

## ASSERTIONS ON THE CHARACTER OF NASCENT MANAGERS AND ENGINEERS WITHIN THE PERSONALITY'S INVESTIGATION BY THE WELTANSCHAUUNG – EGO QUESTIONNAIRE

Iuliana ZAHARIA<sup>1</sup>, Elena COFAS<sup>1</sup>, Dana Maria CONSTANTIN (OPREA)<sup>2</sup>

<sup>1</sup>University of Agricultural Sciences and Veterinary Medicine of Bucharest, Faculty of Management, Economical Engineering in Agriculture and Rural Development, 59 Mărăști Blvd, District 1, 011464, Bucharest, Romania, Phone: +4021.318.25.64, Fax: +4021.318.25.67, Emails: iulia.zaharia@gmail.com, cofasela@yahoo.com

<sup>2</sup>University of Bucharest, Faculty of Geography, Meteorology – Hydrology Department, 1 Nicolae Balcescu Blvd, District 1, 010041, Romania, Phone: 004.0723389970, Email: danamartines@yahoo.com

**Corresponding author:** iulia.zaharia@gmail.com

### Abstract

*The research “Personality and Weltanschauung” is a complex topos which includes chapters like the present article and requires various and complementary investigative tools. This paper presents a statistical analysis and approach of some significant data regarding the axiological and self-control sub-system of the personality reflected in attitudes and traits of character - data served by the personality questionnaire Weltanschauung – Ego especially conceived for this research, described in a former article. The test sample included 100 matriculates of the Faculty of Management, Economical Engineering in Agriculture and Rural Development within the University of Agronomic Sciences and Veterinary Medicine of Bucharest (they are attending license studies within 2012 – 2016), aged 19-22, coming from both urban and rural areas and both genders almost in equable distribution. Among the character notes of this generation of students we recorded: prevalent (80%) is the extrovert, sociable, confident type, therefore with positive self-image, practical and pragmatic; the favourite leisure behaviour/ consuming is mainly passive rest, closely followed by the option for active rest; among the personal goods with key-role in self-control, the smartphone is by far the favourite; on top of the needs is the emotional need; with reference to aspirations and ideals, the prior direction for the investment of the resources goes to job, career, money, self-financing; the majority presents modest abstract-speculative spirit; 47% of subjects are mercantile.*

**Key words:** adolescent subjects (nascent managers and engineers), educational management, personality test, inter/trans-disciplinary questionnaire

### INTRODUCTION

This article presents partial results of the ongoing interdisciplinary research *Personality and Weltanschauung* (Psychology – Philosophy) to investigate the adolescents' personality [12] – the trait being *self-image*, focusing on the system of beliefs, values and symbols [1] [14], interpreted as an indicator for features, trends and potential of the ego. This part introduces significant data related to character as a subsystem of personality and their interpretation. The data were served by the questionnaire *Weltanschauung – Ego* (abbreviated questionnaire *WE*) which is an investigative tool designed specifically for this personality research [9], described and

justified in a previous article [15].

The motivation of the paper is rooted in the didactic process where we, the authors, are academics and researcher for more than ten years. The progress of knowledge, which partly resulted in remarkable technological progress, along with the ongoing social policies that generate mutations in the mindsets, attitudes and human behavior (as exogenous factors) and our own making based on life experience (as endogenous factor), determined us to increasingly concern about our students as typical subjects of the new generations. The aim of the research is both cognitive and ameliorative because knowing someone means to determine its cardinal character traits, attitudes and values – and this

knowledge is, in practical terms, an instrument for the behavior's prediction in various social situations and a potential gate if intervention is needed [5].

## MATERIALS AND METHODS

From the beginning we record fundamental considerations regarding the psychology of personality, which are the common substratum of the definitions, theories and approaches of this domain, in order to outline the theoretical framework to insert the study's results.

**Personality**, in psychological sense, is a theoretical construct which assumes the specific mode of organization of the psychophysical and psychosocial traits of a person. It is a bio-psycho-socio-historical and cultural synthesis, axiological and teleological oriented, which ensures the subject's original adaptation to the natural and social environs, with a functional core that mediate the development of the social behaviours which joins values–attitudes–ideals [10].

