

МЕДИЧНА ПСИХОЛОГІЯ

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MEDICAL AND PSYCHOLOGICAL ASPECTS OF THE HARMONIZATION OF PERSONALITY

Formulation of the problem. The article is devoted to the study of medical and psychological aspects of the harmonization of personality. The purpose of the article is to highlight the medical and psychological characteristics of the personality and establish the psychological regularities of its harmonization.

Literature Review. The authors theoretically analyzed the concept of «character of personality» in philosophical, spiritual and medical and psychological approaches; the components of the character structure in accordance with the personality substructure (spiritual and moral, moral and communicative, intellectual and creative, volitional, emotional and sensual and psychosomatic), criteria for harmonies are defined; the scientific approach to the harmonization of personal is justified.

Presenting main material. The article presents the results of the study of the characteristics of the character of modern youth and defines the medical and psychological aspects of its harmonization.

Research methods: quantitative indicators of the manifestation of personality traits were studied using psychodiagnostic methods: «Structure and content of character» (author N. Pavlyk), «Spiritual potential of the individual» (author E. Pomytkina), «Personal differential» (author Ch. Osgood, adaptation of E. Bazhin and A. Etkind), «Personal Orientation» (author: N. Pavlyk); Questionnaire «Motivation of spiritual development» (author N. Pavlyk).

Results. The authors experimentally proved that the spiritual development of an individual determines the harmony of his character.

Conclusions. The results of the study of the medical and psychological aspects of the harmonization of personality testify to the determining role of the actualization of the spiritual potential.

Key words: harmonious character of personality, medical and psychological aspects of personal harmonization, spiritual potential, spiritual and moral self-regulation.

Наталія Павлик, Аліна Парасей-Гочер, Микола Шопша. МЕДИКО-ПСИХОЛОГІЧНІ АСПЕКТИ ГАРМОНІЗАЦІЇ ОСОБИСТОСТІ

Постановка задачі. Статтю присвячено вивченню медико-психологічних аспектів гармонізації особистості.

Метою статті є висвітлення медико-психологічних особливостей характеру особистості та встановлення психологічних закономірностей його гармонізації. **Огляд літератури.** Авторами теоретично проаналізовано поняття «характер особистості» у філософському, духовному та медико-психологічному підходах; визначено компоненти структури характеру у відповідності до підструктур особистості (духовно-моральний, морально-комунікативний, інтелектуально-креативний, вольовий, емоційно-почуттєвий і психосоматичний), визначено критерії гармонійності характеру; обґрунтовано науковий підхід до гармонізації особистості.

Виклад основного матеріалу. У статті наведено результати дослідження особливостей характеру сучасної молоді та визначено медико-психологічні аспекти її гармонізації.

Методи дослідження: кількісні показники прояву рис особистості вивчали за допомогою психодіагностичних методів: «Структура і зміст характеру» (авт. Н. Павлик), «Духовний потенціал особистості» (авт. Є. Помиткіна), «Особистісний диференціал» (авт. Ч. Осгуд, адаптація Е. Бажина та А. Еткінда), «Особистісна орієнтація» (авт. Н. Павлик); Анкета «Мотивація духовного розвитку» (авт. Н. Павлик).

Результати. Автори експериментально довели, що духовний розвиток особистості визначає гармонійність її характеру.

Висновки. Результати дослідження медико-психологічних аспектів гармонізації особистості свідчать про визначальну роль актуалізації духовного потенціалу.

Ключові слова: гармонійний характер особистості, медико-психологічні аспекти гармонізації особистості, духовний потенціал духовно-моральна саморегуляція.

Today, in the period of reforming Ukrainian society, national culture is characterized by indifference to the spiritual dimension of life. The aggravation of the political and economic crisis, the military conflict in Ukraine, the growth of unemployment, and forced migration are indicators of disturbed harmonious relations in society, which causes the spread of personality disharmony among different layers of the population (children, youth, adults).

