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The conceptual foundations of the category of «will» and the volitional qualities of a personality in psychology

Abstract. *An individual's volitional qualities are significant within the structure of personality. The manifestation of volitional qualities can be observed not only in the motives and attitudes of a person but also in congenital traits of how the nervous system manifests. The study and development of volitional qualities are of great importance for many activities. This article analyzes the theoretical and methodological foundations of the will and volitional qualities of an individual in modern psychology and provides a comprehensive analysis of its functions, structure, and division. The article describes the main factors of the development of volitional qualities of students in the process of educational activity, such as motivation, awareness of the situation of their actions, understanding of the social significance of their actions, individual psychological characteristics, value system, level of subjective control of personality, student collective, a system of education and upbringing at the university, the way of student life. The article presents the results of a comparative analysis of the dynamics of volitional qualities of students as subjects of the educational process.*

Keywords: *will, volitional qualities, volitional regulation, volitional character traits, volitional personality traits.*

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Introduction

The concept of will is one of the basic concepts in the field of general psychology, personality psychology, and developmental psychology. Although the designated concept is rightfully a basic psychological concept, its status today is considered to be very uncertain.

The concept of will in the history of science has a fairly long history since the first scientific ideas about will have been noted already in antiquity. Will by ancient philosophers (Aristotle) was understood as «a purposeful and conscious behavior of a person, which was considered from the standpoint of compliance with generally accepted norms» [1], [2], [3]. As such, Aristotle

considered the will as «a special instance, along with the desire, which can change the course of behavior, i.e., to initiate it, stop it, change direction» [1], [4], [5]. In other words, Aristotle saw it as the ability of the human psyche to control its behavior. Aristotle introduced the concept of will to explain the causes of changes in human behavior.

In general, we can agree with the statement of G.L. Tulchinsky that the first philosophical reflections were quite close to the modern psychological understanding of and reflections on this concept.

Reviewing the development of scientific ideas about the will, particularly the philosophical understanding of the will, it should be noted

that in the Middle Ages the topic under study was not considered much, since «a human was recognized as a passive principle, and the will was associated with some higher forces, a manifestation of some mind, who sets himself certain goals» [6]. Consequently, we can note the lack of scientific interest in the problem at that period. Consequently, we can note the lack of scientific interest in the problem at that period. In the Renaissance, a human again was recognized to have the right to Finally, at the present stage of the development of philosophical thought, the will is mainly analyzed as part of existentialism. For representatives of the existential direction will is inextricably linked with the concept of freedom where the latter is an absolute free will that is not conditioned by social circumstances. Analyzing the problem of will in the system of scientific knowledge, it should be noted that it was studied as part of natural sciences. Pavlov understood will as a kind of «instinct of freedom», manifested in the activity of a living organism when it encounters obstacles that limit its activity. The will as «the instinct of freedom,» according to Pavlov, «is the stimulus of behavior, like the instinct of hunger or thirst. He saw the essence of will as a certain activity of a living organism that allows him to overcome certain obstacles [2], [3], [7].

In a paper by Lee, John, Wong, and Joel, a life schema is understood as a cognitive representation of people's life events and past and future achievement of goals. They conceptualize belief in free will and determinism as two life patterns. The purpose of this study was to explore the relationship between free will beliefs and determinism, meaning-seeking, and depressive symptoms. While belief in free will was unambiguously and negatively predictive of depressive symptoms, the deterministic belief was unambiguously and positively associated with depressive symptoms. Moreover, the multiple mediation model showed that belief in free will and determinism was indirectly associated with increased depressive symptoms through their positive association with meaning-seeking [8].

Feldman and Chandrekar demonstrated new connections between the intuition-valuing

experimental philosophy paradigm and the social psychology paradigm exploring free will beliefs to offer new insights into how people think about free will and determinism. People intuitively perceive the world as allowing for human indeterminism (or incompatibilist free will), and they do so with confidence. They associate a realistic non-deterministic universe with greater meaning, well-being, pro-social, future-oriented, and morally responsible behavior regardless of their own free will beliefs, and their belief in free will serves to improve the perception of free will in the world and the happiness outcomes associated with it. and learning [9].

