

BORIS MIKHAILOVIC TEPLOV

**PSYCHOLOGY
HIGH SCHOOL TEXTBOOK**

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§ 79. The Character Traits of the Soviet Man

So, when studying the characters of the Soviet people should be guided by the following two provisions: 1) There are character traits common to all advanced Soviet people and reflecting the commonality of their vital interests and worldview. 2) The presence of these common character traits does not preclude an infinite variety of individual characters.

Let's focus on some of the most important character traits typical of the advanced Soviet man

- 1) Ideological orientation and purposefulness.
- 2) Soviet patriotism.
- 3) Collectivism.
- 4) Socialist humanism.
- 5) Communist attitude to labour.
- 6) Consciousness of duty and responsibility.
- 7) Ready to overcome difficulties.
- 8) Courage.
- 9) Initiative.
- 10) Modesty.
- 11) Cheerfulness, self-confidence, optimism.

§ 79. The Character Traits of the Soviet Man

The most important character traits are determined by the social conditions in which a person lives, and his worldview, his beliefs. Therefore, we can talk about typical characters, which are products of certain socio-historical conditions.

In the images of Pavel Petrovich and Nikolai Petrovich Kirsanov ("Fathers and Children" of Turgenev), Oblomov, Rudin, we see typical character traits of Russian landowners of the mid-19th century. Typical character traits of an advanced

revolutionary worker are given with great force by Gorky in the image of Pavel Vlasov ("Mother").

In class society, it is impossible to speak of characters typical of the whole nation. The characteristics of the mental warehouse characteristic of this nation are receding to the differences in the class of a person. As it is impossible to talk about the worldview, general for the landowner and the peasant, for the capitalist and the worker, so it is impossible to talk about the commonality of their characters. Careful analysis can distinguish the traits that characterize the mental warehouse of a given nation; but these traits do not define the character of a person in a class society, nor are they central, decisive traits.

In the Soviet Union, in the country of victorious socialism, there are no antagonistic classes. All exploitative classes —the class of landlords, the class of capitalists— have been completely eliminated from us. We have a working class, a class of peasants, remained intelligentsia. But there are no antagonistic contradictions between these social groups: their interests are not only not hostile, but, on the contrary, friendly. The very difference between them is gradually being erased; "... the distance between these social groups is shrinking more and more" (Stalin).

The common vital interests that unite all workers of the Soviet state are immeasurably more important, more important, than the interests of individual social groups. The struggle for lasting peace in the world, the construction of communism in our country make up the meaning of the life of all Soviet people. The unified worldview - the communist worldview, the worldview of the great party of Lenin - Stalin - unites the entire Soviet people. The Great Patriotic War showed the monolithic unity of the entire Soviet people, led by the Communist Party and the great leader of nations Comrade Stalin. This same unity is at the heart of the labour feats that Soviet people perform at all parts of the work during the post-war Stalin's five-year period.

On the basis of the unity of vital interests and worldview in the character of the Soviet people stand out common features typical of any advanced Soviet man, as a man of socialist society, as a fighter for communism. The new spiritual image, which distinguishes the Soviet people of our days, also affects new character traits. The most important task currently facing the psychological science is the study of typical traits of the character of the Soviet man.

It should not be overlooked, however, that in the character of a person, along with the traits of the general, typical for all members of the historical group, there are also features of the individual, distinguishing each person from other representatives of the same group. This is especially important to emphasize by studying the characters of the Soviet people. Under the socialist system, for the first time in the history of mankind, conditions are created for truly comprehensive development of the individual. This means that the socialist system creates the most favourable conditions for the unfolding of all the infinite variety of individual characters of people.

The unity of the worldview does not exclude the diversity of characters. It excludes only certain traits that are contrary to the principles of this worldview. For example, cowardice, laziness, irresponsibility are at odds with our worldview and therefore

incompatible with the image of the advanced Soviet man. So, when studying the characters of the Soviet people should be guided by the following two provisions: 1) There are character traits common to all advanced Soviet people and reflecting the commonality of their vital interests and worldview. 2) The presence of these common character traits does not preclude an infinite variety of individual characters.

A vivid illustration of this can be seen, for example, in Fadeev's novel "Young Guard". All the heroes-young Guards are united by common features, characterizing their mental appearance as the best representatives of the advanced Soviet youth. But at the same time, their individual characters are sharply different. The individual character traits of Uli Gromova and Luba Shevtsova, Seryozhi Tyulenin and Vanya Semnukhov are in many ways the opposite. Let's focus on some of the most important character traits typical of the advanced Soviet man.