Emotional imbalance, egocentrism, aggressiveness, loss of self-control, weakness, irresponsibility – all these are manifestations of medical and psychological disharmonies in the character of our compatriots [3]. Unfortunately, modern education does not pay enough attention to the spiritual development and harmonization of the character of youth, orienting the youth mainly to the assimilation of scientific knowledge and innovative technologies. In the absence of clear spiritual guidelines and examples of harmonious behavior, a person is forced to look for forms of interaction with the surrounding world in order to adapt to society. Adaptation to the psychogenic conditions of modernity destroys the harmony of its inner world and causes disharmonious character development. In this regard, a rather urgent psychological problem is the definition of medical and psychological aspects of harmonizing the character of an individual by means of his spiritual and moral improvement.

The purpose of the article is to highlight the medical and psychological characteristics of the personality and establish the psychological regularities of its harmonization.

Achieving the set goal is expected through the implementation of the following tasks: 1) theoretically analyze the concept of «character», determine the structure, content, criteria of character harmony; 2) justify the scientific approach, define the psychodiagnosis toolkit for studying the peculiarities of character harmony; 3) analyze the results of research on the characteristics of the character of modern youth; 4) to determine the medical and psychological features of the harmonization of personality.

Theoretical review. Characterology has its roots in ancient philosophy. Greek philosophers (Plato, Aristotle, Theophrastus) considered character as a set of stable psychological traits that determine the individual uniqueness and peculiarities of human behavior. Theophrastus classified characters into normal (harmonious) and those that go beyond the norm. Character disharmony has a quantitative dimension (the degree of

deviation from the norm) and a qualitative dimension (which negative trait is dominant) [7].

Harmonious character is a system of traits that ensure mental balance and adequate behavior, which eliminates socially harmful manifestations of an unbalanced temperament [8].

Spiritual factors of character harmonization were carefully studied in the direction of Christian anthropology (S. Zarin, F. Zatvornyk and others), who integrated spiritual, religious and philosophical knowledge regarding the harmonious character formation of an individual. The unity of spirit, mind, feelings and will determines the integrity of a person's character. Egoism is the psychological basis of a disharmonious character (I. Vlakhos). Based on selfishness, the natural needs of a person turn into passions – permanent destructive psychological skills that acquire the quality of disharmonious traits. Each of the passions is counterbalanced by a certain spiritual virtue: gluttony – moderation, fornication – chastity, money-loving – mercy, anger – meekness, grief – hope, despair – patience, vanity – modesty, pride – humility. Conscious mastery of the system of spiritual virtues leads to the formation of harmonious character traits [19].

As the spiritual life of an individual progresses, moral attitudes are formed in it: self-criticism, dignity, and modesty; to people – honesty, respect; to the case – responsibility; to God – trust, gratitude. Moral attitudes determine a harmonious character, which is a coherence between words and behavior. So, the basis of harmonious character formation is moral attitudes – sincerity, attention, benevolence towards those to whom they are directed. Harmonious character is a whole structure of constructive features, where each feature expresses a certain moral attitude [3].

Representatives of psychotherapy (K. Leongard, E. Fromm, K. Jung and others), Soviet (B. Ananiev, M. Levitov, V. Myasishchev, S. Rubinstein and others) paid attention to the problem of character formation etc.) and modern Ukrainian psychology (V. Abramenko, I. Bekh [2]). In Western scientific psychology, the category “character” has recently been reduced to the concept of «personality». However, Western scientists note that character itself has clear moral consequences, which are the basis of self-reflection [14]. At the beginning of the 2st century, there was a revival of the concept of character theory in Western psychology. Character development is the basis on which key aspects of human prosperity (competence, confidence, etc.) can be built [11, p. 275].

The development of disharmony of character is due to the lack of morality and self-control of the individual, the lack of formation of moral attitudes towards himself and others. Adrian van Kaam notes that disharmonies of character (rigidity, obsessive states) arise only against the background of immorality, the sign of which is a superior, disrespectful attitude towards others, non-obligation, insensitivity to higher values [18].

Numerous modern studies are devoted to the study of medical and psychological aspects that affect the development of character: in particular, emotional qualities, psychological rigidity, mental and psychosomatic health [9; 12; 16; 17].

