

Unification of The Concept of Personality as Basic Socio-Psychological Conceptual Category

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Abstract

One of the main socio-psychological conceptual categories is the concept of personality, while there is no generally accepted interpretation of this term. The basis of scientific ideas about the personality of a person at the moment is a number of theories and ideas, which are characterized by different scientific approaches, diverse semantic content and ambiguous interpretation.

At the same time, the problems of modern society urgently require the development of a fundamentally new theory of personality, which, by analogy with integrative psychology, would act as a unifying principle of all paradigms of psychological thought in the context of interpreting the concept of personality and would contribute to a unified approach to understanding this basic conceptual category in other social and philosophical sciences.

This article consistently outlines a new theory of personality, which is based on the main provisions of integrative psychology and, accordingly, is called the Integrative theory of personality. According to the author, this theory can act as a consolidating principle, both in the scientific worldview and in practical implementation. On the basis of analytical research, the paper shows the main approaches to understanding the content of personality theory, gives a definition of the concept of personality, describes the structure of personality as the basis of human behavioral manifestations, and also shows and discloses the basic terminological concepts that the Integrative Personality Theory operates on. Based on its main provisions, the author of the article interprets the key issues that are most often discussed in scientific and popular science literature regarding the conceptual category of a person's personality.

Keywords: psychology; sociology; social psychology; practical psychology; integrative psychology; personality; personality theory; personality structure; terms and concepts

Introduction

In the psychological scientific worldview, there are key or fundamental questions that have been the focus of attention of many researchers throughout the historical period of the development of psychology and currently also remain relevant. This concerns, first of all, the interpretation of psychology as a science and its fundamental concepts and terms. In the process of its formation as a scientific discipline, psychology has developed seven main directions or paradigms of development psychological thought: physiological (experimental) psychology, psychoanalysis, behaviorism, existential-humanistic psychology, transpersonal psychology, communicative psychology and, finally, integrative psychology [7, 14]. It should be emphasized, at the same time, that integrative psychology with its main provisions: the “energy” of consciousness, the unity of the world, man, his body and consciousness, acts to a certain extent as the unifying principle of all existing directions or paradigms of the psychological worldview [1].

Within the framework of the above directions of psychological paradigms in the process of historical development, corresponding ideas were formed, both about psychology itself and about its key terms and concepts. One of these basic conceptual categories in psychology is the concept of “personality”, although this term itself is not purely psychological and is often used by philosophy, sociology, pedagogy and other social sciences. At the same time, all of them, directly or indirectly, consider a person as a Personality in all the diversity of his professional, social and everyday manifestations [2; 13, 25, 33]. Personality is one of the central themes of psychology, the concept of “personality” and “personal” has its own semantic history of development and ambiguous interpretation [10]. At present, there is no generally accepted interpretation of the concept of “personality” in the scientific worldview, which, of course, complicates the theoretical and, especially, practical use of this term in its scientific and social application.

At the same time, the problems of modern society, the growth of crisis phenomena and the need in this regard to develop scientifically based solutions to overcome them, as well as the further development of psychology and the development of other social sciences, urgently require, in our opinion, in the current conditions of the scientific worldview, the development of fundamentally new approaches to the interpretation of personality as a fundamental concept. Consequently, there is a need for a popular theory of personality, which, by analogy with integrative psychology, would act as the unifying principle of all paradigms of psychological thought in the context of interpreting the concept of personality and would contribute to a unified approach to understanding this basic category in other social and philosophical sciences. Such a consolidating and acceptable, from our point of view, theory for a scientific worldview and practical application, we accordingly called the Integrative Theory of Personality.

Before proceeding to describe it, we must, of course, decide what the theory of personality should actually be, and what are its main functions and components? Generally speaking, the theory of personality, like any other theory, is a semantic framework or logical scheme that allows you to explain certain phenomena or events. In our case, it concerns the foundations of human nature, and the purpose of the theory of personality is to provide interpretation and prediction of all manifestations of personal qualities of a person.