Personality incorporates the dynamic organization of the individual's cognitive, affective, volitional, physiological and morphological aspects, the content of self-awareness and the ego's image in another's consciousness (Sheldon & Allport cited by Țuțu) [13] – ensuring the continuity and the mental consistency in terms of individual history, functioning of fundamental mechanisms for original adaptation, as well as dynamic setting of the behaviours and conservation of its own structures.

If broadly personality consists of *all psychic phenomena*, narrowly it is *a set of psychological traits or characteristics (those constant aspects of the mental life)* [13]. Knowing the personality involves not only to reveal its traits (as parts), but also to identify linkages and relationships between them in order to integrate them into an indivisible ensemble (which is the personality).

Considering the structural-systemic point of view, *personality is a “dynamic, open, hyper-complex and probabilistic system”*, with dynamic structures that ensures consistency and integration for the *temper, skills and character*, i.e. the dynamic-energetic

component, the instrumental component, the relational component centred in values.

The **character** is that personality's subsystem reflected in the person's general psycho-moral profile, considered in the light of ethical norms and values, including the worldview based on socio – moral beliefs and feelings and the content and the purposes of activities which include aspirations and ideals. All these related components are integrated into a unified functional structure by mechanisms of selection and assessment. Briefly, the character is a system of *attitudes* and *traits* that determine one's relatively stable function and constant guidance to adapt to the external world and to his inner self.

**Attitude** is the internal specific position that a person has unto reality or unto a group of problems from it – position that allows to the individual to selectively orient himself and preferentially to self-regulate himself, as it brings together cognitive, affective and volitional *polarized* elements [10]; the harmonization and coordination of these elements prints pithiness and efficiency to the attitude. Defining for attitude is its permanent, implicit or explicit, relating to *values*, the attitude reflecting the recognition of values, their internalization by the individual and so the attitudes regulate the behaviour. When attitudes are consistent with social norms, they become values, forming what Linton called “*the attitudes – values system*” that stands in the core of a person. *The basic attitudes are: the attitude towards other human beings, the attitude towards the social system, the attitude towards profession, the attitude towards the own self.*

*Gaining stability, pithiness and significance, the attitudes become characteristic for the individual, turning into **character traits** which 1. are essential, defining, unique, unrepeatable and irreducible, differing from one individual to another, formed by the personal history of each individual; 2. they are stable, durable (which determines the behaviour's prediction); 3. they are consistent with the other; 4. they have ethic or moral value (they are not neutral). Character traits are systematized by twos in polar pairs (e.g. lazy-worker, unselfish-selfish, coward-brave,*

etc.), each person integrating the entire palette of pairs, but with different weights, mainly to the positive (positive character) or mainly to the negative (negative character); the mutual balancing of the polar features is considered to be an ambiguous character.

M. Golu, cited by Țuțu [13] distinguishes two types of character traits:

1. **global character traits** – they are: the character's *unit* (the constancy and identity of one's conduct, beyond the situational/accidental changes); the character's *expressiveness* (the predominant development of one or several features that give to the whole a specific note); the character's *originality* (the distinguishing mark of a person in relation to another: authenticity in the assimilation of values, their internal coherence, their moral force, their varying stages of development and integration); the character's *richness* (the diversity of one's relations regarding other, work, etc.); the character's *stability* (it is given by the attitudes and character traits that determine a constant behaviour); the character's *plasticity* (the reorganization of its elements to ensure accord with new social realities, development of character and self-adjustment depending on the circumstances); the character's *strength* or *integrity* (its resistance to negative influences and outside pressures, resistance to various temptations);

2. **particular character traits**, differentiated by mental components valued by the individual and involved in determining his attitude towards the object of reference: *cognitive* traits (reflexivity, objectivity, critical thinking and their opposites); *affective-motivational* traits (sentimentality, shyness, greed, avarice, commercialism and their opposites); *volitional* traits (courage, independence, perseverance, firmness, determination, consistency, selfcontrol and their opposites); *intersubjective* features (solicitude, cooperative spirit, the spirit of mutual aid, altruism and their opposites); *moral* traits (honesty, kindness, fairness, dignity, modesty and their opposites).