The spiritual determinants of the harmonious development of the character of the individual are highlighted in the works of Western (P. Russo-Netzer, V. Frankl, E. Fromm) and Ukrainian researchers (I. Bekh, B. Bratanich, V. Malakhov, N. Pavlyk, A. Parasiei-Hocher, E. Pomytkin, M. Savchyn, T. Tytarenko and others). According to P. Russo-Netzer, throughout history and in different cultures, spirituality has played an integral role in people's lives [17, p. 7].

A necessary condition for the formation of character is the moral formation of the individual (I. Bekh) [2], which determines a person's ability to make moral decisions (V. Malakhov), make a moral choice (M. Boryshevsky), moral actions (V. Romenets, V. Tatenko). The harmonious development of character is facilitated by the spiritual orientation of the individual, the actualization of the highest need in search of the meaning of life (V. Frankl [10], E. Fromm), the disclosure of spiritual potential (E. Pomytkin [5], M. Savchyn [6]), self-actu-

alization of the individual (A. Maslow [13], C. Rogers, D. Schacter [15], G. Ball [1]).

Theoretical foundations of research. On the basis of personal (A. Maslow, K. Rogers and others) and spiritual and existential (V. Frankl, B. Bratus and others) approaches, a spiritual and moral approach was substantiated, which allows considering higher spiritual personal formations (moral self-awareness, spiritual potential) as dynamic systems that develop and determine the harmonization of character. The essence of the mentioned approach is that the harmonious development of the character occurs by actualizing the spiritual potential of the individual. Being aware of one's own traits, a person gains experience in their integration. The expansion of self-awareness leads to the development of moral self-regulation of the individual, which contributes to the harmonization of behavior.

Harmonious character is the psychological basis and result of productive personal development. Its harmonization continues throughout a person's life, subject to his constant spiritual self-improvement.

Personality is considered as a hierarchical structure that includes: lower mental properties (psychosomatic), higher psychological qualities (intellect, will, sociality, feelings) and top spiritual formations (spiritual potential, moral self-awareness, spiritual orientation, moral attitudes). Character is a system of features according to substructures of the personality [4].

The character structure has spiritual-moral, moral-communicative, intellectual and creative, volitional, emotional and sensual and psychosomatic components (Fig. 1).

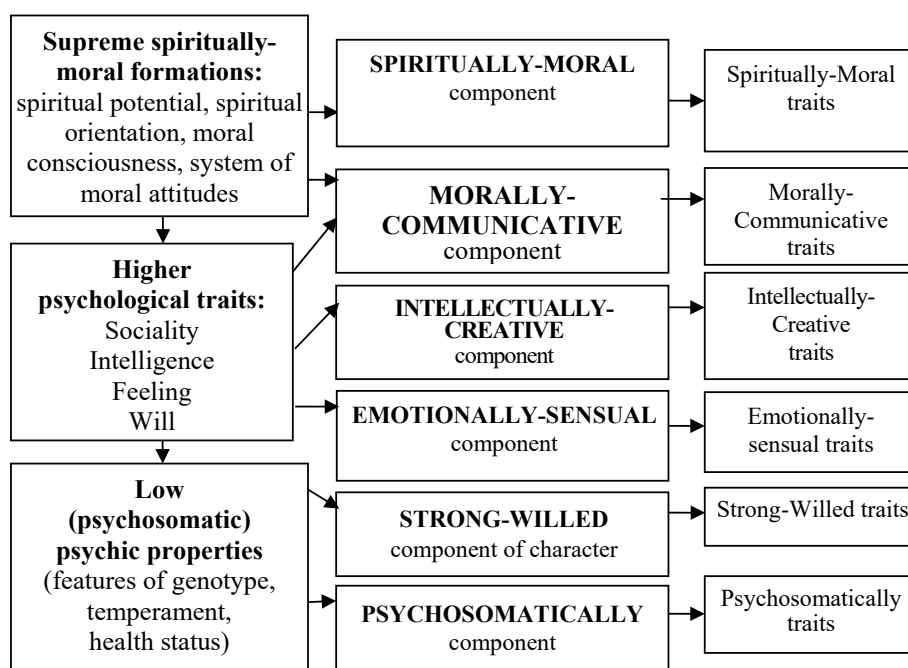


Fig. 1. The structure of character according to personality substructures (authors' development)

Substructures of personality Substructures of character Content of character. A person in the course of life experiences dichotomous medical and psychological qualities:

- psychosomatic states determine psychosomatic traits (activity, energy, stress resistance – or passivity, lethargy, neuroticism);
- the attitude to life situations is conditioned by emotional and sensitive traits (emotional stability, confidence, optimism – or lability, anxiety, pessimism);
- attitude to work determines willpower traits (organization, patience, self-control – or weak will, impulsiveness, excitability);
- attitude to activity determines intellectual and creative traits (creativity, principledness, tolerance – or rigidity, pedantry);
- attitude towards oneself and towards people determines moral and communicative traits (modesty, benevolence, empathy – or aggressiveness, individualism);
- attitude to the spiritual world contributes to the development of spiritual and moral traits (altruism, conscientiousness, honesty, responsibility – or egocentrism, selfishness, hypocrisy, irresponsibility (externality)).

In accordance with the identified traits, a psychodiagnostic technique «Structure and content of character» was developed, which allows studying the level of manifestation of the specified qualities, as well as the level of general harmony of character. The integrity and harmony of the character is ensured by the full formation of all its components and such criteria as moral education – lack of education; balance – imbalance; character strength – characterlessness (according to M. Burno) [3].

The psychological mechanism of character harmonization is spiritual and moral self-regulation, which determines the ability of an individual to manage his emotions and behavior, guided by spiritual and moral imperatives (observance of duty, mutual respect, love for the surrounding world, etc.). The process of character harmonization is actualized by the influence of the system of spiritual determinants:

- personal reflection, which contributes to the development of psychological self-regulation;
- moral self-esteem, which activates the formation of an adequate «self-concept», the development of motivation for self-improvement;
- the development of moral attitudes (toward oneself, people, nature, affairs, etc.);
- the ability to decenter, overcome egoism, which contributes to the expansion of self-awareness and the achievement of higher spiritual states (love, creativity);
- the spiritual direction of the individual, which activates the spiritual potential;
- disclosure of spiritual potential, which activates

the process of spiritual self-actualization;

- motivation for spiritual and moral self-improvement, which actualizes volitional self-control and determines personal activity regarding self-education.

The determining influence of these factors activates the development of spiritual and moral self-regulation and causes the proper development of the hierarchy of personality substructures, which becomes the basis for the harmonious formation of character components (spiritual-moral, moral-communicative, intellectual-creative, volitional, emotional-sensual, psychosomatic).

The logic of this presentation is schematically reflected in the model of harmonization of personality (Fig. 2).

Research methods. In order to study the medical and psychological aspects of character harmony, we have developed a set of psychodiagnostic methods.

Quantitative indicators of the manifestation of character traits were studied using psychodiagnostic methods:

1. «The structure and content of character» (author N. Pavlyk),
2. «Spiritual potential of the individual» (author E. Pomytkin),
3. «Personal differential» (authored by Ch. Osgood, adapted by E. Bazhyn and A. Etkind),
4. «Personal orientation» (author N. Pavlyk);
5. Questionnaire «Motivation for spiritual development» (author N. Pavlyk).

The reliability of the author's methods was measured using cross-sectional methods (retest validity) and by determining the total variance on different samples of subjects.

We conducted a study of the harmony of the character of young men and women in Ukraine. The strategy for analyzing the obtained results consisted of:

- 1) analysis of the percentage distribution of the existing level (high, medium, low) of harmony of character in modern high school students and students of various educational institutions;
- 2) processing of psychodiagnostic indicators by methods of mathematical statistics in order to study the medical and psychological aspects of character harmony.

Results. 1,107 people aged 16–25 took part in the psychodiagnostic examination, including: 985 students of various specialties of the University named after B. Grinchenko of Kyiv and 122 students of theological (Orthodox) school.