The impact on the productivity of belief in free will as an abstract philosophical belief is seen in an article by the authors Feldman, Chandrekar, and Wong, who views the individual as free from internal and external constraints and able to choose and direct his own path [10].

«The influence of free will beliefs on people around the world, along with the moderating influence of the institutional integrity of countries, suggests that the perception of one's own and others' actions as reflecting personal choice, responsibility, and self-determination can widely influence moral attitudes and judgments», - said in an article of Creationi, Baumeister, Ainsworth and Ent [11].

Other representatives of natural science in psychology (Kornilov, Bekhterev, and others) believed that the will has a reflex nature and manifests itself in the form of a response to an influencing stimulus [3]. This position was further clearly traced in a number of scientific schools of psychology - in behaviorism, reactology (Kornilov), and reflexology (Bekhterev).

Modern representatives of this trend (Bernshtein, Anokhin) note that the will is a conscious regulation by a person of his behavior [2], [3]. Regulation is expressed in the ability to see and overcome external and internal obstacles. Such a vision of the nature of the will is already quite close to its basic psychological matter.

Thus, the concept of will is the subject of scientific analysis not only in psychology but also in philosophy and natural sciences. Nevertheless, both directions discuss the concept of will in a general way. From the point of view of both

scientific directions, the will is a special ability of a person (skill/authority) that allows him to control or regulate (initiate, stop, change) behavior. This meaning can also be traced to psychology.

In current debates, while considering the concept of will in other aspects, scholars analyze its role in the development of the personality, its age-specific manifesting traits, and the dynamics of the development of the volitional qualities [12, 13, 14, 15].

Conceptualization of will

The concept of will is one of the basic and, at the same time, the most «ancient» concepts in psychology, which has not lost its significance and relevance concerning its status to this day. As Ivannikov states, «In recent decades, the future fate of the concept of will has been discussed in the way whether it will remain in psychology or die, and if it remains, then what content will it carry? [16]. As he rightly noted, the status and relevance of any scientific concept depend on the categorical structure of science. Accordingly, it should be assumed that interest in the problem of will is closely related to the general concept of psychological schools and trends. Here we note one of the reasons that contribute to the decline of interest in the study of the will. In the first instance, the reason was the discord in understanding the nature of human behavior, namely, «some directions posed and studied the problem of the subject's activity, while others gravitated towards «reactive» concepts of behavior» [17, p.261]. Secondly, there has been a loss of interest in the study of the will due to its more successful studies in other areas (educators, ethologists, and others). Despite this, the concept of will as a research category in psychology has not outlived itself today and requires further detailed scientific inquiry and understanding in various areas of modern human activity.

The will to live, a central concept in theories of well-being, is a component of a positive attitude towards life itself. It has been identified as a mediator between the self-perception of aging and longevity and health. The purpose of this study is to characterize older people with a high

level of will to live in the main dimensions of positive psychology.

The will to live and other aspects of well-being and health were assessed. Correlations between the various measured parameters were analyzed, comparisons were made between them based on different levels of the will to live, and which parameters were most conducive to the will to live were analyzed [18].

According to its internal matter, the will implement a number of functions, such as:

- choice of motives and goals;
- regulation of motivation to act in case of insufficient or excessive motivation;
- organization of mental processes into an adequate system of actions performed by a person;
- mobilization of mental and physical capabilities in overcoming obstacles when achieving goals [19, p. 208].

According to these functions, it is possible to define the fundamental function of will as the strengthening of motivation and the conscious improvement based on the regulation of actions, behavior, and human activity.

