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THE DRIVING FORCES OF VOLITIONAL QUALITIES

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ABSTRACT

We know that historically, every nation connects its ideas for a happy future, first of all, with the younger generation. Proper upbringing of the young generation is one of the most important and urgent issues for any country. Also, in all countries of the world, young people are one of the main driving forces of socio-economic development, the driving force behind the reforms of society and at the same time the successor of the older generation. Being the most dynamic group in the society, young people take an active part in the socio-political, socio-economic and cultural life and stand at the center of all issues in the country. Generations are changing, countries are developing. However, traditions and national values, upbringing of the young generation in the spirit of patriotism are the key to the well-being of the people and the prosperity of the country to which it belongs. It should be noted that today the proper upbringing of the younger generation is important for the future of the country. In our research, great preference was given to young people.

What is the first will in research? What are volitional qualities? We tried to answer questions such as. We talked in detail about the will, voluntary work, as well as the positive and negative volitional qualities formed mainly in young people. At the same time, we considered the role of volitional qualities in human activity, its impact on living conditions, the factors and motives that affect the formation of these qualities. In general, the research focused on national heroes, their volitional qualities and the impact of these qualities on the formation of young people. During the research conducted in accordance with the relevance of the topic, experimental psychological tests and questionnaires were conducted among a certain group of young people.

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Introduction. In order to determine the principles and methodological basis of research in all fields of science, it is necessary to group approaches to it. It is impossible to outline the direction of the research without grouping. To this end, we must first pay attention to the analysis of approaches to what qualities should be considered as volitional qualities. However, in order to plan the tasks, it is important to determine the psychological nature of the problem, as well as the object and subject. The concepts of "will" and "quality" are the first to be encountered in research. This raises some questions. What are volitional qualities? How is the psychological content of the concept of "will" expressed? Now let's try to explain the analytical analysis of the existing psychological literature to find answers to these questions.

In general, the concept of will is not a new concept, it has an ancient history and genesis. Volunteering and voluntary regulation of behavior have long been the focus of scholars, and at the same time have caused serious controversy. The affective and intellectual aspects of the understanding of the will attracted the attention of ancient Greece.

The ancient Greek philosopher Plato explained that the will is a mental ability that drives a person to action and determines the direction of his activity. Aristotle, on the other hand, stated that the will is related to reason. This idea, which is a dualistic approach, has been preserved in some form to this day. Although there are many opinions about the will, this problem has not yet been resolved in

psychology. The main reason for this is that many psychologists' judgments about the problem differ, even in small nuances. Although some psychologists have taken the study of the will as an independent process seriously, others have challenged its classification as an independent mental process. These two conflicting approaches both seriously hamper a comprehensive description of the problem and complicate the development of the necessary methods for its study. (1, pp.14-19)

Throughout the history of scientific cognition, there has been a fierce struggle between materialism and idealism within the problem of the will. Idealism has elevated the will to a pure spiritual force that is contrary to matter and does not depend entirely on human experience.

Proponents of the idealist theory of the will have always justified the unbridled arbitrariness and violence of the exploiters. Today, these theories serve as a basis for military imperialism. The ideologues of imperialism zealously propagate many mystical and human-hating theorists of the will in order to poison the minds of the working people and justify the aggressive policies of the imperialist predators.

Dialectical materialism, on the other hand, was the only scientifically correct explanation of the will, exposing all the false science of bourgeois theorists associated with it. The will is the work of the brain as a human consciousness, and at the same time it is the result of its complex work.

We must keep in mind that all the tendencies, desires, intentions, and intentions that give rise to goals and actions are nothing but the reflection of existence, the reflection of the objective material world. Engels wrote: "The impression given to man by the external world is expressed in his head, and this impression is initially reflected in the form of feelings, thoughts, intentions, voluntary actions, that is, as "ideal tendencies.""

The basis of human intentions and goals, which determine the direction and nature of action, is not in the human mind, but in their external conditions of life. Lenin wrote: "Man's purpose is born of the objective world at work, and this purpose implies the external world as something that exists. But it seems to man that his goals are taken from the outside world and do not depend on the world." (2, p.3-28)

Recently, it is very difficult to find the concept of the will, its representation as a mental process in the Russian-language and English-language psychology. However, there have been some attempts in monographs and doctoral dissertations to clarify the concept of the will and its psychological nature.

