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ARTÍCULO DE INVESTIGACIÓN

**EL MODELADO COMO INSTRUMENTO CLAVE DEL ENFOQUE SISTEMÁTICO-
ESTRUCTURAL DE LA PSICOLOGÍA DE LA PERSONALIDAD**

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Resumen

El artículo estudia los problemas de modelar la personalidad en las tradiciones del enfoque sistemático-estructural. Centra su atención principalmente en la investigación de la estructura de la personalidad en el contexto de un enfoque sistemático a través de un análisis estructural. El artículo presenta el modelo de seres humanos de diferentes períodos históricos y tradiciones y muestra sus roles en la definición de la estructura de la personalidad. El análisis indica que el estudio de la psicología humana desde el prisma de un solo modelo es imposible. Dada la complejidad de la configuración psíquica y la preponderancia de diferentes enfoques, la selección de cada modelo requiere el establecimiento de los criterios necesarios. Se considera que la comprensión de la psique sólo puede realizarse mediante el análisis de las manifestaciones de la realidad objetiva o subjetiva en correlación entre sí. Se ha descubierto que un enfoque unilateral del modelo no puede producir resultados serios en la comprensión y el diagnóstico de la psique humana. El modelo resuelve la cuestión de reconstruir el potencial intelectual del ser humano, que está cumpliendo alguna función fusionando la esencia ideal de la psique con sus manifestaciones físicas. Como fenómeno, el modelado no refleja el contenido de la psique, pero permite definir el conjunto de manifestaciones en diferentes aspectos de la interacción humana con la realidad objetiva y subjetiva.

Palabras clave: modelización, el modelo de la estructura de la personalidad, el enfoque sistemático-estructural, la estructura de la personalidad.

Abstract

**MODELLING AS THE KEY INSTRUMENT OF THE SYSTEMATIC-STRUCTURAL
APPROACH TO THE PSYCHOLOGY OF PERSONALITY**

The paper studies the problems of modelling the personality in the traditions of the systematic-structural approach. It mainly focuses attention on the research of the structure of personality in the context of a systematic approach through a structural analysis. The article presents the model of human beings of different historical periods and traditions and shows their roles in defining the structure of personality. The analysis indicates that the study of the human psychology from the prism of a single model is impossible. Given the complexity of the psychic setup and preponderance of different approaches, the selection of each model requires the establishment of necessary criteria. It is deemed that the understanding of the psyche can be realized only through the analysis of the manifestations of the objective or subjective reality in correlation to each other. It has been found that a one-sided approach to the model cannot yield serious outcomes in the understanding and diagnosis of the human psyche. The model solves

the issue of reconstructing the intellectual potential of the human being, who is carrying out some function merging the ideal essence of the psyche with its physical manifestations. As a phenomenon, modelling does not reflect the content of the psyche, but allows to define the set of manifestations in different aspects of the human interaction with the objective and subjective reality.

Keywords: modelling, the model of the structure of personality, the systematic-structural approach, the structure of personality

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1.- Introduction

The problem of building the structural model of the psychic organization of the human being is one of the basics in the course of the entire history of psychology. Its roots go back further to the antiquity and are associated with the first efforts to systematize the knowledge about the human psychology. Further, all the attempts to describe the psychic setup were carried out through categorizing the psychic phenomena and designing their relations and ties. It was the models of the psyche that became the subject of discussion in the initial programs of the establishment of psychology as an independent discipline.

The same was true also with the science of psychology in the late 19th-early 20th centuries when its guidelines were generated. In the early 21st century, having analyzed the tendency of the latest century towards the utmost concretization of psychological surveys in the study of individual psychic phenomena, the scholars state that in each of its manifestation the psyche acts as a whole, united in its realization and only imaginatively divisible into constituent parts.