At the same time, the theory of personality itself should be structured into appropriate components, which in themselves are also conceptual categories that provide, and this is their main meaning, a consistent and logical explanation of the present and predicted behavioral component of a person as a person. On the basis of the above approach, we have included in the Integrative Theory of Personality, the following constituent aspects:

- The definition of the concept of personality, reflecting the meaning of this term;
- The structure of the personality as a fundamental characteristic behavioral manifestation of a person;
- Categories of concepts that the Integrative Theory of Personality operates with.

Main material

At the beginning of the presentation of the proposed Integrative Theory of Personality, it should be noted that the term personality comes from the Latin word “persona”, which denoted the mask worn by the actor in the Greek drama. People tend to identify a person’s personality with charm, popularity, or public image. At present, scientific ideas about personality are based on various theoretical

prerequisites and judgments: freedom – determinism, rationality – irrationality, holism – elementalism, constitutionalism – environmentalism, changeability – immutability, subjectivity – objectivity, proactivity – reactivity, homeostasis – heterostasis and cognizability – unknowability [28]. In most of them, personality is considered as a certain general idea of individual differences, as a kind of hypothetical structure in the process of development throughout life, and also as an entity that explains the stability of human behavior. The main theories of personality are well described in many sources of literature [9, 12, 20, 24] and include the following concepts:

1. Psychodynamic theory of personality (S. Freud).
2. Analytical theory of personality (C. Jung).
3. Individual theory of personality (A. Adler).
4. Humanistic theories of personality (A. Maslow, C. Rogers, E. Fromm).
5. Egopsychological theories of personality (E. Erickson, K.).
6. Cognitive-behavioral theories of personality (D. Watson, B. Skinner, D. Kelly, A. Bandura, D. Rotter).
7. Dispositional theories of personality (G. Allport, R. Kettel, G. Eysenck, V.D. Nebylicin, V.A. Yadov).
8. Activity theories of personality (S.L. Rubinstein, A.N. Leontiev).

Within the framework of this article, it is not necessary, of course, to carry out an analytical interpretation of existing theories of personality. This information is widely presented on the relevant Internet resources, as well as in scientific and popular science literature [17, 21, 24, 26]. It is only necessary to emphasize that the authors of the existing concepts of personality in their theories invested not only various worldview approaches, but, under the theory of personality itself, researchers, as it happened historically, understood different, in fact, and content theoretical developments.

The Integrative Theory of Personality proposed by us, as shown above, first of all, puts meaning into the very concept of personality theory, and only then this concept is filled with content, namely, the definition, its structure and the corresponding conceptual aspects.

Thus, first of all, it is necessary to formulate a definition of the concept of “personality”. Currently, there are more than a hundred interpretations of this term, which have a far from ambiguous semantic characteristic. We will not, of course, dwell on all the semantic diversity of the existing definitions of the concept of “personality”. This is not necessary due to the rather wide distribution of this information in the relevant literature [6, 8, 22, 26] and on Internet sites [11].

Here it is important, in our opinion, only to emphasize that at present it is impossible to put up with such a state of affairs, when the diversity and ambiguity of the term not only complicates the professional relationship between scientific and practical specialists, but also casts doubt, quite often, the results of their work and, first of all, of course, this applies to the profession of a psychologist.

Having studied and analyzed the relevant material available in the public domain, we have developed and offer to the attention of readers and specialists in this field such a definition that, without denying, in any case, all the numerous theoretical developments of psychology and other philosophical and social sciences, creates, nevertheless, a unified basic concept of Personality, which is acceptable, in our opinion, for all schools and directions of psychological, philosophical and social scientific worldview. Its content is as follows:

Personality is a person as a carrier of creative consciousness. This interpretation of this conceptual category echoes the definition of the concept of personality by K.K. Platonov: personality is a person as a carrier of consciousness [18]. We only emphasized that the consciousness of a person is creative. What does it mean? What is the meaning of the phrase “creative consciousness” in the Integrative Theory of Personality? This meaning lies in the fact that a person has the fact of the possibility of “choice”. The process of creativity in a practical format is the process of “choice”, choice of thought, word, stroke, color, movement, action in general, etc.