Quantitative indicators of the spiritual potential of pupils and students were revealed on the basis of research using the «Spiritual potential of the individual» method. A person with a low level of spiritual potential does not follow the moral principles of coexistence (unfriendly, intolerant, irresponsible). Deactualization of spiritual potential manifests itself in fixation purely on biological needs,

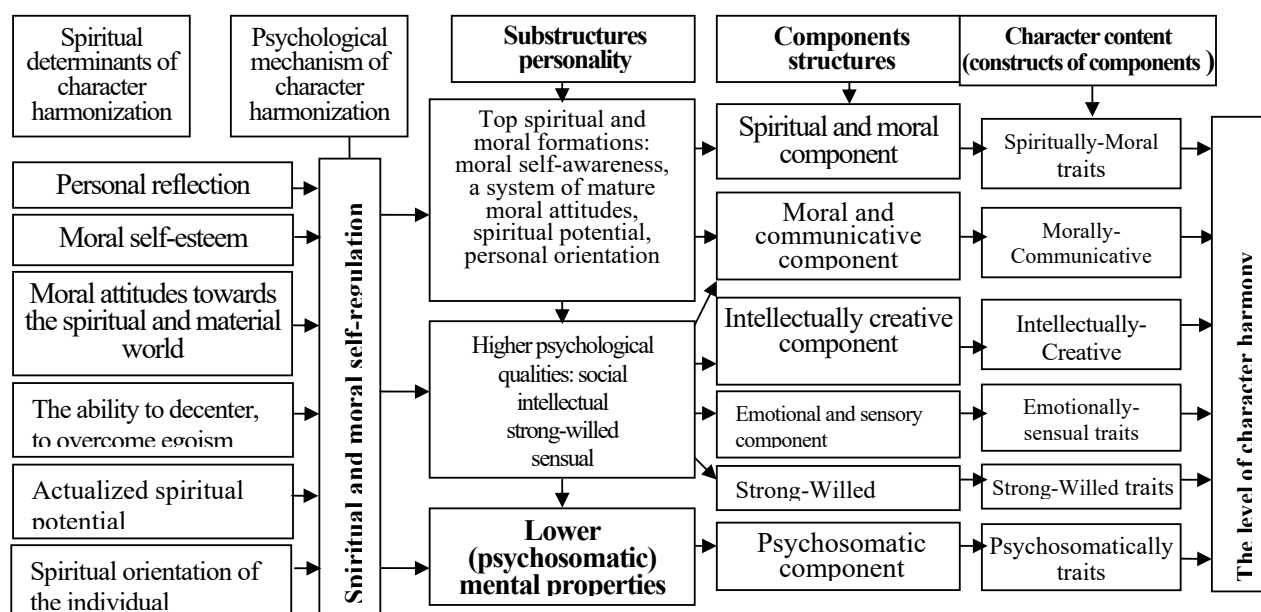


Fig. 2. Model of harmonization of personality

indifference to others. A person with an average level of spiritual potential maintains friendly relations with others, shows respect, strives to overcome his shortcomings. A high level of spiritual potential means the integration of volitional qualities with the spiritual direction of the individual and the desire for moral self-improvement. These individuals are focused on humanistic, aesthetic, ecological values, they are capable of self-discovery, self-improvement, and self-actualization.

The study showed that students of theological school are ahead of other categories of youth in terms of the actualization of spiritual potential (88.5% have a high level of spiritual potential). And this is natural, because entrants who already have significant spiritual experience enter the theological school. Students of the Institute of Arts (future choreographers, musicians, artists, designers, architects) take second place in terms of spiritual potential.

The results of the study showed that the levels of character harmony have qualitative characteristics (a certain set of traits that determine the way of behavior). Therefore, the levels of harmony received the following names: low level – «disharmonious» character; a level below the average is a «potentially disharmonious» character; a level above the average "adapted" character and a high level – a «harmonious» character.

Harmonious character is characterized by integrity (coherence in interactions, communication, activities); moral upbringing (responsibility, conscientiousness, altruistic attitude towards others are revealed in the behavior); poise (when faced with difficult situations, creativity, emotional stability, optimism, stress resis-

tance, energy are manifested); by force (organization, patience, self-control are revealed in the activity).

An adapted character is manifested in a benevolent, tolerant attitude in significant relationships, which can be combined with motives of self-interest, vanity; behavior in difficult situations is marked by confidence, creativity, but sometimes impulsiveness and impatience can be manifested; activity shows activity, organization. This character determines the ability to adapt, but it is not holistic, since its components are not fully formed.