In line with the structural-systematic approach to human psychology, the main point is the thesis that the psyche functions as an integrity at all levels of human activity. The psychic organization is characterized by the paradox "the equality of a part to the whole" which means that in any functional manifestation of a psychic action the psychic is represented wholly, defining the psychological image of a human being. Due to the impossibility of direct understanding of the psyche as such, it is the human psychology constituting ontological form of the existence of the psychic organization of a human being in his/her interaction with different aspects of the reality that becomes the actual subject of the psychological understanding.

Thus, the psyche and psychology of a human being constitute the unity of internal structure and its external representation, while the essential characteristics of both the human psyche as well as psychology is their integrity. At the same time, the methodology of scientific cognition assumes that the study of the psyche is possible only through its analytical differentiation into structural components. This demands the formation of a holistic construct of a psychic organization of a human being, which would act as a kind of connecting link between psychological manifestations and underlying psychic phenomena. It should be underlined that unlike the human psyche and

psychology with a status of ontological phenomena, the construct of the psychic organization is merely gnoseological and solves the problem of enabling the cognition of the human psyche by its manifestations in human interaction with various aspects of reality.

2.- Literature review

It should be noted that the studies of the structure of a human being have been carried out since the time of the existence of a man. The achievements of psychology in the study of the unconscious have undoubtedly been very valuable for the progress in understanding the structure of the human consciousness. However, the recent 30 years has indeed been revolutionary in understanding how a human being is built. And the key accord in this revolution belongs to J.D.Haynes – a professor of neuroscience, the Director of the Berlin Centre for Neuro-visualization. In 2008 a group of scientists led by John-Dylan Haynes from the Institute of Cognitive Psychology and Neurophysiology named after Max Planck in Leipzig conducted a research with the help of a functional magnetic resonance imaging or fMRI which showed that the zones of brain responsible for the analysis of the information and decision-making are activated and provide appropriate reactions well before a human being realizes his/her own decision or action. Given some inertance of the method, the scientists concluded that a decision is made by the brain approximately 10 seconds before it seems to the examinee that he/she has made a decision. It means that the result of the decision (of the dominant) can be coded in the cerebral activity in the prefrontal and parietal cortexes well before it enters the cognition. It is assumed that the given delay reflects the work of the high control areas which start to prepare the forthcoming decision long before it becomes known. [Chun, Marcel, Et.al.2008].

This decision-making process was named by A.A.Ukhtomsky as the formation of dominants [Ukhtomsky, 1966]. This significant discovery finally recapitulated the problem of the correlation of conscious and unconscious psychic processes, to the understanding that the unconscious is a factor totally defining and dominating in the functioning of the psychic.

All this certifies that a human being basically carries out his/her psychic activity unconsciously, i.e. the majority of his/her motives, deep convictions, behavioural strategies are beyond the reach of his/her cognition. And now this knowledge is scientifically proven.

Psychology raises a problem of the study and understanding of the regularities of the psychic activity which in its core is unconscious. According to S.L.Rubinstein, we can realize this concept by discovering its essential, objective links". [Rubinstein,1991, p..28-37].

If we refer to the definition of the term "understanding" given by Brudny A.A., we can see that he considers it as a sequential change in the structure of the re-constituted phenomenon in the consciousness and the shift of the mental centre from one of its elements to another. Meanwhile, the core element of the understanding process is not only and not so much the establishment of ties but the determination of

their importance. Therefore, understanding is viewed as an interaction with some objects as a result of which a working model of this object is re-constituted: understanding means assembling a working model [Brudny,1975].

In the sphere of the study of human individuality, modern psychology hasn't a uniform conception of its structure so far. In this regard, one of the key issues of psychological science is the development of such a model of the structure of personality that will view a human being as an integral being in the sense of his/her integrality and unity, in the totality and inextricable connection among all its elements and dimensions. In these conditions, the formation and development of the theory of personality is inextricably related also to the development of and search for new, more accomplished research methodologies.