The problem of will received the greatest interest precisely in Soviet psychology in the context of the activity approach. With the concept of activity Rubinstein binds the content of the will. He noted that «any volitional action is a purposeful action». Moreover, he stated that:

«An action aimed at a certain goal is regulated in its course by compliance with this goal. The goal pursued by the acting subject must be accomplished as a result of his actions. Specific human actions are volitional in the broad sense, i.e. they are all conscious and purposeful actions, they all include purposefulness and regulation of the course of actions per the goal» [20].

Describing the constituent components of activity, Rubinstein correlates will with conscious and purposeful actions.

The understanding of the will as a type of action is also noted by Leontiev, the founder of the activity approach in Soviet psychology. Based on the conceptual views of the classical Marxist tradition, Leontiev noted that «volitional actions are the ones that are subordinate not only to a

conscious but, to a reasonable goal, i.e. one that is not only recognized but is set as necessary and reasonable ...» [21]. According to Leontiev, the will is a rational action subordinated to the goal set by a person. One of the significant signs of the will is the availability of choice. «Will exists there and only where a purposeful action takes place under conditions of choice between two or many possible actions». According to this idea, he considered an action carried out by choice as a volitional one. Having a choice implies the presence of an important sign of will in decision-making. In general, under the concept of will, Leontiev affirms the action under the conditions of choice, based on decision-making [22].

The same approach to understanding the will can be noted in the works of Ivannikov. The researcher defines will as «a volitional action, which is understood as a conscious, purposeful action of a person (broadly) to overcome external and internal obstacles, with the help of volitional efforts (will in the narrow sense)» [22, p.262].

Along with this, the essence of the will is correlated not only with the concept of activity but also with the concept of behavior. For example, Chudnovsky sees the will in precise connection with human behavior. According to him, «will is characterized as a feature, emancipated to a greater or lesser extent from the personality as a whole, as a kind of tool according to which an individual behaves» [6, p.27]. Will in the understanding of Chudnovsky is a specific, completely independent feature that allows an individual to behave.

The connection between will and behavior is noted in the works of Maklakov. «Behavior, like actions, can be voluntary or involuntary». The researcher refers to involuntary behavior as impulsive actions, unconscious actions, actions not subordinated to any common goal, and behavioral reactions of a person, manifested in situations of affect when a person is not able to exercise conscious control of his emotional state. Voluntary behavior as per Maklakov is conscious actions aimed at achieving a goal. The researcher considers the consciousness of actions as the main characteristic of volitional behavior [2, p. 374].

However, most often at the present stage, we can observe an integrated understanding

of the will. It is in a way a generalized concept that reflects both activity and behavior at once. Modern Russian psychology the will is discussed in this perspective by Ilyin. «Will, like many other psychological terms (perception, memory, thinking), is a generalized concept denoting a certain class of mental processes and actions, united by a single functional task, namely the conscious and deliberate control of human behavior and activities» [6], [24], [25]. This quote of the researcher reflects the whole essence of understanding the phenomenon under study. The will is the voluntary and conscious control of human behavior and activities.

As such, another relationship between the phenomenon of will and a mental phenomenon, such as «voluntary control», can be distinguished. Ilyin considered this aspect the most important in the study of the phenomenon of will.

The term «voluntary control» corresponds to the understanding of will in psychology in a broad sense [6, p.29]. A narrow and specific understanding of this psychological phenomenon by Ilyin and other researchers (Rubinstein, Puni, Kalin, Ivannikov, Shcherbakov, Rybchinsky, Samulkin, Rogov, Yatskov, Zhikharev, etc.) is associated with the term «regulation». Particularly, this implies considering specific volitional qualities of a person necessary for him to overcome the obstacles that arise in him on the way to achieving his goals. Ilyin believes that «will (arbitrariness) is the autonomy of one's behavior with the help of consciousness» [25, p. 42], [6, p. 29]. Furthermore, Ilyin argues that the main essence of the will is the «selfhood» of a person [25, p.42], [6, p.29]. This makes it possible to expand the meaningful understanding of the psychic phenomenon under study.

