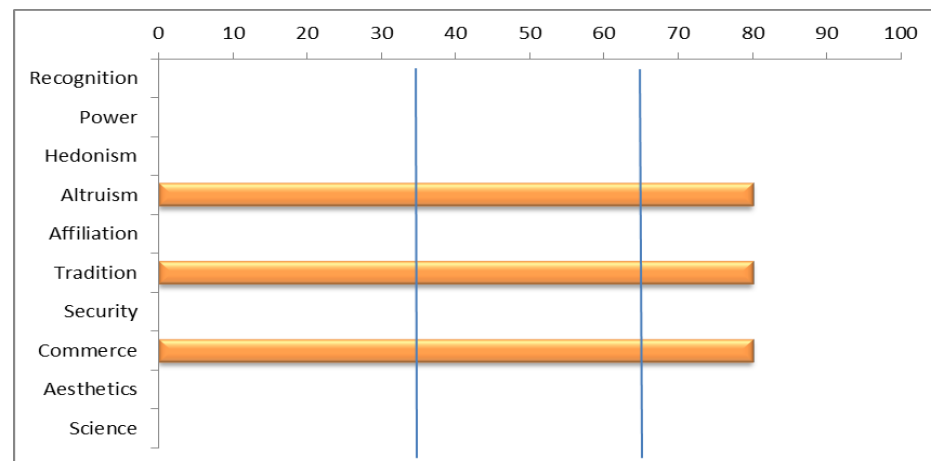
High scorers value actively helping others and improving society.

MVPI – Commerce: high

High scorers value business activities, money, and financial gain.

MVPI – Tradition: high

High scorers value history, tradition, and old-fashioned virtues.



- **Agamemnon:**

HPI – Adjustment: low

High scorers tend to be calm, self-confident, and steady under pressure. Low scorers tend to be tense, moody, and they may not handle pressure well.

HPI – Ambition: high

High scorers tend to be energetic, competitive, and eager to advance themselves. Low scorers tend to be quiet, unassertive, and less interested in advancement.

HPI – Sociability: ?

High scorers tend to be outgoing, impulsive, and colourful, and they dislike working by themselves. Low scorers tend to be reserved and quiet; they do not call attention to themselves, and they do not mind working alone.

HPI – Interpersonal Sensitivity: low

High scorers tend to be friendly, warm, and sociable. Low scorers tend to be independent, frank, and direct.

HPI – Prudence: low

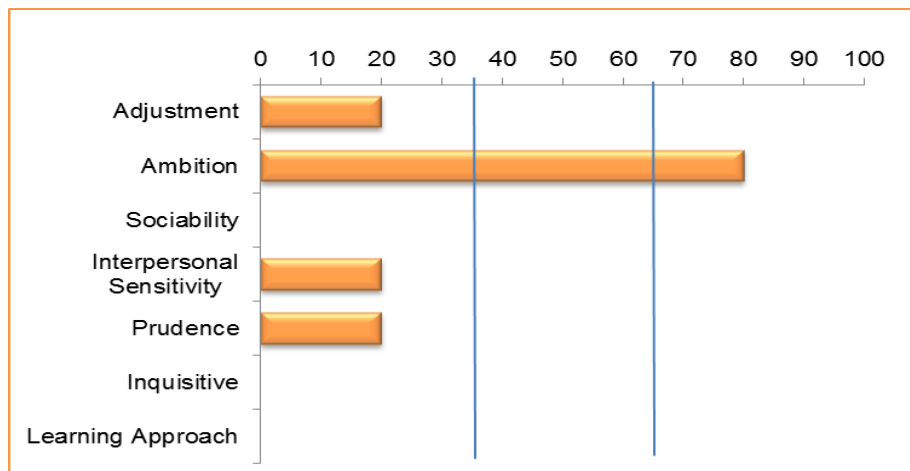
High scorers tend to be organized, dependable, and thorough; they follow rules well and are easy to supervise. Low scorers tend to be impulsive and flexible; they tend to resist rules and close supervision; however, they may be creative and spontaneous.

HPI – Inquisitive: ?

High scorers tend to be imaginative, inventive, and quick-witted; they may be easily bored and may not pay attention to details. Low scorers tend to be practical and down to earth; they are willing to tolerate boring tasks.

HPI – Learning Approach: ?