The complexity of understanding the human psyche is in its unavailability for direct study. The cognition process of the psyche can be carried out by analyzing its manifestations in interaction with the objective and subjective reality. The given complexity preconditioned the necessity to develop structural models of the psychic organization developed in line with the integrative approach to the human psychology. "The structural model solves the problem of integral reconstruction of the psychic potential of the human being connecting the ideal essence of the psyche with its material manifestations and fulfilling the gnoseological function", writes V.N.Panferov, pointing out the main function of the structural model. [Panferov, Bezgodova, Et.al.2007]

The contemporary general scientific method allowing the study of the subject of the specific theory as the possessor of not only individual qualities in isolation from others, but in unity with the entire structure of its qualities is the principle of a systematic-structural approach. It exists as an interlude between the philosophical methodology and specific methods of individual sciences. Its instrument is the method of modelling. While the analysis of the manifestations of the psyche realizes the process of its cognition, the process of synthesis creates a model of the real system raising the level of its abstract description, defining its composition and structure as well as the regularities of the dynamics and behavior [Afanasyev, 1980].

3.- Research Methods

The methodological guideline of the research is the presentation of possible variations of modelling the psyche based on the structural analysis. It is considered that the study of the human psyche is based on the structural-systematic approach allowing its full investigation. The research involved the integrative approach, the systematic approach and the structural analysis in the study of modelling.

4.- Results

Modelling in psychology (from the Latin *modulus* – example) is a method of psychological investigation developed, first of all, in engineering psychology and based on building the models to carry out these or other psychological processes for the formal testing of their work [Kondakov, 2007].

A model is “an example of something” or “a resemblance of some object”. According to G.Klaus, it is the reflection of the facts, things and relations of a certain field of knowledge in a simpler, more descriptive material structure of this or that field [Klaus,1963].

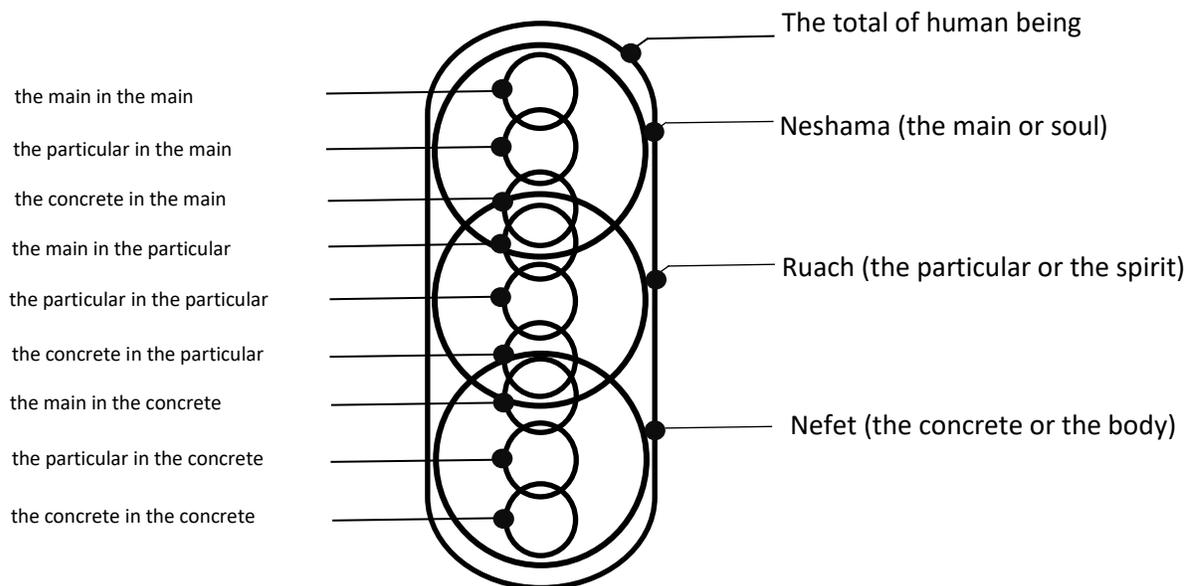
Long before the formation of psychology as a science, every spiritual tradition had its own model of the structure of the human being in which one could clearly trace the elements of an approach called systematic-structural at present.