The presence of the fact of “choice” in a person does not always exist. It does not exist in newborns, in sick people with severe signs of mental illness, in certain affect states, with strong alcohol intoxication, and in other cases when there is no mental process in a person’s mind, which in psychology is called the sense of “I” [23, 32]. The absence or loss, for one reason or another, of the mental process of the sense of “I”, that is, the conscious identification of oneself with the outside world, necessarily leads to the loss of the fact

of the possibility of a conscious “choice”. The feeling of “I” appears in a person in childhood at a certain stage in the development of his consciousness. This moment, as a rule, is well remembered by everyone, since along with it, memory appears in consciousness as a conscious mental process. At the moment of birth, the appearance of this feeling, feeling is “I”, a person becomes a Personality, since he acquires the opportunity to choose his realization in the world around him, i.e. engage in creativity in the broadest sense of the word. Human consciousness becomes creative.

Thus, the Personality is always a person with a creative consciousness, that is, with such a consciousness that is endowed with the ability through the sense of “I” to make a conscious choice of certain actions for the realization of oneself in a specific life situation. The solution of any problem, and even more so the overcoming of certain crisis situations, is always associated with a conscious choice of a new worldview and the acquisition of new personal qualities. By making this choice, a person acquires the psychological and social category of Personality and the task of psychologists, sociologists and even philosophers is to make this choice the most rational.

Further, proceeding from the fact that personality is a person as a carrier of creative consciousness, it is necessary to put a specific meaning into the term “consciousness” as a conceptual category in the Integrative Theory of Personality. Without going into the philosophical and psychological controversy of the concept of consciousness, we consider consciousness as a carrier of mental processes, which is consistent with the developments of a number of authors [3, 15, 16, 33].

It is consciousness, as a carrier of mental processes, that is the focus of attention in all areas of psychological and social sciences, as well as in various philosophical studies. Consciousness is limitless in space, in time and in its possibilities, and therefore it makes no sense, in our opinion, to give it a scientific definition. After all, any definition puts a specific framework in relation to a particular term, and consciousness, as a conceptual category, does not have these frameworks and, a priori, cannot be, just as there are no boundaries for the infinity of space. Consequently, in the Integrative Theory of Personality, consciousness is the carrier of specific initial elements of the human psyche – mental processes. It is they, mental processes, that are the fundamental source of all other mental phenomena, states, properties, formations and facts. This list of mental characteristics, the source of which are mental processes, currently have ambiguous terminological interpretations and multifaceted classification characteristics [19]. And in order to interpret the whole variety of derivative mental processes, it is necessary, first of all, to put a specific understanding into the term “mental process” itself.

The integrative theory of personality considers the mental process as a definite and unidirectional property of consciousness. Revealing the semantic content of this interpretation, it should be noted that mental processes are separate integral acts of reflective and regulatory activity. Each mental process has its own object of reflection, its own regulatory specificity and its own patterns. The mental process cannot be fragmented into other mental processes. In other words, within the framework of the mental process, it is possible to distinguish its individual elements, but it is impossible, without violating its qualitative one orientation, to place there another mental process or its components. For example, the mental process of memory can be conditionally divided into separate processes associated with the mechanism of obtaining information, storing this information and its further reproduction, but it is impossible to isolate and consider another mental process in it, for example, attention or thinking. These are different mental processes, it is possible to study their qualitative components, but it is impossible to single out another mental process within the framework of one process. Undoubtedly, all mental processes are closely interconnected with each other, but this does not exclude their identity. Mental processes are the initial group, in which the totality of its components, and their qualitative diversity, Ultimately, they form the individuality of the human psyche [3].

Based on the concept of “energy” of consciousness in integrative psychology [1], we can also say that any mental process is a movement or flow of a certain special type of consciousness energy, the scientific study of which is just beginning.

All mental processes in the Integrative Theory of Personality are systematized and represented by the following classification:

Intellectual mental processes

Form intelligence: thinking, imagination, memory, attention, speech.

Emotional mental processes

The emotional characteristics of the psyche include:

- Sensations - information from the organs and tissues of our body (sixth sense), as well as signals received from the energy-information field or, more simply, from God, in the broadest sense of the word (seventh sense or intuition);
- Senses – information from our 5 senses: hearing, sight, smell, taste and tactile-tactile signals;
- Emotions - the significance and value that are created and projected by a person on the information received. Consequently, mood, joy, sadness, anger, love, passion, etc., are a certain, strictly individual (qualitatively and quantitatively) set of emotional mental processes, as a reaction to the information received.