High scorers tend to enjoy education and to perform well in training. Low scorers are less interested in formal learning and tend not to perform well in school or training environments.



HDS – Excitable: high

Concerns seeming moody, easily irritated, and hard to please, and dealing with stress by quitting or ending relationships.

HDS – Skeptical: high

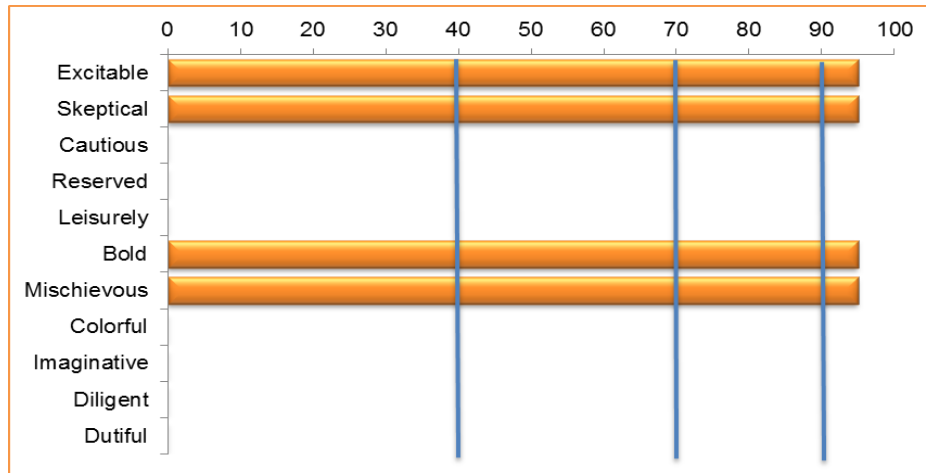
Concerns mistrusting others' intentions, being alert for signs of mistreatment, and then challenging or blaming others when it seems to occur.

HDS – Bold: high

Concerns the tendency to over evaluate one's talents, not admit mistakes or take advice, and blustering and bluffing when under pressure.

HDS – Mischievous: high

Concerns taking risks, testing limits, making hasty decisions, not learning from experience, and demanding to move on when confronted with mistakes.



MPVI – Recognition: high

High scorers value fame, visibility, and publicity.

MVPI – Power: high

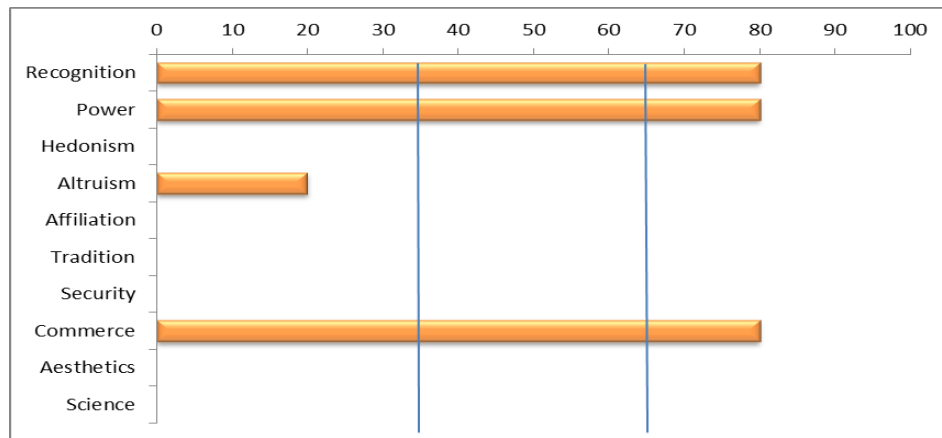
High scorers value competition, achievement, and worldly success.

MVPI – Altruistic: low

High scorers value actively helping others and improving society.

MVPI – Commerce: high

High scorers value business activities, money, and financial gain.