Thus, Kabbalah, the mystical teaching of the ancient Jews, differentiates three basic levels within the human being (Picture 1):

- A material body, created or a lower substance - Nefet;
- A divine spark or soul, increate, but originating from the God or Supreme substance – Neshama;
- A spirit or life, - a mediator between the body and soul – Ruach.

They are differentiated among themselves as the concrete (body), particular (spirit) and main (soul). The body is passive and interacts with the external world, the soul is active and related to the God; the spirit, to whom the qualities of both the body and soul are inherent, mediates between them.

Picture 1. The Scheme of the organization of the human being according to Kabbalah.



Besides this, within these basic layers, sublayers are also distinguished:

- the concrete in the concrete;
- the particular in the concrete;
- the main in the concrete;
- the concrete in the particular;
- the particular in the particular;
- the main in the particular;
- the concrete in the main;
- the particular in the main;

- the main in the main.

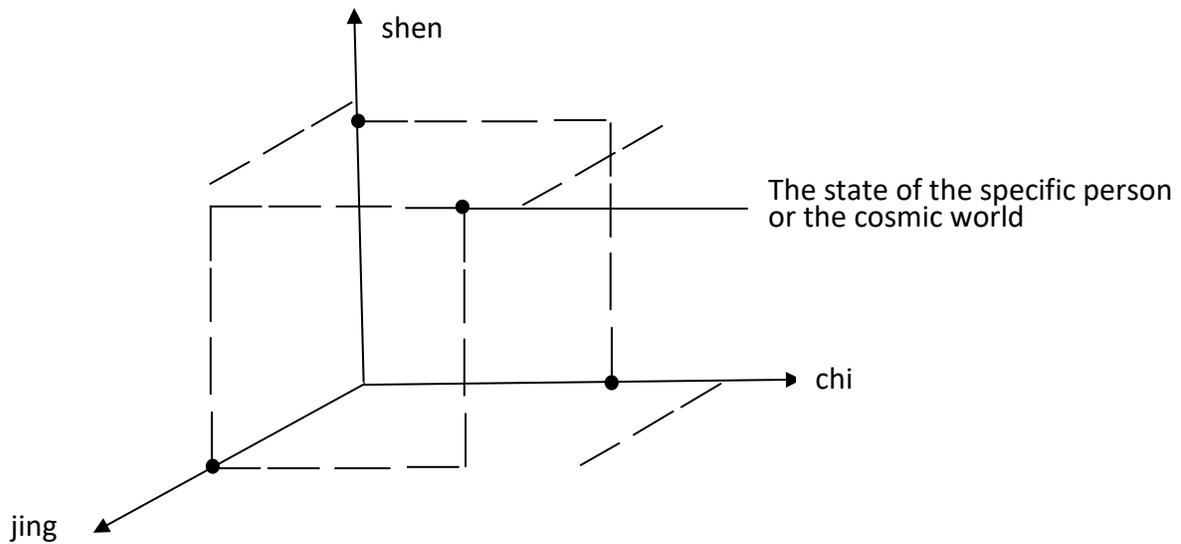
The concrete is presented as a substance. The particular is like a driving force. The main is like a principle.

The merge of all the 9 parts in the human being provides a unity which the ancients called "the bodily soul" of Adam destined to unite the sky and the earth.

Let us focus on the point that the levels and sublevels are not separated, penetrate each other and that the entire scheme is built by the fractal principle [Minchenkov, 2001].

