PERSONALITY PSYCHOLOGY IN A COMPARATIVE APPROACH

INTRODUCTION

The human cognition and his existential aspects is one of the important and central discussions of the psychology and the ultimate goal of all the psychology’s studies about the human. For centuries, the human cognition and the methods of the human education has been the most important question that all the disciplines of the humanities have sought to answer. The knowledge of the soul has always attracted the human mind and made him to try and think. So, throughout the history, the human’s inattention and ignorance of himself has been considered as the greatest ignorance and the human self-knowledge has been considered as the best knowledge. For the human, no judgment is more important than his judgment of himself, and his evaluation of himself is the most definitive factor in the process of the mental development. The human’s Imagine of himself is manifested in all his value reactions, and his evaluation of himself has prominent effects on his thoughts, feelings, desires, values, and goals. In fact, it is the key of his behavior. No one can be apathetic about his own judgment of himself, because his nature does not allow him to do so. The man will attain the status of a confident soul when he seeks the existence of himself with the guidance of the prophets, and on the contrary, when he is unaware of himself and follows the ego, he will certainly go astray.

The Holy Qur’an, to attain the knowledge and elevate the soul to the levels of perfection, has guided the man to his divine nature, has reminded him of his various mental states and has shown the way of purification, education and release from the deviations and the mental illnesses to him. Quranic truths about the man and his various mental states have always been the best guide for the human beings in the path of the personality development, evolution and achieving the mental health.

Although the study of the soul is a philosophical discussion in nature, but no theory in the psychology can begin a scientific explanation without taking a position on the soul. Even the psychologists, who have tried to exclude such concepts from their theories, have taken a definite position on this subject. The importance of this philosophical discussion should be sought in the power of explaining psychological theories. In other words, the ability of the psychological theories to explain depends on choosing a more stable philosophical view of the soul.

With the separation of the scientific psychology from the philosophy, the psychologists have gradually removed the discussion of "soul" from their scope of study and have focused more on the observable behavior. But the Investigation of the psychologists’ views about the personality can be helpful in discovering the "soul" psychological approach. The discussion of the human nature is examined in the form of a discussion of human personality in the field of psychology. In the recent approaches it is examined in the field of consciousness and mind. The twentieth-century psychology try to negate the non-empirical concepts such as the soul and its abstraction, and to reject the philosophical issues of the soul and its abstraction altogether. According to this, although the discussion of the correspondence of the soul in the philosophy with the discussion of the personality or mind in the psychology is an unscientific and inaccurate discussion, but in terms of studying the human nature in the field of philosophy and psychology, we can discuss the soul in the philosophy and the personality or mind in the psychology. We can also evaluate the approach of each of them.

Therefore, considering the importance of the human studies in the field of philosophy and psychology, this article discusses personality from a psychological approach. The personality theories seem to have the most relation to the subject of the soul in the philosophy. Therefore, by examining the theories of the personality, we can reach the intellectual position and belief of the psychologists about a single being called the soul. We can also examine the challenge that had formed in their minds about the dual existence of the human.
FREUD'S PSYCHOANALYSIS APPROACH

1- The nature of ego or personality: To describe personality, Freud refers to three basic structures:

A- "Id" follows the principle of pleasure. The "Id" is the reservoir of instincts and is directly related to the satisfaction of bodily needs. This mental force, which is the result of vital functions and metabolism, is the essence of the life and the main foundation of the personality. Also, the concepts of "I" and "Superego" derive from it. The "Id" operates according to the pleasure principle, and it is never aware of the principle of reality, moral standards and social constraints. The nature seeks to satisfy its desires and to gain the pleasure and happiness, in complete freedom or with complete violence. Also, it is not dissimilar to the "soul that commands to the evil" (FREUD, 2008).