Functional mental processes

Mental processes, which, as a rule, are innate and largely genetically predetermined, are assigned to the group of functional mental processes:

- Temperament (sanguine, choleric, phlegmatic, melancholic);
- Orientation of mental processes (extra-introvert);
- Psychic: healing, clairvoyance, parapsychological ability.

Spiritual mental processes

Mental processes that are aimed at interpreting oneself in relation to oneself and the external, including the spiritual (invisible) world, are combined into a group of spiritual mental processes: the sense of “I” and the feeling of “He” (God, Allah, the Creator, the Supreme Mind, etc.).

The fourth group of mental processes in our classification reflects, to some extent, the religious worldview and operates with concepts that are presented in one form or another in all religions of the world. At the same time, in scientific and, especially, in popular science literature and on specialized Internet sites, these concepts, in certain terminological forms, are reflected and investigated in the context of studying the human psyche and its personal growth [5, 31].

These 4 groups of mental processes are the original source of the whole variety of psychological manifestations of a person. As a result of their functioning, the structure of a person’s personality is formed, which in essence is a derivative product of certain functional manifestations of mental processes.

The personality structure consists of the following elements:

The psyche is the totality of all mental processes.

Intellect is a set of intellectual mental processes.

Perception is a set of emotional mental processes.

Motivation is the individual’s need for spiritual and material values.

Self-actualization is a person’s need for the development of personal qualities.

Self-esteem is the claim of a person to realize his needs.

Willpower is the ability to overcome negative emotions to achieve a goal.

Health is the ability to resist environmental factors: social and natural.

Character is the structure of personality in action, as an expression of the vector properties of the human psyche.

Such properties can be: kindness, willpower, aggressiveness, altruism, selfishness, conflict, generosity, etc. The list of character traits can be very extensive. No classification can reflect the diversity of human characters, although attempts to systematize them exist and may, of course, be of some theoretical interest.

Based on the main provisions of the Integrative Theory of Personality (definition of the concept of personality, its structure and conceptual categories), it seems expedient to interpret the key issues of practical psychology, which are most often discussed in the scientific literature regarding the concept of human personality. Let's outline and sequentially consider their main provisions:

Formation of personality and age period

The formation of personality as a person - the bearer of creative consciousness occurs throughout his life and is associated with the development of all mental processes. At the same time, it is important to note that the age period is of particular importance for the development of intellectual mental processes, which in childhood and adolescence develop, like the whole body, most intensively, as evidenced by all pedagogical and medical practice. As for emotional, functional and spiritual mental processes, their development is not directly related to the age of a person and can vary in its progress depending on the characterological features of motivation and self-actualization, as derivatives of the entire human psyche. It is also possible to emphasize here the fact that spiritual mental processes tend to develop most intensively in the elderly and old age of a person, as the history of the development of human civilization and, especially, the theological worldview shows [27].

The main (dominant) source of personality development

Personality development occurs on the genetic and energy basis of the human individual under the influence of the surrounding natural and social environment. The main or dominant sources of personality development can be both innate characteristics and acquired qualities of a person's personality, depending on the specific life situation. Consequently, there is no practical need to determine what is the main or main source of personality development, just as it is not necessary, for example, to determine what is more important plus or minus in the process of the movement of electricity.

Fundamental (dominant) processes in the human psyche

Conscious (rational) or unconscious (irrational)?

Consciousness, as a carrier of mental processes, is, in accordance with integrative psychology, a holistic education. The separation of consciousness is very arbitrary and is associated with the identification of this concept with the intellectual mental processes "attention". In other words, what the mental process of attention is directed to is conscious (rational), everything else is unconscious or irrational. If the unconscious falls within the sphere of the mental process of "attention", it becomes conscious, i.e. conscious or rational. One part of the so-called unconscious easily falls into the focus of attention, the other - only with the use of special psychological methods, the third - cannot, for the time being, be in the sphere of the mental process "attention" at a given level of its development and the development of the entire human psyche as a whole, and the fourth component of consciousness, apparently, is not at all subject to the mental process "attention" due to expediency or for the safety of the whole organism, Since the human intellect is not a perfect tool for managing the entire existing reality. Most of the mental processes and related behavioral manifestations of a person occur in the above sense unconsciously, i.e. without the participation of the mental process "attention". As a rule, the focus of attention is already on the results of certain mental processes and related behavioral acts for their further approval or correction by the human intellect.