• **Calchas:**

HPI – Ambition: high

HPI – Interpersonal Sensitivity: average

HPI – Inquisitive: high

HPI – Learning Approach: high

MVPI – Tradition: high

- **Nestor:**

HPI – Ambition: high

HPI – Sociability: average/high

HPI – Interpersonal Sensitivity: high

- **Apollo:**

MVPI – Social Interests (Altruistic, Affiliation, Tradition): low

- **Hera:**

HPI – Interpersonal Sensitivity: high

MVPI – Social Interests (Altruistic, Affiliation, Tradition): high

- **Athene:**

HPI – Ambition: high

HPI – Sociability: average/high

HPI – Interpersonal Sensitivity: average

There are several limitations of the analysis, the first one being shortness of the text: only the first song of *Iliad* (out of twenty four) was analysed. The conclusions from the analysis would need to be verified on the longer part of the work, optimally on the complete one. Next, before launching another study, it would be suitable to anchor the research conceptually – to theoretically specify qualitative approach and its realization in the given context. Specifically, the method of content analysis could be used – the authors utilized only its qualitative component, the results being not treated quantitatively (e.g. the number of appearances of individual characteristics). It would be also helpful to trace existing research that has been realized in the same or similar way⁶. The objectivity of results could be supported by adding several independent evaluators and subsequent analysis of their output. To finish with, the future research would also benefit from systematic classification of personality descriptions/manifestations between HPI and HDS questionnaires: some descriptions/manifestations can be classified into the both; although there is often a correlation between selected scales (e.g. low Adjustment in HPI correlates with high Excitable in HDS), which actually supports classifying certain descriptions/manifestations into both questionnaires, this may not always be the case (correlation indicates frequent and not accidental connection, but not certainty).

⁶ So far, the authors haven't met with a similar application of modern personality psychology on ancient texts and will be grateful for any reference in this connection. On the other hand, the authors ran into a different, yet very interesting social scientific analysis of a historical literary work – the mapping of frequency and direction of communication in Hamlet by means of sociomapping (Dvořák, Bahbouh, Sýkora 2003).

In spite of the limitations, the analysis indicates that personality models of contemporary psychology have a historical and intercultural perspective, i.e. it is probable that they are related to people from the past, the ancient Greek culture in particular.

The resulting psychological profiles of the two main heroes from the first song – Achilles and Agamemnon – sparked a consideration whether there are any psychological predispositions to mutual conflict between them. There are two levels that can be followed here – potential behavioural conflict (i.e. which scales of interpersonal behaviour may add to mutual alienation; can be traced in HPI and HDS) or potential value conflict (i.e. which motivational scales may add to mutual alienation; can be traced through MVPI). When looking at the profiles of Achilles and Agamemnon in HPI and HDS questionnaires, it is clear that both men are very goal-oriented, competitive and ambitious (high Ambition in HPI). Along that, they are also self-critical, dissatisfied, sensitive to threats (low Adjustment in HPI) and also communicate straightforwardly, even critically without the tendency to build or maintain relationships with others (low Interpersonal Sensitivity in HPI). These tendencies clearly indicate a possibility of conflict, specifically from several points of view: a) Achilles as well as Agamemnon can see each other as competitors and will watch steps of each other sensitively, even interpreting them as a potential threat b) both of them will try to strongly pursue their goals and eventually win c) both of them will communicate their views openly and will naturally confront others. Moreover, other scales in the same questionnaire (HPI) may colour their acting – for example, lower to average Prudence in both heroes indicates that they may attempt to use non-standard means in order to achieve goals or even break rules and cross borders. In some situations, Achilles as well as Agamemnon will also be short-tempered and hot-headed (high score in Excitable in HDS), which will even add an element of unpredictableness as well as strong emotionality and black-and-white perception into their interaction (e.g. mutual denigration). Achilles will only minimally respect the authority of Agamemnon, even the opposite – he will be quite independent (low score in Dutiful in HDS). On the other hand, if confronted, Agamemnon may perceive Achilles' acts as especially negative, hostile, threatening or deceitful (high score in Skeptical in HDS). While in stress, he may even attack Achilles by means of non-critical self-confirmation and misinterpretation or fabrication of events (high score in Bold and Mischievous in HDS). Another interesting point is their potential towards mutual antipathy caused by different motivation. Analyzing their MVPI profiles, we can see that while Achilles has a strong connection with people, is interested in prosperity of a wider community and welfare of others in general (high Altruistic), Agamemnon is a relationship pragmatist and materialist who is predominantly interested in his own agenda and professes principles of personal independence (low Altruistic, high Commerce, Recognition and Power). Their personal values and views – as to the direction their communities should pursue – are partially different and can also cause alienation or insert elements of misunderstanding in their interaction.