1) Ideological orientation and purposefulness. There is nothing more alien to the psychology of the Soviet man, but the indimentation and consciousness of the aimlessness of his existence, his activities.

We know that in the past, the "tragedy of life" of many intelligent and gifted people, not satisfied with the social conditions in which they lived, was the lack of a guiding life idea, the lack of a goal for which it would be worth living and fighting. Such people were aware of themselves, in Herzen's apt expression, "smart irrelevances." Let us recall the entry in Pechorin's diary, made by him the night before the duel: "I run through all my past and ask myself involuntarily: why did I live? for what purpose was I born?"

In Soviet reality, "extra people" or "smart irrelevances" are impossible. The great goal facing the entire Soviet people - the construction of communism, the struggle for communism - puts forward an enormous number of subordinate goals and more private tasks that define the activities of every Soviet citizen. It is impossible to imagine a Soviet man - a worker, a peasant, an intellectual - who would suffer from the aimlessness of his activities. It can only be about how clearly a person is aware of the purpose of his activity and how much he subordinates all his strength and abilities to that goal. This willingness to give all his strength and ability to achieve the goal is called purposefulness, characteristic of the advanced Soviet man. The idea of the Soviet people lies in the realization of the connection between the private goals and tasks that each person faces in his work, and the great ultimate goal - the construction of communism, to which the Soviet people lead the party led by Stalin's genius. Knowing how to see in every small business the necessary step to achieve the ultimate goal is the best indicator of human ideology. The wonderful life of Nikolai Ostrovsky was possible only because all of it was the service of the great idea of communism. To the question of one foreign correspondent: "Tell me, if it were not for communism, could you also carry your position?"

2) Soviet patriotism. "Patriotism," Lenin said, "is one of the deepest feelings enshrined in centuries and millennia of isolated homelands." And in the past, the peoples of the USSR put forward many wonderful patriots who gave their forces to the interests of the homeland, fought against all sorts of oppressors and enslavers of their people.

Soviet patriotism is patriotism of a new, higher type. "For Soviet patriots, Homeland and communism are united in one inseparable whole" (Molotov). The Soviet people see in their homeland the country of victorious socialism, the country making the transition to communism, a country that is a beacon for all progressive humanity. The struggle for communism is inseparable for the Soviet people from the struggle for the interests of their socialist homeland.

The basis of Soviet patriotism is not racial or national prejudices, but love for the Soviet homeland, which is a fraternal community of workers of all nations of our country. "Soviet patriotism does not divide, but, on the contrary, unites all the nations and nationalities of our country into a single brotherly family" (Stalin).

The love for the homeland of the Soviet people has an active, effective character. This is a hot, passionate love, not stopping before any victims, if they are required by the interests of the homeland. It is love, inextricably linked with the same passionate hatred for all enemies of the homeland, love, knowing no mercy to enemies. Soviet patriotism includes the selfless devotion of the Communist Party, leading the peoples of our country to communism, leading all the grandiose work to build a new, socialist society. Soviet patriotism is inseparable from boundless love, respect and devotion to the great leader of nations Comrade Stalin, who live in the hearts of all Soviet citizens. "For the homeland, for Stalin!" - with these words went into battle hundreds of thousands of heroes who covered themselves with immortal glory during the Great Patriotic War. And now, in the years of post-war peaceful construction, Stalin's name inspires Soviet patriots working in factories and factories, on collective farm fields, in scientific laboratories, in schools, in hospitals, in distant expeditions.

A remarkable manifestation of Soviet patriotism is the national concern for the great constructions of communism. The construction of grandiose canals and hydroelectric power plants, forest plantations, transforming the nature of our homeland, became a blood business of millions of Soviet people. Soviet patriotism is a great driving force for the development of Soviet society on the way to communism.

3) Collectivism. There can be no personality outside the collective in Soviet society. The Soviet man can not set himself vital goals, which would be contrary to the goals of the collective, the Soviet man does not consider his personal destiny, his personal success is detached from the fate of the collective, from the success of the general, collective cause. Consciousness of its inseparable connection with the collective, of which this person is a member, and in the end with the entire Soviet people, the consciousness that the common interests, the interests of the collective, are above narrowly personal interests, is the basis of the collectivism of the Soviet people.