According to Ilyin, «the self is conscious intentional planning by a person of his actions per his desires and with a sense of duty experienced by him. This is giving himself a command to start to act, stimulating himself, exercising self-control over his actions and condition». Further he states that will is «a person's ability to self-determination and self-regulation of their activities, processes, and behavior». Accordingly, everything that is connected with «self» (self-regulation, self-determination, self-initiation, self-inhibition of

actions, self-control, self-mobilization, and self-stimulation) is arbitrary control and the matter of understanding the phenomenon of will [25, p.42].

Thus, the will as one of the important psychological phenomena is currently considered by researchers:

- as a set of purposeful actions, implemented based on a common choice of motives and decisions made on this basis. In this case, there is a traditional activity approach to understanding the will;

- as an arbitrary behavior of the individual, based on conscious actions, allowing the individual to achieve his/her goals;

- as an integrated phenomenon, reflecting the connection with both activity and behavior, providing conscious and deliberate control of human behavior and activity, aimed at overcoming external and internal obstacles on the way to achieving a common goal. This is the ability to self-determination and self-regulation of one's behavior, actions, activities, and all mental processes and conditions of the human psyche.

Within the framework of individual differences in the volitional sphere, a wide variety of volitional qualities can be distinguished. The very concept of volitional powers, as well as a specific set of these qualities, remain very uncertain in psychological science (Gurevich, 1956; Rudik, 1974; Ilyin and others). To date, there are great difficulties in breeding or identifying concepts denoting volitional activity [25], [26].

As such, in one of the works Ivannikov noted that all volitional qualities can have a different basis and are only phenomenologically combined into a single whole of will. He wrote that «all these qualities are derived from other sources and, at least, are associated not only with the will, and therefore cannot claim to be the hallmarks of the will» [26, p.49]. Depending on the situation, a person can show strong-willed qualities or their absence.

In their later work, Ivannikov and Eidman note two main varieties of volitional qualities, such as private (situational) characteristics of volitional behavior and volitional qualities as constant (invariant) characteristics of volitional behavior, i.e. personal traits [2], [3], [5], [25].

On this occasion, the researchers noted: «... if a person develops a stable (even if false) idea of his rightness in all matters and judgments, of his ability to resolve any situation and cope with any business, i.e. stable high self-esteem of their capabilities and a high level of claims, then such a person, regardless of the actual control of the situation, will often show perseverance and other volitional qualities in behavior. If these stable formations are supported by the real capabilities of a person, then one can speak of volitional qualities not just as particular characteristics of behavior, but as its invariants, i.e., personal traits» [2, p. 40].

In this regard, Ilyin raises the problem of differentiating situational volitional manifestations as a characteristic of a volitional act or volitional behavior (situational manifestation of willpower) and volitional qualities as personality traits (i.e., as a stable specific manifestation of willpower in similar situations) [5], [25].

In general, in psychology, there are significant disagreements about the essence of understanding, content, quantity, and a unified classification of volitional qualities. There is also a lack of meaningfully complete definitions of volitional qualities. Regarding the last concept, only two descriptive and explanatory definitions of this concept by Krutetsky and Smirnov have been singled out.

According to Krutetsky, «volitional traits of character are expressed in the willingness, ability, and habit to consciously direct one's behavior, one's activity following specific principles, overcoming obstacles on the way to achieving the goals» [6], [19], [20]. This definition of volitional character traits can refer both to will in the broad sense as arbitrariness and as volitional regulation and willpower in the narrow sense. However, according to Ilyin, the specificity of volitional qualities is not reflected in this formulation [19], [20].

Smirnov defined volitional qualities as «specific manifestations of the will, due to the nature of the obstacles to overcome» [27, p. 95], [25], [5]. We agree with Ilyin that this definition is "successful in a nutshell", but requires some adjustment since volitional qualities reflect volitional regulation associated with

intense volitional efforts. In addition, specific manifestations of will can reflect not only the quality but also the level of volitional efforts. The latter does not determine the essence of each volitional quality and its specific content [5], [25].