Thus, from the analysis of philosophical and psychological books, the following directions of the classification of the will as a process can be determined:

1. Will is like voluntarism
2. Will as a "free choice."
3. Will as voluntary motivation
4. Will as a special form of mental regulation
5. Will as a mechanism for overcoming internal and external difficulties (3, p.69)

For the first time, the German sociologist F. Tennis, in his "voluntarist" approach, tried to explain human behavior within the will. According to the voluntarist direction, the volitional act is not defined by anything, the organization and course of mental processes reveal its development. In fact, the fact that behavior is not determined by anything is a philosophical judgment that is considered absurd. Its genesis goes back to ancient philosophical terms. According to Augustine's idea, the will determines and controls the movement of the soul and body. E. Nartean and A. Schopenhauer also explained the will as a phenomenon above all else. They described consciousness and intellect as secondary manifestations of the will. Nevertheless, various philosophers and psychologists have protested against this approach to the will. Spinoza, like others, categorically rejected unjustified behavior, saying that behavior, like the will and other processes, needed a reason. That is why he wrote: "People allow old age to feel free." According to Spinoza, by the ability of the will-spirit, he distinguishes the true from the false. I. Kant, Hegel, Feuerbach, and some other philosophers, who approached the will from a voluntarist point of view, took a similar position.

Researchers who oppose voluntarism point out that free will is nothing more than a decision based on knowledge. From this point of view, the idea that the will is above all higher mental processes is not acceptable.

The German scientist W. Windelband shows that free choice, being just an internal process, reveals the content of integrity. O. Distinguishes three stages of selection and at the same time explains the process of free choice in these stages.

According to W. James, an American psychologist, the main function of the will is to decide on the movement of ideas that exist in the mind at the same time. James thought that the will was an independent component of the soul and the ability to make decisions about actions. (4, p.78-80)

"Will is a very important aspect of a person's mental life, which manifests itself in overcoming the difficulties and obstacles encountered in consciously accepted, purposeful activities" (5, p.115).

Man is an active being, and therefore he must always do something. Writing, studying, playing the piano, and driving are all human activities. If we pay attention to these works, we will see that they have one thing in common. This aspect is the goal. In general, we base any work on a premeditated goal.

Goals are based on motives that motivate certain activities. It is very important to have a comprehensive, clear and deep understanding of the purpose of each type of activity. Once the goal is clear, there is a desire to achieve it. Desire is a tendency to achieve any goal. Arzu is divided into 2 groups, being vital and active. Clearly, active desire is desire. Before a person begins to realize his desire, he considers how convenient the means of achieving his goal are. Sometimes on this path a person is faced with a struggle of motives. When the struggle of motives arises, man cannot determine which of the possibilities is more effective.

Goals become easy and complex. Certain challenges arise when pursuing complex goals. Man struggles to achieve his goal by overcoming these obstacles. (5, p.8)

At this time, the will is already manifested.

"Willpower usually refers to a person's ability to overcome obstacles on the way to a goal" (6, p. 17). At the same time, the will is manifested in man's ability to control and control himself. It must be borne in mind that the will interacts with all the mental processes and properties of man. Thus, the human will is marked as a function of the brain, which reflects its existence as a mental life. According to academician IP Pavlov, the will has a regulating property in the human brain. This quality is reflected in the conscious implementation of one's behavior.

A weak person is unable to complete the work he started for any purpose, withdraws during a certain difficulty, and leaves the work unfinished and turns to another work. There is a big difference between the words and deeds of people of this character. It is clear that such people make wonderful plans and make certain promises. However, in order to keep the promises, it is important to do the necessary work and overcome the difficulties that arise. For this reason, voluntary efforts must be made. This is weak in that person. So he always tries to find an easy job. Even when there is a struggle of motives, weak people are very hesitant and have great difficulty in coming to a decision.

A person with a weak will also loses attention and, as a result, loses the ability to think independently and deeply. Because he must make a voluntary effort to do so. Because these people always need the help of others.

People with a strong will, on the other hand, fully mobilize their forces for the most complex and lofty goals, overcoming obstacles and achieving their goals (3, p.9-10). They have motives without struggle and have the ability to make the right choice.

During voluntary work, a person faces two types of obstacles. Examples of these obstacles are internal (subjective) and external (objective) obstacles.