The thinkers of Ancient China expressed similar ideas: the human being consists of a physical body (jing), soul (shen) and the energy mediating between them (chi). They do not exist separately. Exactly like in the process of evolution of the Universe from the One, there appears a multiple ("Daodejing" stated, "Dao gives rise to One, One gives rise to Two, Two gives rise to Three, Three gives rise to all the things"). In the process of the spiritual formation the multiple returns to the One.

Picture 2. Interrelation among jing, chi and shen according to the teaching of Zhong Yuan Qigong School



The relations among jing, chi and shen cannot be reduced to the linear dependence. Xu Mingtang, the head of Zhong Yuan Qigong school, says about it the following, "Jing, chi and shen are "delicate" constituents of the physical body of the human being, his/her life force and soul, their substances. In accordance with our system and using the coordinate method by way of illustration, we can describe Man and Cosmos in the form of an imagined space where on one axis we are going to save jing, i.e. substance, on the other - chi and on the third - shen. Each point on our imagined space is a separate cosmic world or an individual endowed with his/her own measure of jing, chi and shen" (Picture 2) [Minchenkov, 2001].

Earlier Christianity, Sufism, Ancient Chinese, Vedic and Ancient Egyptian traditions also had their own beliefs about the levels of the human organization. If we trace the development of the scientific modelling of the human being, then from the 5th century B.C. to our era one can follow the human modelling as a biological system. Then it featured the reproduction of the external similarity of the object. Developed in the 16th century to the extent of reproduction of the simplest selective reactions, from the 16th century to the mid 20th century the models of the live systems already reflected the principle of their self-regulations and simplest functions of the cerebral activities.

All the attempts to describe the psyche were made by categorizing the psychic phenomena and framing their relations and ties. The modelling of the psychic processes experimentally was first carried out in the psychological science by Wilhelm Wundt. It was on the models of the psyche that the first programs of the establishment of psychology as an independent science laid emphasis in the late 19th - early 20th centuries.

The mid 20th century became the subsequent stage which was distinguished by the opportunity to model the complicated processes of wildlife when the models corresponding to the two urgent criteria remained urgent and demanded: first – the model should correspond to the prototype, i.e., it should reflect its most essential and urgent elements. Simplicity is the second criterion, which despite all the complexity of the biological system, enables its physical or mathematical interpretation.

In the early 21st century, taking into account the tendency towards the utmost specification and scientific substantiation of the psychological researches, the scholars confirm that in each of its manifestation the psyche acts as integrity, one whole in its implementation and only speculatively divisible [Panferov, 2007].

The structural models of the psyche serve the task of maximum identical description of this integrity with all the variety of its individual manifestations. According to V.N.Panferov, "No gnoseological model of the psychic organization is identical to the ideal essence of the psyche as an ontological (indefinite and borderless) phenomenon, and besides this, it can more or less completely reflect the essence of its manifestations in different aspects of the interaction". [Panferov: Bezgodova, 2015]. This fact also explains the variety of approaches to the modelling of the structure of the psyche.

The foundations for the integrated (or complex) approach to the study of the human psyche were formulated back in the mid 20th century by B.G.Ananiev [Ananiev, 2001].

The given approach incorporated the achievements of the science in the guidelines of natural sciences and humanities, creating suppositions for the development of the structural model of the psychic organization of the human being. Studying the psychic processes in unity of their manifestations during the interaction of the individuum with the objective and subjective reality, it allowed shaping the systematic-structural view about the psychic phenomena – not as statistical and autonomous, but as the dynamic elements of the integrated psyche. In his studies B.G.Ananiev got very close to the understanding and formulation of the necessity to create a systematic and structural

model of the psychic organization of the human being; however, he did not have a chance to create it.