B- The "Ego" deals with the reality. The "Ego" is aware of reality and able to manipulate person's environment. It also can distinguish the mental existence of something and its external existence. In contrast to the pleasure principle that governs the Id, Freud believes in another principle called the "Reality Principle" which obliges the "Ego" to observe it. From the Freud's point of view, the "Ego" is the wise master of the human personality which helps to take the success steps and to reduce or eliminate the relevant tension. Because it is a function of the "Reality Principle," the "Ego" selects that when and how the instincts can be satisfied in the best possible way. Also, by considering the possibilities of the external environment and the interests of the person, it can provide the demands of the Id, the well-being of the person and the survival of the kind (Freud, 2008). The "Ego" is not unlike the "confident soul" in religious thought, which guides the Id.

C- The "superego" expresses the social aspect of the personality. The "Ego" does not pay attention to the moral principles and standards. Then, the "superego", a higher level of personality appears. The "Superego" is the inner manifestation of the immemorial values, the perfection of the social aspirations and the moral skill of the personality. It is located directly opposite of the "Id". It is no different from the "moral conscience" that Kant interpreted as the "practical mind". The "Superego" in the role of the moral judge, is determined and even ruthless in order to achieve the moral perfection. It strives neither for pleasure nor to achieve the realistic goals, but only for moral perfection. The "Superego" is not unlike the "Slater spirit". Although Freud believed in the generality of the human nature because of the similar stages of mental development and motivation by the same forces, but also emphasized that a part of one's personality is unique. The "Ego" and the "Superego" perform the same tasks in everyone, but their content varies from a person to another because they are formed through the personal experiences.

2- The relationship between the personality and the human: Although the three levels of the Id, the Ego and the Superego, seem to be separate, but they work together, and the human behavior is always the result of the action of all the three. Freud does not present a pleasant and optimistic picture of the human nature. In this theory, the nature of the human is extremely pessimistic and anxious. Each person is a dark basement of the conflict in which there is always a severe struggle, and the human is condemned to be anxiety and to prevent these shocks, tensions and conflicts. The humans are described by the pessimism terms that are doomed to conflict with the internal forces; a conflict that always fails. We are constantly defending ourselves against the forces of the Id that are preparing for our downfall. According to the Freud’s ‘ and paradigm, there is only one main and necessary goal in the life: Reducing the tension (FREUD, 1998).

THE JUNG'S NEW PSYCHOANALYTIC APPROACH

1- The nature of Ego or personality: According to the Jung’s thought, the personality is composed of several separate but interrelated systems that the most important of which are the "ego" or the "self", the "personal unconscious" and its complexes, the "collective unconscious", the "persona", the "anima", the "Animus" and the "Shadow".

Jung considers the "ego" or "self" as one of the ancient concepts and the center of the human psychological consciousness. In this view, the "Ego" is a part of the psyche that is associated with the perception, the thinking, the feeling, and the remembering. The "Ego" is our awareness of us. It is responsible for performing the natural activities of the life in the waking state.

The "I" is the center of the consciousness, not the center of the personality. If all of the dimensions
of the personality, the self-conscious and the unconscious are considered, then the "I" is not the center of the personality, but this center will be between the self-conscious and the unconscious, it will encompass the whole existence and will be called the "Ego". This "self-discovery" is possible when the elements of the personality are sufficiently developed. At this time, the center of personality is transferred from the "self-conscious" to the area between the conscious and the unconscious, and a person reaches this position after the middle age (JUNG, 2011).

So, the "Ego" becomes the motivation of the human behavior, forces him to seek the understanding of wholeness and unity and uses the teachings of the religions and the faiths in this way. In the Jung's thought, the "Ego" is the focal point of the personality. The point at which all the other systems of the personality such as the "personal unconscious", the "collective unconscious", the "persona" and the "shadow" orbit around it as the satellites. It holds them together, harmonizes them, and brings the personality into the unity and the balance. Of course, it is very difficult to establish the perfect balance and harmony of the personality elements and to achieve the ultimate unity of the "Ego". The ultimate goal is possible only for a group of chosen, prophets and real mystics (ibid).