Consequently, the dominant mental processes in the structure of personality in relation to the behavioral aspects of manifestation are the so-called unconscious mental processes, since this provides an adequate response of a person to constantly changing circumstances in terms of time spent. As for the correction of behavioral manifestations and the formation of new personality traits, conscious mental processes are dominant, that is, those that are in the focus of the mental process of attention and can be analyzed and modified (corrected) by the human intellect.

Personality and problem solving: freedom and control of behavior

A person, as a person with a creative consciousness, is always free in his choice, but this does not mean at all and it is necessary to emphasize that the person is free to obtain the desired results of this choice. The result of the choice will always reflect the truth that does not depend on the desires of a person, including when solving his specific life problems. If the process of choice is creativity, in the

broadest sense of the word, then what is the meaning of the concept of “problem”? It is also necessary to put a specific interpretation into this term. The problem in science in general is the concept of ignorance. Psychological problems are, first of all, mental problems, problems of emotional states [4]. There are, of course, other definitions, but, without going into the controversy on this issue in this case, we want to emphasize that the interpretation of any concept, first of all, must have its own specific practical significance. Since psychology and other social sciences aspire, first of all, to the development of a person as a person, that is, to acquire the necessary personal qualities that he does not have, then the concept of “problem” should include an identical semantic load. In other words, the interpretation of the problem as a concept should reflect the quality of a person’s personality, which must be reached in the process of developing the mental processes of the individual to solve a specific problem.

Therefore, the problem in psychology should not be understood as the presence of any negative factor or the presence of a negative emotional state. These aspects are always the result of the problem, not the problem itself. In the integrative theory of personality, the problem is always something that is absent in the personal qualities of a person, and not something that is present in his life, it is something that needs to be learned, developed in oneself. The cause of the problem is always an erroneous belief, which, as a rule, does not lie in plain sight, on the surface, but is hidden deep in the subconscious, i.e. is not in the focus of the mental process of attention. At the same time, it is this, this erroneous belief, that forms an inappropriate or inadequate choice of a person in a particular life situation.

Thus, the problem, as the lack of the required personal qualities, is necessary for a person for his further development and improvement. It is not intended to cause pain, and if it does, it is only in order to stimulate, push the individual to personal growth and development of the whole complex of his mental processes: intellectual, emotional, functional and spiritual [30]. Behavioral manifestations of a person are always a mirror or vector reflection of the whole complex of functional states of his mental processes.

Consequently, a person cannot control his behavior by willpower for a long time, since the will of a person is only one of the many properties of character. Other character traits, like personality structures in action, will certainly manifest themselves and make themselves felt, even if a person is, as they say, stubborn. The main meaning of control over one’s behavior lies precisely in the development of personal qualities, as a necessary condition for solving a particular problem. In other words, it is impossible to solve the problem only by an effort of will, the problem is unequivocally and radically always solved as a result of the acquisition of new and more perfect qualities of the human psyche. Therefore, freedom of choice and control over behavior are two components, two pedals by analogy with a modern car (gas and brake), designed for evolutionary movement or the development of mental processes in order to form new personality traits, which, ultimately, form a more rational human behavior.

The reality of the inner world of man

The inner world of a person, as well as his external environment, is a subjective reflection of objective reality, as a product of the functioning of the human psyche, which is the totality of mental processes. At the same time, it is precisely this subjectivity of reflection that is the objective reality that was originally intended for the development of a person as a person. And this reality, objective and subjective at the same time, can be investigated by appropriate psychological methods, which in turn, without exception, are a subjective reflection of objective reality, since they are created and interpreted by the human intellect.

Thus, the reality of the inner world of a person is nothing more than a set of functional states of his mental processes, which reflect the objective reality of the subjective characteristics of the psyche. And this reflection is the Reality that is the initial disposition in any current present time for the development of a person as a person.