G. Allport ranks the individual character traits (which he calls "personal dispositions"):

1. *cardinal traits* – one or two, the "root of life", which dominate and control the all

others, with significance for the individual and they put their mark on every act of conduct;

2. *central traits*, circa 10-15, which can be easily recognized as they are characteristic and control everyday situations;

3. *secondary or peripheral traits*, in large number, less active, which express unessential aspects of the individual behaviour, with episodic existence, latent and sometimes even their owner denies them (cited by Țuțu) [13].

The **ego** is the central structure of the personality, its higher integrative level, the core which develops, aligns and adjusts attitudes, behaviours and activities that voluntarily and consciously relate the individual to its self and to the outside world.

The ego creates the sense of identity, continuity and unity of the own existence, it is the ultimate form of our consciousness. It includes cognitive, emotional-motivational and attitudinal elements organized in a coherent, stable although dynamic structure. Ego's main forms of manifestation are the *self-image* and the *self-awareness*, which are in a dialectical relationship of conditioning and mutual involvement. Within personality, the ego fulfils cognitive, axiological, motivational, mediation and regulation functions [6].

After the theoretical framework, we mention that the research method used for this study is questionnaire *WE* – a personality questionnaire which measures the axiological system through two scales: scale *W*, with 33 items, investigates the ego in symbolic expression and scale *E*, with 50 items, investigates the ego in the behavioural expression and serves to control, to complete the first one for the idiographic profile. We applied this tool on a group of 100 subjects and through the analysis of data we aim to observe in objective manner parts of their frame of reference, with primary focus on the optimization of the educational process.

## RESULTS AND DISCUSSIONS

General characteristics of the experimental group<sup>14</sup>:

<sup>14</sup> We record here the same "General characteristics of the experimental group" as in the paper *Analysis and*

- 100 subjects matriculates of the Faculty of Management, Economic Engineering in Agriculture and Rural Development USAMV B, who are attending license studies within 2012 – 2016 and who chose as facultative/ optional subjects Philosophy and History of Culture (both subjects are normed with syllabus, courses and seminars for one semester);

- the students interviewed are aged from 18 to 26 years: 18 years 2%, 19 years 42%, 20 years 33%; 21 years 17%; 22 years 5%; 26 years 1%;

- there are 44 male subjects, 56 female subjects;

- 55 subjects are coming from urban areas, 45 from rural areas;

- religious influence in the family (directly or indirectly): atheism 1%; theism (dominant is the Orthodox Christian cult) 88%; atheist and theist mixed families 7%; other categories 4%;

- degree of exposure declared by the subject while filling in the questionnaire *WE*: “the responses represent me as usually” 66%; “the responses partially represent me; there are aspects I don’t want to disclose” 14%; “the responses reflect my actual disposal” 20%.

In this part of the paper we introduce the idiographic and nomothetic analysis for certain *lots of items* that measure character traits and characteristics of the attitudes-values system, outlining a partial profile of character for the generation of teenagers who are currently enrolled as students of the faculty.

The structure of this section: 1. synthetic investigation of certain premises related to significant life experience, temperament traits (openness) and skills; 2. characteristics of the attitudes-values system; 3. character traits: cognitive (reflexivity, objectivity, critical thinking) and affective-motivational (mercantilism).

**1.Synthetic investigation of certain premises related to significant life**

*Approach of Nascent Managers’ Worldviews within the Personality’s Investigation through the Weltanschauung – Ego Questionnaire* (q.v. I. Zaharia 2015) because it is the same lot of subjects

**experience, temperament traits (openness, self-confidence) and skills (pragmatism):**

**1.1.Significant life experiences:** through the lot with semi-open items we recorded 72% subjects who responded and exemplified, 4% subjects who selected “I do not have significant life experiences” and 24% subjects who selected “I don’t answer”. Table 1 enlists the centralized the answers of those 72% subjects who responded and exemplified, noting that one subject recorded *one or more* of the following experiences:

Table 1. Significant life experience

Significant life experience	No. of subjects
<b>Success achieved by work, deliberate effort and practice:</b> - passed exams: the educational process, high school bachelor, college admission, driving licenses (38 subjects) - jobs and volunteering (4 subjects) - sports, extreme sports (3 subjects) - music, dance, photography (3 subjects) - formative journey (3 subjects) - physical recovery (1 subject) - friendship (1 subject)	53
<b>Trauma, loss</b>	11
<b>Love</b>	7
<b>Family’s environment</b> (comfort or trauma)	3
<b>Freedom</b>	2
<b>Faith in God</b>	1
<b>Failure</b>	1

Source: Own determinations.

*The most formative experience is considered to be the own work completed successfully.*

The option of the 24% subjects who chose to abstain from exposure of significant experiences can be interpreted as introversion, vulnerability and/ or discretion, caution to self-disclosure; not to respond is a form of opponency. Regarding the subjects who believe that their first 20 years of life didn’t include significant experience(s), their answer can be interpreted as they have a value-threshold they didn’t achieved yet.

**1.2.Temperament traits and skills: openness, pragmatism, self-confidence**

*Prevalent (about 80%) is the extrovert, sociabil, confident type, therefore with positive self-image, also practical and pragmatic, with risk in the (self) analytical*

and (self) critical potential, potential which condition the development of the *inner space* as personal operating space and feedback of the ego; dominant practical intelligence related with social intelligence [3] [4].

Approximately 15% subjects are dominant introvert, partly emotional and intuitive (with intrapersonal communication exercise that enhances the inner space inside and opens the perspective of empathic understanding of others), more defensive and idealistic, possibly reserved on self-disclosure, potential risk at self-confidence and derived affirmation behaviours.

This category of subjects is found / was largely anticipated by the percentage of respondents who selected “I do not answer” to the items relating to significant life experiences.

Circa 5% of subjects chose to answer fully personal and the idiographic analysis of their responses indicates that they perceive themselves as balanced related to extraversion – introversion, they are more or less spontaneous and have developed both the practical operating capacity as well as the abstract level.