As per Ilyin «volitional qualities are the features of volitional regulation, manifested in specific conditions, due to the nature of the difficulty to overcome» [25], [26]. In other words, these are specific personality traits that manifest themselves in difficult conditions and allow a person to cope with the situation.

While studying volitional qualities, Puni believed that their structure corresponds to the structure of the will and includes intellectual and moral components, as well as the ability to overcome obstacles [28].

Ilyin considers volitional qualities as a phenotypic characteristic of a person's existing capabilities, as a mixture of innate and acquired [5], [25]. While innate here are innate inclinations (typological features of the properties of the nervous system), acquired is considered a human experience (i.e., skills and knowledge associated with self-stimulation), the formed motive for achieving, a formed volitional attitude, which becomes a habit when it is repeatedly successfully overcome. The manifestation of each volitional quality depends on both components, i.e. the ability of volitional effort and the ability to demonstrate it.

Thus, in modern psychological science, we see a different understanding of the essence of volitional qualities. In general, volitional qualities are features of will or volitional regulation, including intellectual and moral components, both innate and acquired by nature, that allow a person to successfully overcome obstacles that arise.

Findings and discussion

Let's analyze the most common classifications of volitional qualities of a person. In the classification of Gonobolin volitional qualities are divided into two groups according to the 'activity vs deceleration' criterion. The qualities of the first group according to the activity criterion include - determination, courage, perseverance, and

independence, while the qualities of the second group of deceleration criterion, the researcher attributed endurance (self-control), patience, discipline, and organization. This criterion was adhered to by the researcher Selivanov too. He separated volitional qualities that impose, enhance, or accelerate activity, and inhibit, weaken, or slow it down. He attributed initiative, determination, courage, energy, and courage to the first group, and endurance, persistence, and patience to the second group [28].

Another peculiar classification was developed by Assagioli, who singled out the following set of volitional qualities:

- energy - dynamic force - intensity (this quality is determined by the difficulty of achieving the goal);

- skill - control - discipline (emphasizes the regulation and control of other mental functions by the will);

- concentration - focus - attention (it is of particular importance when the object of influence and task are unattractive);

- decisiveness - speed - agility (manifested in decision-making);

- perseverance - endurance - patience;

- initiative - courage - determination to act (risk-taking);

- organization - integration - synthesis (the will act as an organizing link for combining the means necessary to solve the problem) [5], [25]. What is specific about the classification of volitional qualities proposed by Assagioli is their triplicity.

Another widespread classification of volitional qualities is the classification developed by Rubinshtein, which reflects the correspondence of volitional qualities to certain phases of the volitional process. In the initial stage of volitional action, Rubinshtein attributed the manifestation of initiative («as the ability to take on a task on one's own initiative»), after which autonomy and independence appear as a manifestation of free will. At the decision-making stage, decisiveness is manifested as the ability to quickly and confidently make a decision. At the stage of executing a volitional action, decisiveness is replaced by vigor and perseverance [15], [25].

Rubinstein's approach was further developed by Brikhtsin. He allocated 11 links of mental control and attributed to each of them the manifestation of certain volitional qualities.

One more peculiar classification that needs attention is the one proposed by Nikandrov. In his classification of volitional qualities, the author comes out from the idea of the availability of the parameters of space and time and information and energy in the manifestations of the will.

Spatial characteristics consist of the direction of volitional action on the subject. As such, he singles out such a volitional quality as independence (autonomy, purposefulness, and confidence).

The time parameter is process-based. Hence, it is related to perseverance (persistence, patience, stubbornness, steadfastness, firmness, adherence to principles, and consistency).

Energy is manifested in a volitional effort in which energy is consumed. This can be decisiveness and self-control (restraint, control, courage, bravery, and audacity).