Psychopathology and psychosomatics

According to integrative psychology, as noted above, a mental process is the movement or flow of a certain special kind of consciousness energy. The human brain provides access to this special kind of energy and the influence on this energy by the power or “energy” of the dominant thought, which is determined (selected) by the human intellect. The causes of psychopathology and psychosomatic diseases are in the functional state of mental processes, as a special kind of movement of the energy of consciousness. This energy cannot be sick, its movement may not be perfect for a given individual or even distorted in relation to the functions that this energy

(mental processes) must perform in the consciousness of a person. It is with such a distorted flow of energy of mental processes that pathological mental states, neuroses and mental illnesses of a person arise.

In psychosomatic diseases, the functional state of mental processes affects the energy state of human organs and tissues, which subsequently leads to various functional disorders, and later to organic changes. It should be noted here that psychotherapists, neuropathologists and, especially, psychiatrists, with the help of medication, electroshock or even surgical intervention, are mainly engaged in eliminating or at least reducing the effects on the body of the distorted movement of the energy of mental processes. But the energy itself remains healthy, natural, like the wind, which is always needed, useful, but can harm a person with a certain force turbulence of movement or adverse conditions of exposure to the body. Here, a priori, in our opinion, it is not possible to answer the question of how and, most importantly, how can intellectual, emotional, functional and spiritual mental processes be treated, which are a special kind of movement of living matter or energy of consciousness? They are always healthy, just as wind energy is always healthy! They are just at a certain level of development and functional state. Therefore, it cannot be a question of treating this energy with any therapeutic effect.

With all the pathological conditions of the psyche of a person's personality, as a carrier of creative consciousness, it is necessary to engage in the development of mental processes as a special type of energy of consciousness and relate to it, to this energy in accordance with the laws of the universe, the knowledge of which in the field of "energy" of consciousness (integrative psychology) is just beginning. A complete description of the fundamental theoretical and practical differences in the activities of psychologists and representatives of medical specialties in the field of human mental health is presented by us in the relevant work [29].

The basis of mental health and prediction of human behavioral manifestations

First of all, let's define the concept of "health". Without going into the controversy regarding the interpretation of this concept in various scientific and mass media in this case, we will highlight the main meaning of this conceptual category within the framework of the Integrative Psychology of Personality. Health is the ability to resist environmental factors: social and natural.

Consequently, the basis of human mental health is such a functional state of mental processes that can ensure the adaptation of the individual to the environment, mainly the social environment. In accordance with integrative psychology, mental processes, as the movement of a special type of energy, about which we still know little, need to be developed and improved. And first of all, this refers to the development of intellectual mental processes, especially in the current conditions of constant intensification of life and the growth of crisis phenomena in modern society. The development of mental processes along the path of their natural evolution is the main condition that will ensure the preservation and strengthening of human mental health. At the same time, the prediction of its behavioral manifestations can only be based on the relevant characteristics of mental processes, their derivatives - the structure of personality and specific vector properties of a person's character.

Conclusion

The basic concept of the Integrative Theory of Personality.

It includes the following provisions:

Personality is a person as a carrier of creative consciousness.

The process of creativity in the practical sense of the word is a process of "choice", making this choice, through the mental process of feeling "I", a person acquires the psychological and social category of the Personality.

Consciousness is a carrier of mental processes.

The mental process is a unidirectional property of consciousness.

Mental processes are the initial elements of the whole variety of mental manifestations of a person.

Mental processes are classified into four groups: intellectual, emotional, functional and spiritual.

The derivative product of mental processes is personality structure, which consists of the following elements:

The psyche is the totality of all mental processes.

Intellect is a set of intellectual mental processes.

Perception is a set of emotional mental processes.

Motivation is the individual's need for spiritual and material values.

Self-actualization is a person's need for the development of personal qualities.

Self-esteem is the claim of a person to realize his needs.

Willpower is the ability to overcome negative emotions to achieve a goal.

Health is the ability to resist environmental factors: social and natural.

Character is the structure of personality in action, as an expression of the vector properties of the human psyche. The number of character traits is infinite, as are the combinations of the characteristics of mental processes.

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