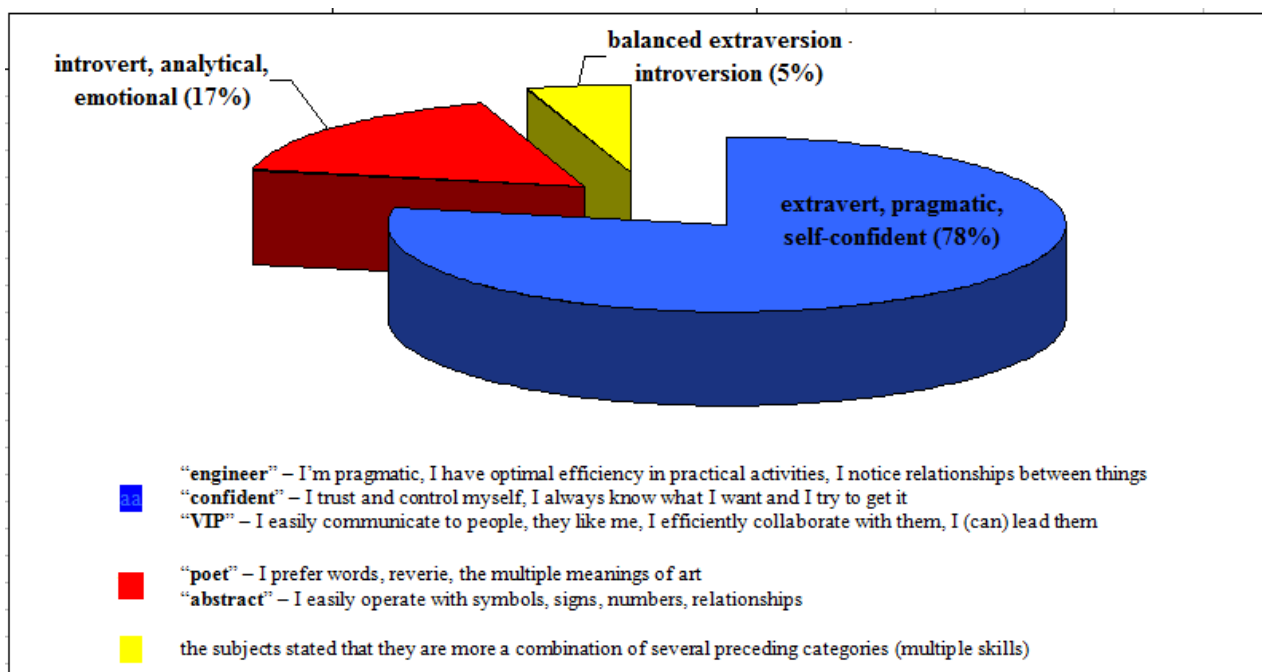


Fig. 1. Openness, pragmatism, self-confidence.  
 Source: Own determinations.

## 2. Characteristics of the attitudes-values system

**2.1. The significance of values “sacred” [2], “happiness”, “love” [4],** investigated by repertory grids (semi-open items) and the place of these values in the subjects’ axiological system are presented in Tables 2, 3 and 4.

Since this item belongs to the questionnaire *WE/* scale *W*, its responses was checked/ correlated with the results of the other ontological items and on this basis we established that it predominates theists subjects (81%), but the concept/ the representation that they have about God is

discontinuous if related to Christianity and we did not even notice to comply with any other religious doctrines, except for about 15% of subjects whose idiographic ontological analysis reflects coherence and consistent representation of the Christian God.

The remaining 19% are dominant subjects adhering to materialism and relativism.

The concept of “happiness” has meanings that vary according to the characteristics of the subjects’ personality: for 31% of subjects the happiness translates into/ results from an assessment, confirmation coming from outside, indicating that happiness is conditioned by external positive feedback; for

27% of subjects happiness is synonymous with successful assertion of their ego, self-initiated or external challenges accepted, and it is conditioned by positive internal and external feed-back, unless the subject aims inner and undemonstrative transformation (the individual is in competition with himself) and then determinant is positive internal feed-back; for 21% of subjects happiness is to have satisfied the need of affection as external positive feedback (confirmation from the other); for 11% of subjects happiness is an internal dominant positive state, as a result of constant positive internal/ external feedback or efficient self-control; for 7% of subjects happiness lies in satisfying at least two of the previous needs (possibly all simultaneously): the need for external assessment, the need to assert, the need for affection – so it is conditioned by positive internal and/ or external feedback; 3% of subjects opposed to self-disclosure.

Table 2. Repertory grid for “God”

Meanings proposed by the item (“God” means...)	Subjects’ options
The creator, the preserver, the educator, the judge of the world	48%
More than I can think and express: perfection, omnipotence, absolute, eternity	33%
A (questionable) hypothesis for the genesis of the world, an ideal	7%
A human contrivance	4%
I do not know what to think, although I reflected and researched the topic	6%
I’m not interested in the subject, I do not know	2%

Source: Own determinations.

Table 3. Repertory grid for “happiness”

a) Meanings proposed by the item (I feel happiness when...)	Subjects’ options
when I count, whenever I am valued	31%
when I win (I reach important goals)	27%
when I feel loved	21%
usually, even without specific reasons	11%
seldom	2%
I do not answer	1%
Never	-
b) Answers fully personal: combination of the first three categories (twos or all three)	7%

Source: Own determinations.

In conclusion, *for more than half of the subjects, happiness is conditioned by exogenous factors.*

“Love” stands for 51% of subjects in inner experience and moral – rational acting; for 40% (39% + 1%) of subjects it is profound emotional experience, related to the sensorial level; for 8% of the subjects love means to bind together the rational, moral, emotional and sensorial dimensions of the self.

Table 4. Repertory grid for “love”

a) Meanings proposed by the item (“I love” means ...)	Subjects’ options
respect, commitment, responsibility	51%
deep emotion	39%
intense pleasure	1%
b) Answer fully personal: combination of the first three categories (twos or all three) 8% “gradual self-destruction” 1%	9%

Source: Own determinations.