Internal barriers are desires and tendencies that make it difficult for a person to achieve his goals. For example, a student begins to prepare homework to answer the teacher tomorrow. At the same time, the long-awaited and interesting film is shown on TV. If the student goes to his room and prepares for his lessons, it means that he has overcome the internal obstacles. (1, p. 358)

In the case of an external obstacle, the object that makes it difficult for the student to achieve his goal is an obstacle that arises regardless of his wishes. We can explain this by saying that the student aims to prepare for tomorrow's lesson. But suddenly the lights go out. In this case, if the student goes to a nearby grandmother to prepare his lessons, he will achieve his goal by overcoming external obstacles.

In general, strong-willed people can overcome any obstacle to achieve their goals.

Will is a higher function of human life. The will, which is a special form of human activity, is a complex mental process and has an indirect character, and at the same time is formed primarily through speech.

The physiological mechanism of the will is adapted to the activity of the cerebral cortex. According to IP Pavlov, the human will is connected with word irritants. The physiological basis of human voluntary behavior is the second signal system, which interacts with the first signal system. The will is the regulatory function of the psyche. This task is expressed in the ability of a person to control his behavior and activities, to overcome obstacles and difficulties encountered in order to achieve his goals. Will, as a special type of activity, requires a person to regulate his behavior in accordance with the goals he has set for himself, to slow down and reduce other desires and aspirations that compete with it.

Voluntary work can also be defined as voluntary work. Thus, every voluntary work, like any other voluntary work, begins with the setting of a goal and ends with its fulfillment. For example, of two young students staying in the same room, A has been asleep for a long time, and B is sitting asleep, preparing for the next day's seminar. In each of these examples, both students are moving toward a specific goal. In this regard, we can say that not all simple work can be considered as voluntary work. The work performed can then be characterized as voluntary work if a certain voluntary effort is taken into account.

In the example we mentioned, although B had a dream, he sat down and prepared for tomorrow's seminar through voluntary effort. For this reason, such work is considered voluntary work and is called double voluntary.

Thus, the fact that the work is voluntary in terms of motivation and at the same time the mechanism of execution is an indication that it is psychologically voluntary. As a result, voluntary work is a special type of voluntary work, having a complex nature. The motive of voluntary action arises from the direct actual needs of man.

In general, the concept of will has been in the spotlight at all stages of development. Man is not born with a ready will. It does not appear suddenly in human activity. The will is first slowly formed in pre-school and school education, and now it acquires a new significance in youth.

During early adolescence, the transition period ends at the age of 16-17, and a person enters puberty. In the process of educational work carried out in schools and public organizations close to this period, a new worldview emerges, and the character of boys and girls is determined.

The process of formation of the personality, together with all the studied physical and spiritual qualities, ends in the main properties. Finally, 16-year-old boys and girls get passports. Some young people of this age go to work in production and enjoy the same rights and responsibilities as older people.

Young people who have reached the age of 18 now have the right to have the status of public servants.

By this time, young people have a sufficiently spiritually trained will. Thus, the development of their will does not stop even in their youth. Young boys and girls coming out of the school walls are already entering a new life, they use unlimited opportunities to strengthen and improve their will.

Certain innovations appear in the lives of young people entering higher education. Higher education is a preparation for life that creates new opportunities for the further development of the will and character of the individual.

The formation and development of the volitional qualities of workers is carried out in the process of daily educational work with people in production and management. This educational work is the main driving force of the development of all the abilities of the youth, his will and character. (2, pp.57-58)

It is no secret that youth is the cornerstone of the survival and development of any nation. The existence of any nation, including its healthy youth, is a characteristic condition. We know that the further strengthening of statehood and independence in any country, the more reliable provision of the future depends on the training of potential personnel with a high intellectual level, their transformation into a leading force. In this regard, the measures taken in the field of work with young people in our country have given impetus to the formation of Azerbaijani youth, played a major role in their better assertion in society.