A potentially disharmonious character is manifested in hypocritical manifestations of benevolence and empathy; actions show irresponsibility; reactions to difficult situations are manifested in anxiety, fixation on the problem; the activity shows a desire to finish the work started, but there is a lack of organization and self-control. The disharmonious character has pronounced medical and psychological markers and is characterized by irresponsibility, hypocrisy, aggressiveness in interactions; egocentrism. Characterlessness manifests itself as weakness, inability to see things through. Imbalance in difficult situations is associated with uncontrollable excitability, blaming others, rigidity of affects, which leads to inadaptability and uncontrollable behavior.

Students of the theological school have the highest indicators of character harmony, among whom the smallest percentage of respondents with disharmonious (10.0%) and the largest number with harmonious (48.7%) character is observed. We assume that this is due to the fact that the influence of spiritual determinants harmonizes the development of the character of

an individual who strives for constant self-improvement.

The lowest indicators of character harmony are observed among students majoring in «Foreign Philology». Among the students, those who studied the course «Christian Ethics» were identified. They demonstrated a much higher level of character harmony than others. Therefore, the results of the study indicate a tendency to increase the number of subjects with a harmonious character in proportion to the spiritual level of the individual.

A comparative analysis of the levels of character harmony of students of the 1st and 3rd years of various educational institutions showed that the indicators of a harmonious character are increasing the most (from 29.3% to 46.5%) and the percentage of students with a disharmonious character is decreasing (from 18.8% up to 6.9%) specifically in the theological school. This indicates the determining influence of the spiritual development of the individual in the process of harmonizing his character, because studying in a spiritual school is connected with the spiritual development of the individual. Regular confession, adherence to moral guidelines contribute to the development of self-reflection, internal locus of control, selfless attitude towards other people. Observance of fasting, restriction of physiological needs reflect medical and psychological aspects that contribute to the formation of willpower. We assume that the harmonization of character is connected with the fact that the subject of spiritual professional activity (spiritual philosophy, literature, hymns, icon painting, church architecture) in the process of internalization causes spiritual experiences, which later turn into stable motives that actualize harmonious character traits. Involvement of a person in spiritual and creative activity contributes to his spiritual self-actualization. Thus, a spiritual way of life and moral self-improvement lead to a holistic harmonization of character.

To establish the reliability of indicators, a correlation analysis was conducted. Correlations between indicators of character harmony made it possible to determine the medical and psychological features of the determination of the development of a harmonious character. To establish the direction of deterministic influences, regression coefficients were determined. The level of reliability was checked on the basis of Student's t-test. We conducted a comparative analysis of correlations in polar samples (with a high level of spiritual potential and harmony of character and a low level of spiritual potential and harmony of character).

Attention is drawn to correlations between character traits and indicators of gender and age. The gender indicator in the sample with a low level of spiritual potential and harmony of character has connections with many traits: in young men – with business orientation ($r=0.30$; $p\leq 0.05$), stress resistance ($r=0.24$; $p\leq 0.05$),

confidence ($r=0.25$; $p\leq 0.05$), vanity ($r=0.24$; $p\leq 0.05$), individualism ($r=0.34$; $p\leq 0.05$), creativity ($r=0.33$; $p\leq 0.05$), self-control ($r=0.41$; $p\leq 0.01$), hardness of character ($r=0.45$; $p\leq 0.01$), and in girls – with communicative traits ($r=0.29$; $p\leq 0.05$), imbalance ($r=0.30$; $p\leq 0.05$), empathy ($r=0.33$; $p\leq 0.05$), emotional lability ($r=0.33$; $p\leq 0.05$), anxiety ($r=0.25$; $p\leq 0.05$), neuroticism ($r=0.41$; $p\leq 0.01$). This means that boys and girls with a disharmonious character have significant characterological differences: boys are confident, individualistic, tough in communication, vain, strong-willed, stress-resistant, creative; and girls are emotionally labile, unbalanced, anxious, neurotic, sociable, empathetic.

The fact of the absence of any correlations with character traits for both sexes in the sample with a high level of spiritual potential and harmony of character turned out to be unexpected. This means that a person who has reached a high level of spirituality and character harmony loses the sexual conditioning of the development of certain traits and gains freedom in the spiritual dimension. Therefore, among spiritually harmonious persons, gender-characteristic differences are leveled.