Information parameters can be displayed in motives, goals, methods of action, and result. This is about being integrity [29].

Many classifications of volitional qualities have been proposed in sports psychology (e.g. Rudik, Shcherbakov, Genov, Puni, and others). The most common classification in this field is considered to be the division of volitional qualities into general and core. While Rudik and Shcherbakov considered purposefulness, discipline, and confidence as general volitional qualities, Puni and Smirnov treated only purposefulness as general [30], [31].

As the core qualities of the will, Rudik and Shcherbakov proposed perseverance, persistency, endurance and self-control, courage and determination, initiative and independence [32], [33].

Genov and Puni divided volitional qualities into three groups: leading in the specific sports; closest to the leading; and followers (supporters).

The classification developed by Kalin has also drawn the attention of researchers. Based on the functions of volitional regulation, he divided volitional qualities into basic (primary) and systemic (secondary). The primary qualities of

Kalin attributed to energy, patience, endurance, and courage. Secondary qualities accumulate basic qualities along with the knowledge and skills of volitional regulation. They include direct and indirect ways of regulating the intellectual and emotional spheres. Kalin refers to perseverance, discipline, independence, purposefulness, initiative, and organization as the systemic secondary volitional qualities. These also include volitional and other aspects of the psyche. Kalin argues that the highest and the most complex systemic volitional quality is self-management of the organization of mental functions, i.e. the ability to easily (quickly and at the lowest cost) create and maintain such a functional organization that is most adequate to the goals and conditions of substantive activity [34]. This quality is associated with the depth of a person's knowledge about the features and patterns of functioning of his own mental health.

Ilyin distinguishes two groups of volitional qualities of a person. First is mere volitional or simple where two other subgroups were singled out. One is purposefulness, duration of retention of motivation, and volitional effort which include patience, perseverance, and persistency. The other is self-control, which is maintained through courage, endurance, and persistency.

The second group is moral-volitional or complex where the author relates independence, initiative, discipline, organization, diligence, vigor, heroism, courage, selflessness, and integrity.

Analyzing the existing classifications of volitional qualities to date, Goethe-Borisova proposed a three-component model of personality's volitional qualities. Based on the analysis of the structure of the will and volitional qualities as a psychological phenomenon identified by a number of researchers (Sechenov, Rubinshtein, Selivanov, Rogov, Berdyaev, Apresyan, Bondarevskaya, Ilyin, and others) [6, P.33-53], she distinguishes three components of the volitional qualities of a personality:

- basic volitional qualities such as purposefulness, perseverance, endurance, determination, initiative, independence, organization, discipline, courage, and diligence;

- qualities that reflect the connection with the motivational area of the personality such as creative needs, leading motives, and personal meanings; and - moral qualities such as emotional and spiritual qualities and value orientations.

Summary of findings

Thus, based on the analysis of the theoretical and methodological foundations of the concepts of individual's will and volitional qualities in psychology, we made the following general conclusions.

Firstly, the will is a complex integrated phenomenon of an individual, which is a set of purposeful actions based on a general, conscious choice of motives and a decision made based on this choice.

Secondly, the will is a phenomenon that contributes to the conscious voluntary behavior of the individual through the implementation of a set of actions, thereby ensuring the achievement of goals.

Thirdly, the will is an integrated phenomenon that reflects the relationship between human behavior and activity, providing conscious and deliberate control of both processes, which ultimately contributes to the achievement of goals.

Accordingly, the will performs several basic functions: the choice of motives and goals; regulation of the impulse to act in case of insufficient or excessive motivation; organization of mental processes into a single system of actions; mobilization of mental and physical capabilities in overcoming obstacles and achieving goals.

Volitional qualities are features of will or volitional regulation, including intellectual and moral components, both innate and acquired by nature, that allow a person to successfully overcome obstacles that arise.