Jung believed that a large part of the conscious, the conscious perception, and the reaction to the world around us are achieved in the light of the "extroversion" and the "introversion" attitudes. He believes that the "extraversion" occurs when the attention to the external objects and matters be so intense that the voluntary and the other basic actions of the human are not the result of the mental evaluation but are the result of the relationship between the external affairs and factors. In contrast, it is introversion that arises from the influence of the mental and internal factors. Although the external conditions are effective on the introverted person, but the mental elements and factors are superior and govern his condition and behavior (JUNG, 2003).

In another part of his theory, Jung emphasizes that how the persons conflict with their Internal opposition forces. He uses the word "persona" in this regard. "Persona" is a Greek word meaning a mask or artificial face that the people put on their faces to hide behind it and to present themselves as someone else. Actually the "Persona" is a social or "theatrical" character, and everyone's real and private personality is under this mask.

In this theory the other aspects of the personality are the "Anima" and the "Animus". The principle of being bisexual, that is the human being inherently has both feminine and masculine aspects, was declared by the Jung before it was universally accepted. The importance of these two is that both must be expressed, which means that a man should express his feminine characteristics and a woman should express her masculine characteristics along with their gender characteristics. If a person does not express both aspects, he/she cannot achieve a healthy personality (JUNG, 1998).

Jung proposes four types of mental activity: normal feeling, thought, emotional feeling, and inner insight. The human with a "normal feeling" can directly feel the real affairs of the outside world as his/her senses allow or imagine them in their absence. The human wants to understand the self-nature and the universe nature with the "thought", so seeks the reason. By the "emotional feeling", the human realizes the value of the things, as a result he/she senses the passive states such as the happiness, the sadness, the desire, the hatred, the love, the fear and the anger. With the "inner insight", the human tends to understand the things through the revelation and to discover their roots apart from the feelings, the thoughts and the facts (JUNG, 2001).

2- The relationship between the personality and the human: Jung considers the "Ego" as the ultimate goal of the life. The "Ego" represents the striving for the unity, the wholeness, and the integrity of all aspects of the personality. When the "Ego" grows up, the person feels in harmony with oneself and the world. Otherwise, the person will not reach to the perfect health. Jung ultimately points to the realization of the "Ego" and believes that in order to achieve the "Ego" one must become aware of those neglected aspects of the soul. Also, no aspect of the personality must dominate to the other and all of the aspects must have reached to a harmonious balance and a common character (JUNG, 1998).

Jung believes that the personality can be based on the childhood experiences and the archetypes. However, there is the "free will" and the "self-motivation" in the Jung's system. On the subjects of the nature and the education, Jung had a mixed position. He believes that the human effort to the excellence is innate, but the learning and the experience can help to or prevent it. The main and necessary purpose of the life is to realize the "Ego", although this purpose is rarely achieved, but we are always motivated to strive for it (JUNG, 2011).
Although the childhood experiences are influential, but they do not fully shape the human’s personality. People are more influenced by their middle age experiences and their future expectations. Jung’s conception of “human nature” is very optimistic, positive, and hopeful. He believes that the human is motivated to grow and develop in order to improve and expand himself/herself.

**MASLOW’S HUMANISTIC APPROACH**

1- The nature of Ego or personality: Maslow offers a pleasant and optimistic view of human nature, describing them as active and creative beings. He believed that if we could not examine the best kind of the human beings, the most creative, healthiest and the most mature people in the society, we would have underestimated the human nature. The Maslow’s theory of personality is not derived from the history of clinical patients, but from the research of creative, independent, and self-fulfilling adults. He believes that everyone is born with the same instinctual needs that enable him/her to grow and realize his/her talents (MASLOW, 1992).

The Maslow’s personality theory is a theory of the organism and considers the human as a complete unit. The most important principles of this theory are:

1. The humans have their own nature. Their needs and talents have a developmental and biological basis. Some of them are common to the humans and the others are individual and specific.
2. Inherently, the human is good-natured. Hence, this potentially good nature must flourish and become actual.
3. Unlike the animals, which have hard and inviolable nature and instincts, the human beings have a gentle and flexible nature. The cultural factors and bad habits effect on them. However, the human nature with all its flexible, never disappears in a normal person and maybe even in an abnormal person.
4. Unfavorable factors of the external environment and the abnormalities of the society cause a tendency to the evil and sometimes cause psychological disorders in a person. These cases create problems in the way of nature’s growth and cause its failure (MASLOW, 1996).