## 2.2 Self-control

2.2.1. *Favourite leisure behaviour/ consuming:* they are energetic self-regulating behaviours to maintain the functional state.

Table 5. Favourite leisure behaviour/ consuming

Leisure behaviour/ consuming (denomination)	Subjects’ options
Passive rest (sleep and audio-visual: movies, news, entertainment)	46%
Active rest - Sports 14% - Artistic pursuits 9% - Shopping 9% - Housework 4% - Games with friends, socializing 3% - scientific pursuits 1%	40%
Active or passive rest dependent on context	14%

Source: Own determinations.

*Passive or passivating rest* has the main share (46%) in order to meet the need of rest possibly related to the subconscious need for “a bit anaesthesia” of consciousness, directly through sleep or indirectly through audio-visual consumption as evasion in a virtual dimension parallel with the passivation of the attitude and sensorial/ emotional overstimulation [8]. It follows the option for

*active rest* (40%) and 14% subjects who chose contextual active or passive rest (dependent on weather, environment, available time etc.).

2.2.2 *Valued personal things* [11], *involved in self-control*: we recorded 93% subjects that confirmed that they are inseparable from certain object(s) and exemplified, and 7% subjects who selected “I do not answer”.

Table 6. Personal objects (multifunctional and/ or with symbolical value and/ or sentimental value)

Objects	No. of subjects
mobile phone (smartphone)	80
needments (wallet / money / keys / documents)	27
computer/ internet/ TV/ mp3 player	19
car	10
Jewellery	7
cosmetic	6
clothes	5
photos	3
Books	3
glasses	1
Bicycle	1
House	1

Source: Own determinations.

The idiographic analysis and the subsequent nomothetic centralization of the responses indicate that 93% of subjects individually recorded *one or more* of the following, and the objects of their choices are interpreted as things that they are addicted to, in varying degrees.(Table 6).

2.2.3. *Key-value for self-control*: at the semi-open item “Whatever it is, I do not give up to...”, we recorded 94% respondents who answered by exemplification and 6% of subjects who selected “I do not answer” or left blank the item. The 94% of respondents individually recorded *one or more* as shown in Table 7.

Prioritizing the options, the percentage decreasingly recorded shows:

- the prevalence of emotional need for inter-bond, safety, self-affirmance and confirmation by maintaining a positive self-image in small group (family, other significant people, pets);
- the need to develop, maintain and promote the identity through beliefs and values embedded or not in an axiological system: theism or atheism, responsibility, respect, dignity, humanity, patriotism, freedom,

knowledge;

- the need for fun and comfort through consumer goods from the IT zone (smartphone, computer, television) or functional area (car);

- the need for vocational self-assertion (education, career, money).

Table 7. Priority value

Value (denomination)	No. of subjects
family	45
identity beliefs and values	33
fun and comfort	20
significant persons outside the family	16
vocational affirmance	10
Pet	1

Source: Own determinations.

In one way or another and to varying degrees from individual to individual, these data indicate addictions.

2.2.4 *Aspirations and ideals*: regarding the semi-open item “The meaning of my life is...” we recorded 51% fully personal answers, 28% answers “I do not know (yet)”, 21% answers “I do not answer” and no option for the response options “It doesn’t exist”, nor for “I am not interested in this topic”.

The 51% of respondents who answered individually recorded *one or more* of the following, and their answers are interpreted as acute needs of the development phase in which they lie, needs that generate the directions to invest the personal resources (table 8).

Table 8. Aspirations and ideals

Value (denomination) “The meaning of my life is ...”	No. of subjects
Social affirmance and confirmation (work, career, money, self-financing)	33
Knowledge, development	20
Family (starting a family and/ or protecting the present one)	17
Love, emotion	6
Transfinite	5
Primary needs	1
Pleasure	1
“Spending time”	1

Source: Own determinations.

To note the 28% of subjects who selected “I do not know (yet)”; they have not yet established a guideline value, which in part can be found in the peculiarities of

adolescence (unfinished personality system). In their case it would be interesting to study the type and the degree of motivation as motivation is correlated with the will and attention (factors responsible for resource mobilization and efficiency). We find again about 20% of subjects introverted or at least reluctant to exhibit their referential value vector.