In general, there is an axiom that every environment educates young people in accordance with the spirit of their culture. For example, the ancient Spartans raised their children in a spirit of discipline, heroism, and courage. Americans instill in young people entrepreneurial skills and a sense of competition. The Japanese cultivate cooperation and the Chinese cultivate loyalty. From ancient times to the present day, the spirit of struggle of the Azerbaijani people, living at the crossroads of empires and civilizations, as a rule of life, permeated his character and thinking. Zoroastrianism, which originated in these lands thousands of years ago, is the eternal struggle between good and evil, and the idea of the victory of good over evil has deeply penetrated the philosophical thought of all peoples of the world. Greek philosophers, benefiting from the religious and philosophical views of the Magi living in Mugan, said that "everything came into being through struggle." The art of speech of our nation, which is a way of life against enemies, is also rich in epics and poems glorifying heroism. Yes, throughout history, Azerbaijani youth has grown and developed on the battlefields and victories. The great scientific inventions and discoveries of the Azerbaijani youth have played a great role in the establishment of world civilization and have left their mark. Today, it is with great pride that we can say that the youth of modern Azerbaijan preserves our national and spiritual values, our native language, and the beautiful traditions of our ancestors. Young people, who have become a leading socio-political force in every

period of Azerbaijan's history, have achieved historic success by closely participating in the preservation, strengthening of independence and development of statehood. Every Azerbaijani youth, when building his life, first of all thinks about the present and future of independent Azerbaijan, reflects in his activity the high spirit of citizenship. This is possible due to the high potential of young people, the scientific knowledge they have acquired, as well as a strong sense of patriotism.

Azerbaijan has gone through a very turbulent historical period. While writing this history, hundreds of our heroes have left deep imprints in the hearts of all our people. It should be taken into account that the environment in which every modern Azerbaijani youth grows up has a great influence on his formation. It is impossible for every modern Azerbaijani youth living in such a society not to grow up with a national spirit and a sense of patriotism.

Patriotism is the love and devotion of an individual to his country. At the end of the twentieth century, after the collapse of the USSR, patriotic feelings in Azerbaijan began to manifest themselves. Patriotism is the basis of heroism. We are always proud of our glorious history and legendary national heroes. The courage and determination of our brave and courageous commanders, such as Javanshir, Babek, Shah Ismail Khatai, Samadaga Mehmandarov, Aliaga Shikhlinsky, Jamshid bey Nakhchivanski, Hazi Aslanov, Israfil Mammadov, Mehdi Huseynzade, once again proves to us that the Azerbaijani people are a heroic people. These people have nurtured and continue to nurture strong-willed young people who are ready to defend their homeland like the apple of an eye. Since patriotism is one of the most important qualities that characterize a person, instilling it in the younger generation and educating them in the spirit of patriotism has always been one of the most important issues. For this purpose, our great leader, architect and founder of our independent Azerbaijan Heydar Aliyev paid special attention to the education of patriotism, the growth of youth in a patriotic spirit, and he repeatedly said this in his speeches.

In connection with patriotic education, the educational work carried out not only with the younger generation, but also in kindergartens about the heroic sons of our people, historical figures is always in the center of attention. Due to the development of these qualities in Azerbaijan, the younger generation is systematically informed about the history of our lands, which are 20 percent occupied, in secondary and higher schools. Holding military sports games such as "Brave", "Falcon", "Border" with young people in secondary schools, visiting military units, battlefields, organizing excursions to the monuments of heroes, veterans of the Karabakh war and Meetings with exemplary soldiers of the national army leave a deep mark on the memory of young people, as well as form a strong will in them and prepare them for the defense of the homeland.

Our soldiers, officers, wounded and martyred heroes, who showed heroism in the April battles, have also created a strong attachment to the homeland and the nation in the lives of our modern youth, who are currently being formed. (11, p.10)

In certain cases, the fact that the will is manifested and expressed in an unambiguous way allows us to talk about volitional qualities. At the same time, the term "voluntary quality" and the collection of these qualities are not unequivocally accepted by scientists. Sometimes the existence of these qualities is questionable.

Research shows that to date, the problem of distinguishing and distinguishing the qualities that reflect voluntary activity has not yet been adequately reflected. However, the commonalities and differences between volitional qualities and moral qualities have not been fully defined. The boundaries of volitional qualities, the mechanism of their creation, and the features of their development are not systematic enough to satisfy everyone. Each of these problems awaits its solution, both theoretically and practically.

In his research, B.A. Ivannikov notes that all volitional qualities have different bases, but phenomenologically they have a single content in the will. Thus, it is interesting to note that people who show voluntary quality in one situation do not do it in another. Regarding the subject, we would also like to point out that voluntary qualities are not rejected by anyone. This is because they act as symbols of mental reality.