2- The relationship between the personality and the human: Maslow considers that the human behavior is based on their needs. He introduced five innate needs that motivate and guide the human behavior. These needs are the physiological needs (physical or biological), the safety, the love, the respect and evolution. Maslow called these needs instinctive, meaning that they have an inherited element. However, these needs can be influenced by learning, social expectations, and the fear of disapproval. After satisfying a hierarchy of the needs, the human turn to the highest need, the need for “self-realization”. The self-realization can be considered as the perfect evolution, application of all abilities and realization of all the features and capabilities (MASLOW, 1995).

**ROGERS’S HUMANISTIC APPROACH**

1- The nature of Ego or personality: The Rogers’ theory of personality is in the realm of “phenomenological” thought, which emphasizes on the perception and principles of the “Gestalt” psychology. In this view, all the efforts and attention of the human are related to their perception of the world around at a certain moment of the time. The method of forming and changing this perceptual format is considered. The basic premise of this view is that the human perception of themselves and the world around them determines their behavior (ROGERS, 1997).

Accordingly, every human being lives in a changing world of different experiences, of which only he/she is at the center of that world. The person or organism reacts to it based on its own experience and perception of the empirical context. He considers his experiences real. For him, the reality is what he experiences. The organism responds to its phenomenological and perceptual context as an organized whole. The organism physical and psychological responses to the external events in order to satisfy its needs are whole organized and aimful. The main effort of the organism is to realize, maintain and evolve itself. Under the influence of this basic tendency, the organism moves towards the growth, the self-actualization, the self-exaltation, the self-leadership, the self-discipline,
the autonomy, the independence, the responsibility and the self-control (ibid.).

From the whole perceptual context (all experiences) a part called "Ego" gradually emerges and manifests itself. The "Ego" concept has dimensions and each dimension has values. These values are part of the ego organization, experienced directly by the organism or taken from the others. The psychological adaptation exists when the ego concept accepts all of the sensory and internal experiences of the organism and be approximately in harmony with all the experiences of the organism (ROGER, 2008).

If a person finds out all the ego sensory and inner experiences and makes it a part of a single and harmonious system, then he/she understands and accepts the others more. The person becomes more self-confident. Also, becomes more realistic in relation to the others and will have better social relationships. As a person gradually realizes more of the organic experiences and enters them into the ego structure, he/she finds that his/her current values system, which is mostly thrown in from the outside, is replaced by a continuous process of the organism valuation.

2- The relationship between the personality and the human: According to him, the perfect people are free to create their ego. In other words, no aspect of the personality is predetermined for them. On the subject of the nature and the education, Rogers considered the role of the environment more important. Although the tendency to the flourish is innate, the process of flourishing is more influenced by the social forces than the biological forces. The main aim of a person's life is to be perfect (ibid.).

Rogers believed that we have a fundamentally healthy nature and innate tendency to grow and to realize our talents. In his view, the humans are not doomed to conflict with themselves or their community and are not under the control of the instinctive biological forces or the events of the first five years of life. The human’s attitude is progressive, not regressive, and tends toward growth, not stagnation. The humans experience their world freely, not defensively, and seek challenge and motivation instead of security. The emotional disturbances can occur, but they are not continuous. The people overcome to problems by using their inner possibilities and innate motivation to flourish. The tendency towards the human perfection is also useful for society. If the more people flourish in a particular culture, the society will move toward improvement.

THE ALLPORT TRAITS APPROACH

1- The nature of Ego or personality: According to Allport, the personality is the moving (living) organization of a person’s physical and mental system that determines how that person adapts to the environment. What he means by the "mobility organization" is that, although all the elements of the personality are interconnected, cohesive, and cooperative, they are constantly changing, evolving and seeking. According to the Allport, the personality is never a fixed thing, it is becoming (changing).