Table 9. Cognitive traits: *reflexivity, objectivity, critical*

Item: "At the start / genesis of the cosmos stands ..."	
a) Meanings proposed by the item	Subjects' options
Matter shaped by different forces (e.g. particles, atoms, Big Bang)	22%
Idea (e.g. "Word, and the Word was God")	44%
I do not know what to think, although I reflected and researched the topic	18%
Energy in various forms	10%
I'm not interested in the subject, I do not know	5%
<b>b) Answer fully personal</b>	1%
Item: "The world, in its ensemble (inorganic, organic, biological) as substrate is ..."	
a) Meanings proposed by the item	Subjects' options
Matter	44%
Spirit, consciousness	36%
Energy	9%
I still do not know, although I reflected and researched the topic	9%
I'm not interested in the subject, I do not know	2%
<b>b) Answer fully personal</b>	-
Item: "Basically I am ..."	
a) Meanings proposed by the item	Subjects' options
Children of God, made by His icon and resemblance (36%) <i>or</i> I am my wholly feelings, emotions, thoughts (31%)	67%
a social animal, highly complex biologically and psychologically, creator and consumer of culture (18%) <i>or</i> a mind in a body (7%)	25%
a universe from a universes' network	2%
I still do not know, though I searched	2%
I'm not interested in the subject, I do not know	1%
<b>b) Answer fully personal</b>	3%
Item: "Who decides what is good and what is bad?"	
a) Meanings proposed by the item	Subjects' options
my conscience, my heart <i>or</i> God	38%
my reason, based on the context's specific/ social norms	36%
"God beyond us and the moral law within me"	20%
I do not know what to think, although I reflected and researched the topic	3%
I'm not interested in the subject, I do not know	1%
<b>b) Answer fully personal</b>	2%

Source: Own determinations.

### 3. Character traits

#### 3.1. Character cognitive traits: *reflexivity, objectivity, critical*

The nomothetic analysis of semi-open set of items – and of the traits behind – is complicated and uncertain; the idiographic analysis has greater validity, especially if it is controlled/ supplemented with results from the other test applied on subject.

We note, however, disparity by comparing the results/ item: initially materialistic or idealistic self-declared subjects seem to "reconvert" later, while answering to another item from this lot.

These differences translated into incoherence between "the original substance" and "the substances derived from the original substance" (a monistic materialism and idealism designates ontological principles irreducible to each other) can be interpreted as superficialism, logical inconsistency or at least inattention to record.

Correlating with the previous results, if a subject expressed antagonistic responses on same problem, it may involve low analytical and critical spirit, reduced availability to reflexivity, proclivity to irrational.

Also, a unilateral approach tends to focus the ego on the "inner world" (to "assimilate" the world into the own values) or to melt it into the "external world", depersonalising the individual – a balanced ego, in fact, is built by the equilibrated symbiosis of the two dimensions.

Table 10. Affective-motivational character traits: *mercantilism*

Item: "As for the money ..."	
a) Meanings proposed by the item	Subjects' options
better rich emigrated than poor in my country, I cannot be happy without money <i>or</i> rather rich, anywhere	47%
better poor in my country than rich emigrated	37%
<b>b) Answer fully personal</b>	16%

Source: Own determinations.

#### 3.2. Affective-motivational character traits: *mercantilism*

The responses to this item indicate that 47% of subjects require satisfaction of needs by



purchasing power and those needs are insufficiently fed, and their gratification conditions the individual's comfort with himself.

For 37% of respondents, the need for purchasing power is not a priority and it is not a sine qua non constraint of the ego's affirmance. Thus, almost 50% of the subjects are mercantile.

## CONCLUSIONS

By linking the data above, we recorded certain character notes of the generation of students currently enrolled as students of the faculty.

The most formative experience is esteemed to be the own work, efforts, completed successfully.

Regarding temperament traits and skills, prevalent (80%) is the extrovert, sociable, confident type, therefore with positive self-image, practical and pragmatic.