In a class society based on the principle of private property, the morality of individualism prevails. "The old society," Lenin said in a speech at the 3rd Congress of the Komsomol, "was based on the principle that either you rob another, or you rob you, or you work for another, or it is for you, or you are a slave owner, or you are a slave." And it is clear that people brought up in this society "with the mother's milk" perceive the psychology of a person "who cares only about having his own, and he does not care about the other."

Destruction of private property for means of production, transition to a new, socialist system destroyed the material basis of individualistic psychology and created the foundations of a new, collectivistic psychology. The psychology of individualism is very pronounced, for example, in the image of Pechorin. The story "Taman", which is an excerpt from Pechorin's notes, ends with the following words: "I don't know what happened to the old woman and the poor blind. And what do I care about the joys and calamities of men, me, the errant officer, and even with the roadside on the treasury need!.."

The attitude towards people reflected in these words is absolutely impossible for an advanced Soviet man. A characteristic feature of the psychology of the Soviet man is the destruction of the gap between personal and public interests, between their personal "joys and disasters" and "joys and disasters" of other people. True collectivism is expressed in the fact that the common interests, the interests of the collective, become personal interests, that the person "lives" collective interests, experiences them as acutely as their personal interests.

The sense of collectivism of the Soviet man is vividly shown in Pavlenko's novel "Happiness", in the image of Voropaev. Retired colonel, four times wounded, lost a leg, sick with tuberculosis, Voropayev after demobilization comes to Crimea with a dream to find happiness in a quiet life together with a young son. Reality overturns these dreams and shows that for Voropayev, a communist, a truly advanced Soviet man, not this path leads to happiness. He finds his happiness in working with people, with the people, first as a district propagandist, and then as secretary of the party's district committee. In this work he found that "excitement, contentment and confidence that make a person happy." "Twenty years I've been in the party," says Voropayev, "an old man who has lived a great life, and, believe me, has rejuvenated my work with you. Not consciously, but with my shoulder, my body, my breath, I feel that I am a people, in the people, with the people, that I am his voice." Voropayev's image shows the type of advanced Soviet leader, who is characterized by a connection with the people, care for people, an organic need to help people. "It's nice to have people who want to help," Voropayev said. The most significant feature of Voropayev's character is expressed in the following words, said about him by one of the actors of the novel: "Voropayev is a man for all."

4) Socialist humanism. The collectivism of the Soviet people is inextricably linked with the humanistic, humane attitude to people, care for people, love for children, which is the essence of socialist humanism.

In one of his speeches, M.I. Kalinin, answering the question about what the best human qualities should be brought up among the Soviet youth, put in the first place "love, love for their people, love for the working masses." "Man," said M.I. Kalinin, "must love people. If he loves people, he will live better, life will be more fun, for no one lives so poorly in the world, as a misanthrope—a misogynist."

The ideal of humane attitude to man Soviet people see in Comrade Stalin. "Stalin's care for people" we call a sensitive, careful, caring attitude to every person, the builder of the socialist society.

In the novel "Happiness" along with Voropayev, whose characteristic feature is the care of people, a remarkable ability to grow the frames, is shown another leader, Korytov, who, despite his undoubted devotion to the party and ardent love for his district, can not be recognized as a real communist leader. Korytov's weak side is first of all the lack of genuine attention and interest in man, the lack of Stalin's care for people, and therefore the inability to find or grow personnel. "I am not interested in your individual person, brother," says Korytov Voropaeva. I'm interested in people. I like to generalize." The result is Korytov's separation from the masses, from the people, his transformation into a "single leader" (as Voropayev characterizes him).

The traits of genuinely socialist humanism are vividly displayed in the image of Commissioner Sparrow from "The Tale of the Real Man" field. His attentiveness to people, to their thoughts, concerns, interests is so great that he - in the words of his neighbor on the hospital ward of the Hero of the Soviet Union, Siberian collective farmer Stepan Ivanovich - as if "the sorcerer" "guesses" to "other people's thoughts" is able to "everyone to pick up his special key".

Being himself terminally ill, he takes rare sensitivity to make it easier for Meresyev to survive the greatest misfortune for him—amputation of legs. "Anticipating the events, the commissioner hid some of his letters to make it a terrible day for Meresyev, passing friendly greetings and news from his native airfield, to soften the heavy blow for him." He managed to prepare a decisive turn in the mood of Meresyev, who thought about suicide after the amputation, showing him a note in the newspaper about the Russian pilot, who learned to fly with an amputated foot.