According to Allport, the term "Psychophysical" refers to the fact that the personality is neither purely mental nor purely biological. The mobility requires that both the body and the mind be active and intertwined to form a "personal unit". Personality in each person moves him/her in a certain way to adapt to the environment, in the sense that it determines his/her behavior (Schultz, 2007).

For Allport, the core of any personality theory is its approach to the "motivation" theory. Motivation is the main cause of the behavior and changes at different stages of the life. Personality change basically requires a motivation change. According to Allport, there is a force in the "Ego" by which all the habits, attributes, circumstances, tendencies and emotions of the human are united. It gives the power of initiative and progress to the human. These actions constitute all that gives a person a unique aspect and distinguishes him from other people. The similarity of a person’s situation, intentions, beliefs, and tastes is based on this unique set, which is called "proprium" in Allport’s theory. The proprium is the center of personality. Common and personal traits are gathered and arranged around it.

2- The relationship between the personality and the human: Allport emphasizes the study of the human beings individually, not the laws that govern all of them. Allport believes that each person has a set of special behaviors that distinguish him/her from the others. Therefore, no two people are exactly alike. He uses the concept of "Trait" to prove and clarify this hypothesis. According to him, the trait is a "nervous, psychological" structure. He considers the traits as relatively generalized, general and stable phenomena that arise from the relationship of a set of different stimuli with
multiple responses (ALLPORT, 1977).

Allport classifies each person's traits into three categories: The Cardinal Traits, the Central Traits and the Secondary Traits. The cardinal traits are limited and very profound and dominate the other traits and emotions. Many of the human traits are directly or indirectly caused by the cardinal traits. The central traits are the basis of the personality and represent the human. The secondary traits are less common and have less effect on the behavior. These attributes are not explicitly known to the others, although the person may be aware of them (ibid.).

In general, the term proprium in Allport psychology encompasses all the eight aspects of the soul. He outlined the eight steps to show that their combination would create a "perfect and healthy personality". The proprium involves a process that extends from the discovery of the "I am" to the "what I should be". Beginning every stages of the proprium, the humans discover more about their unique soul (or self). Therefore, the creation and growth of the proprium is a continuous and evolutionary process throughout the life.

**DISCUSSION AND CONCLUSION**

The governing of the physics and the biology over the human thought in the nineteenth century influenced the psychology and the psychoanalysis. On the one hand, it created the humans personality and introduced their instincts and natural talents, on the other hand, introduced how they react and adapt to the factors of the natural environment. The rise of sociology and anthropology in the late nineteenth century and the expansion of these two new sciences gradually shook the biological and physical foundations of the psychology and psychoanalysis.

Based on the results of their research, the sociologists and anthropologists have claimed that the humans are the product of the society in which they live and are more social being than biological one.

Therefore, in such conditions, the study of the nature of the soul and its relation to the body is a philosophical discussion, but without a doubt, no theory in the psychology can begin a scientific explanation without taking a position on the soul. In fact, even the psychologists who have tried to exclude such concepts from their theories, have taken a definite position on this subject. The importance of this philosophical discussion should be sought in the power of explaining psychological theories. In other words, the ability of the psychological theories to explain depends on choosing a more stable philosophical view of the relationship between the soul and the body.

In the psychology, the personality has a general and comprehensive meaning that encompasses all aspects of the human existence, constitutes the active organization of the perceptual, the passive, the voluntary and the physical aspects of the human being. Accordingly, the human existence can be equated with the personality in the psychology. Philosophically, the personality refers more to the abstract essence, which is independent of the body, governs the body and is interpreted by the terms such as the "psych", the "soul" and the "spirit".