Among beliefs theism is prevalent (81%), but most of the subjects have a discontinuous Christian representation of God;

Regarding values, the concept of "happiness" was described by four categories of meanings which shows that for more than half of the subjects happiness is conditioned by exogenous factors; "love" means for 51% of subjects inner experience and moral – rational acting, for 40% of subjects it is a profound emotional experience related to the sensorial level and for 8% of the subjects love means to bind together the rational, moral, emotional and sensorial dimensions of the self.

Self-control: the favourite leisure behaviour/consuming is mainly *passive or passivating rest* (46% of subjects chose sleep and audiovisual consumption), followed by the option for *active rest* (40% of subjects chose sports, artistic or scientific pursuits, shopping, housekeeping, socialization) and a 14% of subjects set on contextual choice (active or passive rest depending on weather, environment, available time etc.).

Among the personal goods with key-role in self-control, the smartphone is by far the favourite.

In this stage of personality's development, we

recorded the prevalence of emotional needs for networking, affective security, self-affirmance and confirmation within family or other significant groups, seconded by the need to develop, maintain and promote the own beliefs and values embedded in an axiological system, and after that comes the need for fun and comfort through consumer goods (computers, television, car), and the last is the need for vocational self-assertion.

On medium and long term, with reference to aspirations and ideals, the declared three directions for the investment of the resources are:

1. job, career, money, self-financing;
2. personal development by knowledge;
3. starting a family.

There are a 28% of subjects who have not yet outlined a value guideline which prioritizes their resources.

Cognitive character traits: the majority presents modest abstract-speculative spirit; tendency to irrational, subjective.

Affective-motivational character traits: 47% of subjects are mercantile.

To complete and to test these results, we shall continue to analyse the data obtained by the other methods of personality's investigation applied to the same subjects: the Smiescheck questionnaire for pronounced tendencies [9], a test for mental flexibility and the projective test DAT [7].

## REFERENCES

- [1]Aerts, D., D'hooghe, B., Note N., 2005, Introduction: Worldviews, Science and Us, Global Perspectives, <http://www.vub.ac.be/clea/aerts/publications/2005introduction.pdf>
- [2]Cole, Graham, Do Christians have a Worldview? <http://www.theologynetwork.org/world-religions/getting-stuck-in/do-christians-have-a-worldview.htm>
- [3]Gardner, H., 2007, Inteligențe multiple. Noi orizonturi pentru teorie și practică, Editura Sigma
- [4]Goleman, D., 2001, Inteligența emoțională, Editura Curtea Veche, București
- [5]Georgescu, M., 2004, Introducere în consilierea psihologică, Editura Fundației România de Măine, București
- [6]Georgescu, M., 2009, Introducere în psihologia comunicării, Editura Fundației România de Măine, București
- [7]Georgescu, M., 2005, Vademecum în psihologie

proiectivă, editura Oscar Print, București

[8]Gheorghe, V., 2008, Efectele televiziunii asupra minții umane (ediția a II-a), Editura Prodomos

[9]Minulescu, M., 2004, Psihodiagnoza modernă. Chestionarele de personalitate, Editura Fundației România de Măine, București

[10]Popescu-Neveanu, P., 1978, Dicționar de psihologie, Editura Albatros, București

[11]Pretch, R.D., 2012, Cine sunt eu? o călătorie prin mintea ta, Editura Litera, București

[12]Sion, G., 2007, Psihologia vârstelor, Editura Fundației România de Măine, București

[13]Țuțu, M.C., 2008, Psihologia personalității, Editura Fundației România de Măine, București

[14]Vidal, C., 2012, Metaphilosophical Criteria for Worldview Comparison. *Metaphilosophy* 43 (3): 306–347.

<http://homepages.vub.ac.be/~clvidal/writings/Vidal-Metaphilosophical-Criteria.pdf>

[15]Zaharia, I., 2014, *Weltanschauung* – from Concept to a Rough Guide on Personality. *International Journal of Academic Research in Business and Social Sciences*, Vol.4, no.2, 434-442.