B.G. Ananiev's ideas about the three main human activities (understanding, interaction, labor) [Ananiev, 2001] were further developed and empirically verified by V.N. Panferov in the theses on the existence of several vectors of the interaction, in which the psychic potential of the person is realized: the psychic interaction with the outer world, the psycho-physiological interaction with organism, the psycho-reflexive interaction with one's own internal world, the activity-psychological interaction with the material world, the socio-psychological interaction with the world of people. V.N. Panferov distinguishes five classes of psychic formations, corresponding to the vectors named by them: psycho-physiological psychic formations (motivated, affective, temperamental, regulatory), psychophysical psychic formations (sensor-perceptive, mnemonic, intellectual), psycho-reflexive psychic formations (reflexive), activity-psychological psychic formations (psycho-motor, creative), socio-psychological psychic formations (communicative-conversational, moral) [Panferov, 2018].

As the modern model of the structure of the human understanding, we can as well be interested in the model of the logical levels of Robert Dilts. This model allows to study and provide format and frames of the subjective experience and personal reality [Hall : Bodenhamer, 2014]

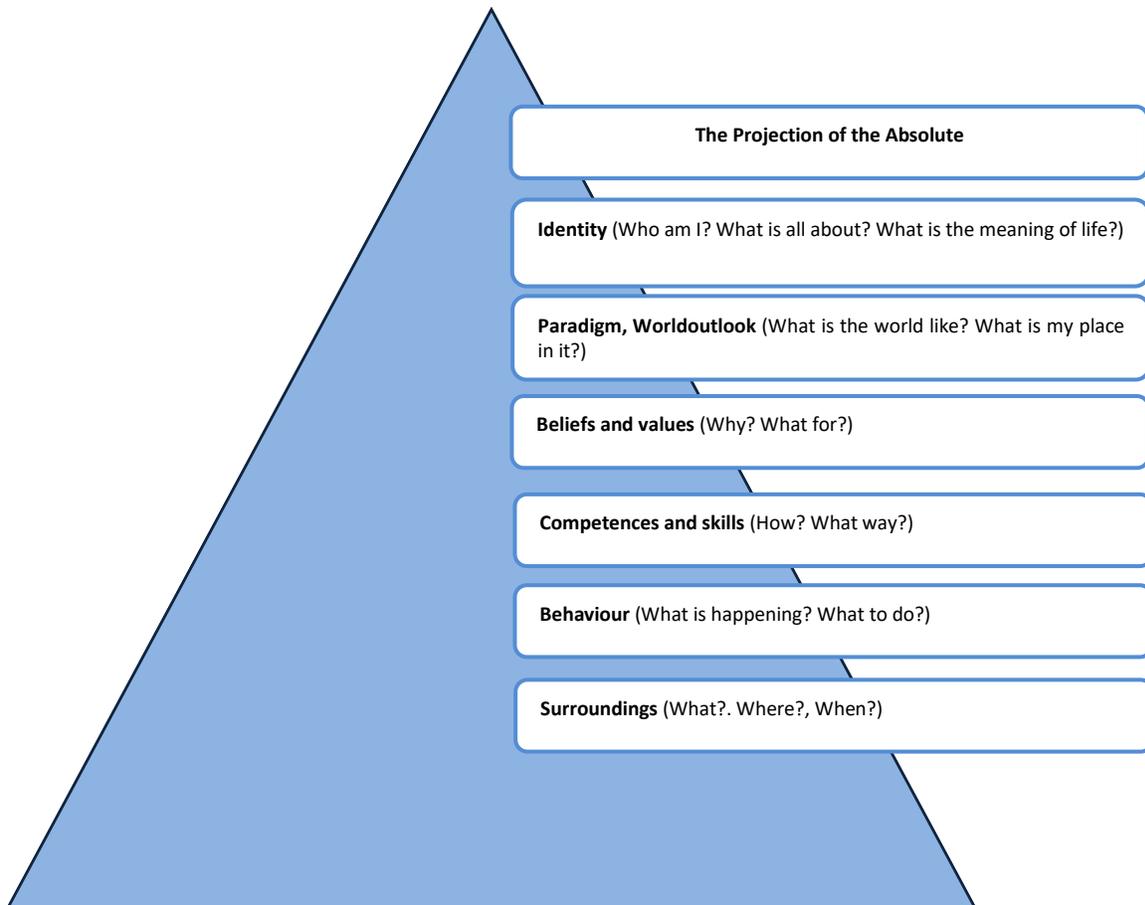
The notion of the logical levels of cognition was first suggested by the American master of neuro-linguistic programming (NLP) Robert Dilts in 1982. This was the first attempt to create the uniform theory of the field of NLP and the first systematic model of NLP [Hall : Bodenhamer, 2014].