In this article, in order to discover the psychological approach to the subject of the soul and the body, we explained the approaches of the psychology schools. The studies show that the discussion of the human nature is examined in the form of a discussion of the human personality in the field of psychology. In the recent approaches it is examined in the field of consciousness and mind. The twentieth-century psychology try to negate the non-empirical concepts of the body (such as the soul and its abstraction), to examine a one dimension human being with one active realm (as opposed to the discussion of the activity of the abstract soul and the material body in the philosophy). Therefore, the psychology completely denied the philosophical issues of the soul and its abstraction and examined a human field whether in terms of method (objective and experimental method) or approach (material and natural approach). Accordingly, the correspondence or equality of the discussion of the soul in philosophy with the discussion of the personality or mind in the psychology seems futile, but in terms of studying the human nature in the field of philosophy and psychology, we can discuss the soul in the philosophy and the personality or mind in the psychology. Therefore, the approach of the psychologists was examined in this article and the discussion of the soul in the philosophy will be examined in another article.
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Personality psychology in a comparative approach

Psicología da personalidade em uma abordagem comparativa

Psicología de la personalidad en un enfoque comparativo

Resumo

Neste artigo, investigamos as opiniões de vários psicólogos sobre a personalidade. Para tanto, apresentamos as opiniões de pessoas como Freud, Jung, Fromm, Maslow, Rogers e Allport. Os resultados do presente estudo mostram que embora o estudo da alma seja uma discussão filosófica por natureza, nenhuma teoria em psicologia pode iniciar uma explicação científica sem se posicionar sobre a alma. Na verdade, mesmo os psicólogos que tentaram excluir tais conceitos de suas teorias, assumiram uma posição definitiva sobre o assunto. Portanto, a importância dessa discussão filosófica deve ser buscada no poder de explicar as teorias psicológicas. Embora a discussão da correspondência da alma na filosofia com a discussão da personalidade ou mente na psicologia seja uma discussão não científica e imprecisa, mas em termos de estudar a natureza humana no campo da filosofia e da psicologia, podemos discutir a alma na filosofia e a personalidade ou mente na psicologia. Também podemos avaliar a abordagem de cada um deles.

Palavras-chave: Psicologia. Abordagem comparativa. Psicologia da personalidade.

Resumen

En este artículo, investigamos las opiniones de varios psicólogos sobre la personalidad. Para ello, presentamos las opiniones de personas como Freud, Jung, Fromm, Maslow, Rogers y Allport. Los resultados del presente estudio muestran que aunque el estudio del alma es una discusión filosófica en la naturaleza, ninguna teoría en psicología puede comenzar una explicación científica sin tomar una posición sobre el alma. De hecho, incluso los psicólogos que han tratado de excluir tales conceptos de sus teorías, han tomado una posición definida sobre este tema. Por tanto, la importancia de esta discusión filosófica debe buscarse en el poder de explicar las teorías psicológicas. Aunque la discusión de la correspondencia del alma en la filosofía con la discusión de la personalidad o la mente en la psicología es una discusión poco científica e inexacta, pero en términos del estudio de la naturaleza humana en el campo de la filosofía y la psicología, podemos discutir el alma en la filosofía y la personalidad o mente en la psicología. También podemos evaluar el enfoque de cada uno de ellos.

Palabras-clave: Psicología. Enfoque comparativo. Psicología de la personalidad.

Abstract

We present the views of persons such as Freud, Jung, Fromm, Maslow, Rogers and Allport. The results of the present study show that although the study of the soul is a philosophical discussion in nature, but no theory in the psychology can begin a scientific explanation without taking a position on the soul. In fact, even the psychologists who have tried to exclude such concepts from their theories, have taken a definite position on this subject. Therefore, the importance of this philosophical discussion should be sought in the power of explaining psychological theories. Although the discussion of the correspondence of the soul in the philosophy with the discussion of the personality or mind in the psychology is an unscientific and inaccurate discussion, but in terms of studying the human nature in the field of philosophy and psychology, we can discuss the soul in the philosophy and the personality or mind in the psychology. We can also evaluate the approach of each of them.

Keywords: Psychology. Comparative approach. Personality psychology.