From the viewpoint of modern applied psychology and psychodiagnostics, there is yet another interesting way we can look at the psychological profiles of Achilles and Agamemnon – it is their occupational options in the labour market. In which occupations, organizations or environments would these heroes prosper today? As part of “career counsel” for both heroes, it is suitable to start with their motivation (MVPI). Achilles obviously feels fulfilled by helping others, developing them and generally working for the prosperity of society. At the same time he also values material success, profit, return on investment, trade and money in general as well as traditional social values and virtues, morale, history and principled attitude towards life and work. These three groups of motives indicate that Achilles would be satisfied in an organisation that has existed some time already, clearly declares its mission, values and business purpose, is commercially oriented or even dealing with finance, while also cares about satisfaction of its employees or customers. A good example could be a private banking house with a long tradition of customer care and elaborate employee programme, a state tax office supporting its inspectors and rewarding exemplary tax payers or an international foundation network focused on fundraising and subsequent support of projects with society-wide importance. Agamemnon is also close to commerce, finance and material success. Besides that, he also feels motivated by social status – desire to stand out and get recognition, but also desire to gain influence and power. On the other hand self-sacrifice for others, helping them and society doesn’t make much sense for him. He would therefore feel satisfied in environments that would enable him to work on his individual career, achieve an important position, gain credit as well as high financial remuneration. As an example, he could go to financial and insurance companies or private firms focused on profit and on beating the competition. If we wanted to move from the environment to a specific position, behavioural tendencies in HPI could be more helpful. Both heroes have four scales in common – low Adjustment, high Ambition, low Interpersonal Sensitivity and low/average Prudence. Based on existing research (Hogan 2011), such a profile is often shared by successful entrepreneurs – those who are rather self-doubting, feel urgency, are goal-oriented, communicate sharply, straightforwardly and are only little conforming (p. 3). In other words, based on the mentioned characteristics Achilles and Agamemnon could be successful in launching companies and organisations. It is probable that both have certain dispositions to lead people (high Ambition, low/average Prudence), but from the point of view of classical management they might in the long term perspective miss the ability to work with others (average/high Interpersonal sensitivity) and resist stress (average/high Adjustment). In that sense they could be more successful in crisis management which is time limited and often requires making unpopular decisions. To conclude, it is important to note that their definitive success or failure would be also shaped by their ability to cope with their potential risky behaviour indicated in the HDS. High scores in these questionnaires mean a raised finger for entrepreneurs and managers – “Beware! You have certain exceptional characteristics; however, if you don’t learn to

handle them and use them constructively, they may not only make you sit in the sun but also contribute to your fall later.”

Findings of our research also have consequences for philosophy. The first moment that we find important is the fact that many ancient philosophical works were written in the form of a dialogue – from the classics, let’s mention e.g. Plato, Xenophon or Hellenic Cicero or Appuleius. While interpreting works of this type it is necessary to follow the character of respective heroes. The sense of a certain statement, or a dialogue, depends not only on the logical structure of that statement but also (and often strongly) on the character of a person communicating that statement. It makes a difference if the statement “temperance is a virtue” is uttered by an aroused young buck or an impotent old codger, notorious liar or a stoic sage. Of course this is a trivial example; characters involved in dialogues are often far more complex in terms of personality. It can be seen e.g. in Plato’s dialogue *Meno* with involving young Meno. His personality profile is the key one for correct interpretation of the dialogue; however, interpreters differ in their evaluations of him (see e.g. Scott, 2005, pp. 209 – 213). If our research didn’t show timelessness of personality characteristics, then the interpretation of this hero’s dialogue would be almost impossible. Since the timelessness of personality characteristics seems to be real, we are able to approach the interpretation of the Meno’s character and the future research, similar to ours, could support or refute the existing interpretations, even discover new possibilities. The second philosophical moment that we find interesting is that our analysis brought an outline of value preferences of respective heroes. Homer’s eposes were an inextricable part of nurturing and education in the Classical age and their heroes acted as models (positive or negative) of social behaviour. The value analysis of eposes can thus narrate about period moral “common sense”. Comparing Homeric value preferences with value preferences we find in Classical and early Hellenic philosophers could thus help to better understand in which way their philosophical and ethical attitude was “standard” and which new value aspects they offered to period discourse.

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