The age indicator in the sample with a low level of spiritual potential and harmony of character has almost no connection with certain traits. At the same time, in the sample with a high level of spiritual potential and harmony of character, high positive correlations of age with moral and communicative traits ($r=0.41$; $p\leq 0.01$), spiritual direction ($r=0.46$; $p\leq 0.01$) and negative correlations with vanity ($r=-0.36$; $p\leq 0.05$), egocentrism ($r=-0.27$; $p\leq 0.05$). It follows from this that spiritually harmonious persons, thanks to self-improvement, constructively use the time of their lives and with age overcome egocentrism and acquire harmony of character.

Indicators of character harmony are positively correlated with spiritual potential ($r=0.37$; $p\leq 0.01$), moral self-esteem ($r=0.31$; $p\leq 0.05$). According to regression analysis, character harmonization is caused by decentration ($r=0.41$; $p\leq 0.01$), reflection ($r=0.26$; $p\leq 0.05$), spiritual orientation ($r=0.33$; $p\leq 0.05$). This means that characterologically harmonious young men and women are capable of altruism and acceptance of others. Overcoming egocentric tendencies is carried out by them due to actualization of spiritual potential, development of reflection and adequate moral self-evaluation. Thus, the spiritual development of an individual is a necessary condition for the harmonization of his character.

An interesting fact is that in the sample with a low level of spiritual potential and harmony of character, there is a pronounced direct correlation of harmony of character with moral self-esteem ($r=0.42$; $p\leq 0.01$), well-being ($r=0.33$; $p\leq 0.05$), activity ($r=0.31$; $p\leq 0.05$), mood ($r=0.33$; $p\leq 0.05$). And in the spiritually harmonious sample, there is no such correlation. This means that

the psychological state of people with a low spiritual level is determined by psychosomatic factors (feelings of well-being, mood), self-esteem. At the same time, the state of spiritually harmonious persons does not depend on psychosomatic factors and external influences. Therefore, with a harmonious character, the spiritual self-determination of the individual takes place.

The indicator of spiritual potential has a positive correlation with equanimity ($r=0.31$; $p\leq 0.05$), responsibility ($r=0.34$; $p\leq 0.05$), patience ($r=0.27$; $p\leq 0.05$), emotional stability ($r = 0.27$; $p\leq 0.05$), tolerance ($r = 0.30$; $p\leq 0.05$), optimism ($r=0.26$; $p\leq 0.05$), honesty ($r=0.39$; $p\leq 0.01$), altruism ($r=0.41$; $p\leq 0.01$). This means that the actualization of the spiritual potential determines the harmonious integrity of the character. Regression analysis showed that in the spiritually harmonious sample, the spiritual potential is actualized thanks to the spiritual orientation of the individual ($r=0.50$; $p\leq 0.01$), and in the disharmonious sample – social orientation ($r=0.23$; $p\leq 0.05$). These data indicate that the disclosure of spiritual potential in characterologically disharmonious persons is determined mainly by social factors (the desire for approval or the fear of condemnation). Egoistic orientation reduces spiritual potential ($r=-0.48$; $p\leq 0.01$). Psychological determinants of its development are conscientiousness ($r=0.41$; $p\leq 0.01$), benevolence ($r=0.43$; $p\leq 0.01$), empathy ($r=0.47$; $p\leq 0.01$), creativity ($r=0.39$; $p\leq 0.01$). Therefore, spiritual potential and moral traits mutually determine each other's development.

The spiritual orientation of the individual is also positively correlated with the harmony of character ($r=0.33$; $p\leq 0.05$). A negative correlation is observed between spiritual orientation and egocentrism ($r= -0.27$; $p\leq 0.05$), externality ($r=-0.25$; $p\leq 0.05$), selfishness ($r=-0.26$; $p\leq 0.05$), hypocrisy ($r=-0.23$; $p\leq 0.05$), mental excitability ($r=-0.31$; $p\leq 0.05$), vanity ($r=-0.34$; $p\leq 0.05$). In the disharmonious sample, spiritual orientation has a negative correlation with altruism ($r=-0.39$; $p\leq 0.01$), benevolence ($r=-0.31$; $p\leq 0.05$). This can be interpreted as an initial disharmonious period of spiritual development, which is marked by psychological maladjustment of the individual (a person uncompromisingly defends spiritual principles, which leads to maladaptive behavior). But later, in the process of spiritual growth, she acquires spiritual-moral ($r=0.34$; $p\leq 0.05$) and moral-communicative ($r=0.30$; $p\leq 0.05$) qualities, which increases her level of adaptability.