E.B. Eydiman and B.A. Ivannikov note that volitional qualities are divided into steuative and invariant types: If it is of constant importance, then these qualities will become personal qualities. That is, the emergence of volitional qualities depends on a person's beliefs, beliefs, and the level of assertion. If all this is taken into account, then the situation will not be so serious.

This point of view is very close to V.I. Selivanov's approach. Speaking of courage, the author says that a person can show courage in the face of mental situations. However, in this case, courage is not yet a voluntary quality. It can be concluded, therefore, that courage, as well as other volitional

qualities, have a volitional content when they are immutable as a feature of the personality and do not depend on any situation and become a generalized ability of behavior.

In studying the manifestation of determination, A.I. Vygotsky identified a series of factors that affect this quality. According to him, not to lag behind other people, to have interests, to assert oneself and so on. Factors such as the formation of most volitional qualities, as well as determination, form the basis of the mechanism of manifestation. But this time, such a question arises. I wonder if these factors are the same in different people? Recent experiments have shown that different factors influence the formation of volitional qualities in different people. Such a question arose again. But are complex factors the basis for this? That is, is there a single mechanism for the emergence of volitional qualities?

Unfortunately, these questions are difficult to answer.

So it is important to solve a theoretical problem to eliminate this difficulty. For this, it is not necessary to speak about general volitional qualities, but separately about situational volitional qualities, volitional quality as a feature of personality and voluntary behavior. Because the theoretical problems that arise at this time can be solved to some extent. If we do not approach the problem from this point of view, it will be difficult to determine the mechanism of manifestation of volitional qualities. For example, in most situations, the volitional quality is identified with the personality, so the personality is the one who is able to show voluntary effort, and so on. The thesis can be refuted by giving examples such as

Psychologists have different approaches to the content, quantity and classification of volitional qualities. When psychologists talk about the will, they refer to "volitional qualities", "the will of the individual" and so on. prefer word combinations. Although this issue does not seem difficult at first, it actually causes many theoretical and practical problems.

During voluntary activity, certain volitional qualities begin to manifest themselves in a person. Volitional qualities are plural and extremely diverse. These qualities make a person different. For example, if one person insists, another person does not. In another example, we can see that while one person has the ability to make independent decisions, the other person is more easily influenced and acts on the instructions of others, or someone impresses everyone with his determination, while the other is quick with his indecision. differs in its return from its purpose, and so on. As a result, when the ways of performing voluntary activity in the behavior of a person, which group voluntary activity in a positive and negative way, constitute accuracy and stability, they become important volitional qualities of the individual. (3, p.417)

There are many differences between people according to their volitional qualities. At the same time, during voluntary activity, these qualities are repeated many times and become a characteristic of man. These traits, which are stable in all people, manifest themselves. Such qualities are common to all human beings. Such qualities — that is, the qualities that are common to all human beings — are diverse and varied. We will focus on the most important of these qualities. (1, p. 73).

Volitional qualities play an indirect role in the process of human life due to their psychological significance. At the same time, the conditions of upbringing, nervous type and social environment play a very important role in the formation of volitional qualities.

“Volitional qualities of personality can be defined in three groups:

1. Primary volitional qualities - volitional strength, persistence.
2. Derived volitional qualities - determination, courage, self-control, confidence.
3. The third volitional qualities - responsibility, discipline, business acumen, initiative.” (1, p.364)

Volitional qualities can be divided into two groups, negative and positive. Such qualities as perseverance, initiative, determination, organization of will, courage, self-control, responsibility, discipline, independence, patience can be included in positive volitional qualities. Thus, the opposite of the positive volitional qualities we have mentioned determines the negative volitional qualities. We can show such signs as imitation, indulgence, negativity, and reluctance as a voluntary defect.

Before considering voluntary qualities, it is important to note that all volitional qualities manifest themselves in a person. Thus, it is not right to equate these qualities with each other and at the same time consider one of them separately from the other. Positive will qualities interact to form a strong will. It is important to give priority to the unity of these qualities in the training of the will. (10, p. 11)

The emphasis is on overcoming the difficulties encountered during the implementation of the decision, including obstacles, and overcoming them and achieving the set goal. Inversion, on the other hand, arises as a voluntary defect in the inability to properly understand and evaluate the real situation and in the inability to react quickly to a changed situation. Opposition is often expressed in deliberately refusing to back down.