R. Dilts himself wrote about it as follows, "In the structure of our brain, in the language and perceptive systems there are natural hierarchies or levels of experience. The action of each level consists of organization and control of the information belonging to the level lower in correlation to it. Any changes at a higher level lead unavoidably to the changes at lower levels; the changes at lower levels can, but not necessarily affect higher levels" [Dilts, 2004, p.26].

The Model of the Logical Levels brings to light the structure of the experience – the process or object, and in this sense, it is universal. With its help one can describe the task of any context and of any level of complexity.

In the context of the given work, we'll study the variant of the model which is used in the structural psychosomatic medicine and describes the essential organization of the human being (Picture 3).

Picture 3. The System of Logical Levels



The integration of the knowledge about the psyche not only makes the effective coexistence of different paradigms possible, but also allows the consideration of the human consciousness, culture and behaviour in unity as a whole. [Jahoda, 1992].

V.A.Yanchuk underlines the point that the alternative approaches start to be considered not as mutually-exclusive, but as inter-complementary. The purpose of developing the scientific knowledge is working out the ways and means of establishing productive inter-paradigmatic and interdisciplinary dialogue targeted at mutual enrichment and mutual development in the sphere of deepening the understanding of the psychological phenomenology" [Yanchuk, 2018, p.365].

5. Discussion and Conclusions

Alongside with our study, the other works directly or indirectly indicate that the suggested structural model of the psychic organization is sufficient to classify the psychological qualities of the personality, distinguished in the process of scientific understanding of the human psychology [Panferov, 1996], as well as in everyday

interaction of the people with one another whose indivisible element being the processes of socio-psychological interpretation of the personality of the partners [Miheeva, 1993].

The relevance of the suggested model with the modern ideas about the human psyche and psychology found its proof also in the experience of teaching the courses "General Psychology", "Human Psychology", "The Basics of the Human Psychology" for students with pedagogical and psychological specialties [Tarabrina: Panferov, 2008], which showed that its structure presents exhaustive chances for the integration of the available knowledge about the human psyche and psychology. Along with the solution to the task of integrating the scattered scientific conceptions, theories and individual facts, the model of structural organization of the psyche allows approaching the solution to the problems of the integration of the theory and practice of psychology owing to the fact that on its basis one can explain the abstract evidence about the psychic organization of the human being as the mechanisms of his/her psychic activities, providing interaction with different sides of the objective and subjective reality. To sum up, it should be re-emphasized that the structural model of the psychic organization, shaped in the frames of the integrative approach to the human psychology, features a gnoseological construct called to provide the opportunity to study the psyche through the analysis of its manifestations available to direct understanding. Besides this, the suggested model of the psychic organization cannot be considered as "the only correct", excepting the opportunity to build other models of the psyche. Moreover, in the logic of the methodology of the integrative approach one can admit that the definition of other than the vectors of interaction, of the grounds for the distinction of the units of the mental analysis (in case if they are inclusively valid to the task of overcoming the paradoxicality of the subject of the psychological science) will be a significant step forward in the development of the psychological knowledge which will open fundamentally new opportunities to understand the psyche. Moreover, the experience of using the suggested model to solve a wide range of theoretical and practical tasks demonstrates a high level of its relevance to the content of the modern psychological knowledge and heuristics for the solution of variety of theoretical, methodological and practical tasks, challenging today for the psychological science.

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