Therefore, spiritual determinants are positively correlated with harmony of character. But at the initial stage of spiritual development, a temporary psychological maladaptation of the individual occurs, which requires the use of certain medical and psychological measures (reassurance, support, etc.). Over time, spiritual self-development eliminates maladaptive manifestations and determines the gradual harmonization of character.

The analysis of correlations between the indicators of the harmony of character components showed that the spiritual and moral component exerts an indirect influence on the development of volitional ($r=0.39$; $p\leq 0.01$) and moral-communicative ($r=0.45$; $p\leq 0.01$) fig. The intellectual-creative and volitional components in the structure of a harmonious character combine all other components of the character. And with a disharmonious character, these components perform the function of pragmatic self-affirmation of the individual, because in the sample with a low level of character harmony, strong-willed and creative traits are associated with aggressiveness ($r=0.35$; $p\leq 0.01$), selfishness ($r=0.40$; $p\leq 0.01$). This means that for constructive functioning intellectual-creative and volitional qualities should be directed to the actualization of the spiritual potential.

The harmony of the emotional-sensual component of the character is determined by the influence of volitional ($r=0.37$; $p\leq 0.01$) and psychosomatic ($r=0.40$; $p\leq 0.01$) qualities. In the sample with a low level of spiritual potential and character harmony, the emotional-sensual component is negatively correlated with conscientiousness ($r=-0.32$; $p\leq 0.05$), empathy ($r=-0.26$; $p\leq 0.05$). Therefore, spiritual development does not contribute to a person's emotional comfort, as it requires efforts to morally work on oneself. However, in the structure of a harmonious character, emotional-sensual features perform the function of a «moral barometer»: negative feelings arise in response to immoral actions.

The harmony of the psychosomatic component in the disharmonious sample has a negative correlation with spiritual potential ($r=-0.26$; $p\leq 0.05$), spiritual and moral ($r=-0.25$; $p\leq 0.05$), moral and communicative ($r = -0.33$; $p\leq 0.05$) traits and is positively correlated with emotional-sensual ($r=0.28$; $p\leq 0.05$) and intellectual-creative ($r=0.35$; $p\leq 0.05$) traits qualities.

Discussion of research results. As a result of the research, the following medical and psychological trends were revealed:

– the process of character harmonization is not linear, but has a periodicity of harmonious rise and crisis states: at the initial stage of spiritual development, temporary psychological maladaptation occurs, but later the formation of moral and volitional traits eliminates maladaptive medical and psychological states;

– the harmonization of the character is determined mainly by the development of spiritual and moral qualities; communicative, intellectual-creative and volitional qualities perform an instrumental function in the regulation of the medical and psychological state of the individual;

– the higher the level of a person's spiritual potential, the more active is the harmonization of his character; the lower the level of spiritual potential, the less age affects the harmonization of a person's character;

– as the spiritual potential grows, the influence of external factors on the medical and psychological state decreases and the level of intrapersonal self-determination increases; as the spiritual potential decreases, the influence of external determinants on the medical and psychological state of the individual increases;

– the higher the level of harmony of character in representatives of the male and female sexes, the more gender-characteristic differences between them are leveled; the lower the character harmony, the more pronounced characterological differences between boys and girls.

Summarizing the results of the conducted research, we will draw conclusions.

1. Character is a system of traits according to the sub-structures of the personality. The character structure has spiritual-moral, moral-communicative, intellectual-creative, volitional, emotional-sensual and psychosomatic components. Harmonious character is the psychological basis and result of productive personal development.

2. The results of the study of the medical and psychological aspects of character development testify to the decisive role of the actualization of spiritual potential in the process of harmonizing personality.

3. At the initial stage of spiritual development, there is a temporary psychological maladaptation of the individual, which requires the use of certain medical and psychological measures.

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