Determination is expressed in making a timely decision without any worries about an issue. Determination as a volitional quality manifests itself at every stage of voluntary work. Perseverance is closely related to a sense of purpose, including confidence. The opposite of this quality is called indecision. For an indecisive person, all stages of voluntary work become a long and tedious activity. Indecision is also closely linked to reasons such as mistrust, weakness, cowardice, and a lack of clear understanding of purpose.

“Courage is a very characteristic quality of the will, a mental trait that emerges in the process of doing the will. At the stage of execution of the given decision, it is expressed in overcoming the fear for the successful solution of the task, the case, in going against the danger, in taking the risk. Courage strengthens the will and at the same time increases the respect and prestige of the individual. Qualities such as self-confidence, clarity of purpose, and justice are activators of courage. Often used as synonyms for courage, heroism, bravery, courage, fighting courage. The quality that contradicts courage is cowardice. Cowardice is related to a person's motivation and is expressed as a social quality in relation to the events around him. Cowardice also manifests itself as a quality mixed with disbelief, courage, and indecision. Fear is also the body's biological defense reaction.” (1.s365)

Self-control is usually reflected in a person's ability to control himself voluntarily during working hours, to mobilize the basis of his activity to achieve the set goal, to overcome fear and eliminate obstacles and difficulties. The quality of the will, such as self-control, is reflected in human endurance, composure and restraint in the most difficult conditions. Responsibility is one of the most important volitional qualities and is closely related to a person's sense of responsibility for his actions, actions and behavior.

The main indicator of social-moral-psychological maturity is noted that responsibility is mainly associated with the formation of a sense of duty, including a sense of responsibility.

Discipline is a quality that is expressed in a person's obedience to rules and regulations. Respect for existing social norms and standards in the course of activity and communication is an indicator of a person's discipline. The great German philosopher I. Kant said that discipline is a means of eliminating savagery in man. The fact that people work together in a group and in a collective situation is related to the perception of the quality of discipline in parallel with other reasons. Discipline is an important indicator of a person's business acumen and sociality. Discipline is also a moral value.

Entrepreneurship is one of the characteristic volitional qualities, which is to perform any work that is started, one activity at a time, until the end. Entrepreneurship, consistency and performance are qualities that create a close unity between them. Laziness, on the other hand, is a manifestation of volitional weakness as a reflection of business.

Independence is the ability of a person to carry out any activity without any help or instruction. It usually manifests itself in decision-making, as well as in the responsibility for the work performed. An independent person has a sense of responsibility, a critical mind, a strong conviction, and at the same time a deep sense of trust. Independence, as the most characteristic volitional quality, manifests itself in the intellectual and executive stage of voluntary work. Like other volitional qualities, independence is a mental trait that is formed depending on the state of social life, environment and upbringing. The opposite of independence is expressed in imitation and insinuation. To imitate is to imitate another's behavior as it is. However, to succumb to temptation is to be influenced by others without realizing it.

When we talk about the manifestation of the will in psychology, it is understood to be patient in the first place. Patience is manifested in such qualities as willpower, perseverance, self-control, confidence, and endurance. As the great Sabir, the brightest and unquenchable star of the Azerbaijani poetry galaxy, said:

Who has a problem, which is not easy with patience?

In pathopsychology, mental state, reluctance, enthusiasm for action is the pathopsychology of the will, and it is called abulia (Greek: abulia - indecision).

Weakness is a lack of expediency, including high intentions. For people with weak wills, it is necessary to expand their interests. Will arises with the motive of "need", and reluctance arises with the motive of "want". "Where there is no will, there is no way," said Bernard Shaw. Cyberneticists define the will as a game concept that reflects the struggle of life. The ancient Romans always said: Fate helps the brave.

Conclusions. The ancient Greek philosopher Plato explained that the will is a mental ability that drives a person to action and determines the direction of his activity. Aristotle, on the other hand,

stated that the will is related to reason. This idea, which is a dualistic approach, has been preserved in some form to this day. Although there are many opinions about the will, this problem has not yet been resolved in psychology. The main reason for this is that many psychologists' judgments about the problem differ, even in small nuances. Although some psychologists have taken the study of the will as an independent process seriously, others have challenged its classification as an independent mental process. These two conflicting approaches both seriously hamper a comprehensive description of the problem and complicate the development of the necessary methods for its study.

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