In this study, we have considered many classifications of volitional qualities of a person, specifically the works of Russian researchers. In our article, we relied on the classification of volitional qualities developed by the Russian researcher Ilyin. According to his classification, the first group is basic volitional or simple qualities where two other subgroups were singled out. One covers purposefulness, duration of retention of motivation, and volitional effort which include patience, perseverance, and persistency. The other comprises self-control, which is maintained through courage, endurance, and persistency. The second group includes moral-volitional or complex qualities where the author relates independence, initiative, discipline, organization, diligence, vigor, heroism, courage, selflessness, and integrity.

Conclusion

Thus, the will is a psychological category that reflects a person's ability to consciously choose activities and behavior, as well as the way they self-regulate to achieve personal goals. In this regard, the fundamental task of this psychological category can be noted as behavior control or conscious self-regulation by a person of his own activity.

Accordingly, the will performs a number of basic functions: the choice of motives and goals; regulation of the impulse to act in case of insufficient or excessive motivation; organization of mental processes into a single system of actions; mobilization of mental and physical capabilities in overcoming obstacles and achieving goals.

Volitional qualities are features of will or volitional regulation, including intellectual and moral components, both innate and acquired by nature, that allow a person to successfully overcome obstacles that arise.

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Психологиядағы «ерік» категориясының және тұлғаның ерік сапаларының тұжырымдамалық негіздері

Аңдатпа. Тұлға құрылымында адамның ерік сапалары маңызды орын алады. Адамның ерік сапаларының көрінуі адамның түркілерімен, оның адамгершілік бағдарларымен ғана емес, сонымен бірге жоғары жүйке жүйесінің туа берілген қасиеттерінің ерекшеліктерімен де байланысты. Ерік сапаларының дамуы және оны зерттеу іс-әрекеттің көптеген түрлері үшін үлкен мәнділікке ие. Мақалада қазіргі психологияда «ерік» категориясын және тұлғаның ерік сапаларының теориялық және әдіснамалық негіздеріне талдау жүргізіліп, оның қызметтері, құрылымы, жіктемелері сипатталады. Оқу іс-әрекеті процесінде студенттердің ерік-жігерінің дамуының негізгі факторлары сипатталған, олар: мотивация; өз іс-әрекетінің жағдайын түсіну; өз іс-әрекетінің қоғамдық маңыздылығын түсіну; жеке психологиялық ерекшеліктер; құндылықтар жүйесі; жеке тұлғаны субъективті бақылау деңгейі; студенттік ұжым; ЖОО-да оқыту және тәрбиелеу жүйесі; студенттік өмір салты. Білім беру процесінің субъектілері ретінде студенттердің ерік-жігерінің динамикасын салыстырмалы талдау нәтижелері берілген.

Түйін сөздер: ерік, ерік сапалары, ерікті реттелу, мінез-құлықтың еріктік сипаттары, тұлғаның ерік сапалары.

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Концептуальные основы категории «воли» и волевых качеств личности в психологии

Аннотация. В структуре личности важное место занимают волевые качества человека. Проявление волевых качеств определяется не только мотивами человека, его нравственными установками, но и врожденными особенностями проявления свойств нервной системы. Изучение и развитие волевых ка-

честв имеет большое значение для многих видов деятельности. В статье проведен анализ теоретических и методологических основ исследования категории «воля» и волевых качеств личности в современной психологии, всесторонне проанализированы ее функции, структура, классификации. Описаны основные факторы развития волевых качеств студентов в процессе учебной деятельности, такие как мотивация; осознание ситуации своего действия; понимание общественной значимости своих действий; индивидуально-психологические особенности; система ценностей; уровень субъективного контроля личности; студенческий коллектив; система обучения и воспитания в вузе; уклад студенческой жизни. Даны результаты сравнительного анализа динамики волевых качеств студентов как субъектов образовательного процесса.

Ключевые слова: воля, волевые качества, волевая регуляция, волевые черты характера, волевые качества личности.

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