Socialist humanism has nothing to do with sentimental love for all people indiscriminately. He not only admits, but also demands along with great love and great hatred. From the effective love for people, for the people, for all workers, an irreconcilable hatred is born to the enemies of workers, to those who fight against the interests of the people, who block the way to a happy future.

5) Communist attitude to labour. One of the most important traits of the character of the Soviet man is the new attitude to work. For the Soviet people, work is the main thing of their lives, the main form of personality, the centre of the most important interests, the source of the greatest joys. For Soviet people, there is no gap between work and personal life; on the contrary, work is the main content of a person's personal life. At the same time, the Soviet man is characterized by a "conscious attitude to his work, as a matter of public importance and as a holy duty to the Soviet state" (Molotov). "Under capitalism, work is private and personal. Have worked out more, get more and live for yourself as you know" (Stalin). Our work of each person has a public significance. The work achievements of every employee are considered as a matter of public, state importance. Therefore, our work becomes a matter of honour and glory.

In relation to work, the most important feature of the psychology of the Soviet person - the fusion of personal and social: as the consciousness of the social importance of work increases, the place occupied by work in the personal life of the person increases. Socialist competition, which is the main form of the socialist organization of labour, is radically different from capitalist competition. In capitalist competition, personal success is achieved by defeating others. In a socialist competition, every

single employee strives to achieve the best results in the interests of the common cause. "The principle of socialist competition: friendly assistance to the lag behind the front-runners in order to achieve a common uplift" (Stalin). Envy of someone else's success, the desire to move forward at the expense of the lag of others - alien psychology of the advanced Soviet man.

The characteristic feature of the Soviet worker is the creative attitude to work, which is the basis of those remarkable labour achievements that our workers, collective farmers, representatives of the Soviet intelligentsia give. In our Soviet reality, every work becomes creative work.

6) Consciousness of duty and responsibility. High ideology and principle, distinguishing the advanced Soviet man, suggest and highly developed consciousness of duty, a sense of duty. And the consciousness of his civic duty, duty to the motherland, to the party, to the collective is the basis of the responsible attitude of the person to the task entrusted to him, to his duties, to all his actions and actions. The Soviet man has a sense of responsibility not only for his personal work and for his actions, but also for the work of others, for their behaviour. Hence the great demands for themselves and for others.

This trait clearly speaks to all the best, advanced representatives of the Soviet people, whose images are given in our fiction. Let's remember Pavel Korchagin ("How steel tempered" N. Ostrovsky), Commissioner Vorobyev ("A Tale of a Real Man" Field), Colonel Voropayev ("Happiness" Pavlenko). The heightened sense of responsibility for the success of all the heroic activities of the "Young Guard" is an integral feature of Oleg Koshevoy's character. "He increasingly confessed," we read in Fadeev's novel, "that the success or failure of their activities largely depends on how much he, Oleg, among all his comrades will be able to foresee or make a mistake." Hence his remarkable concentration, inner "tightening", unsolicited demands on himself and others.

7) Ready to overcome difficulties. Strong-willed personality qualities are of paramount importance in character, and will, as we know, is expressed in overcoming difficulties. Often the will is called the "character ridge." The "character ridge" can therefore be called the ability to overcome difficulties.

In relation to difficulties, the strength of character, its firmness, resilience, and without these qualities it is impossible to imagine the spiritual image of the Soviet man. The Soviet man is primarily a fighter for communism and a builder of communism. For the wrestler and builder, the firmness of character, the willingness to overcome any difficulties, to break any obstacles - one of the most necessary mental qualities. Comrade Stalin teaches the Soviet people not to be afraid of difficulties, not to turn a blind eye to them, but to boldly go to meet difficulties, fight them and overcome them. "Have you seen fishermen before the storm on a big river like Yenisei? Comrade Stalin said in one of his speeches. "I've seen them more than once. It happens that one group of fishermen in the face of the storm mobilizes all their forces, inspires his people and boldly leads the boat towards the storm: "Hold on, guys, tighter behind the wheel, cut the waves, our will take!" maybe one day it will bring to the shore." The faint-hearted desire to hide from the storm, to retreat

before difficulties is unworthy of the Soviet man. "The difficulties exist to fight them and overcome them" (Stalin).

8) Courage. Courage is a complex character trait, which includes bravery, courage in direct confrontation with danger, readiness, without stopping at nothing, to fight for the great idea of communism, resilience, endurance, self-control.

In his radio speech on July 3, 1941, Comrade Stalin said: "The great Lenin, who created our State, said that the main quality of the Soviet people should be courage, courage, ignorance of fear in the struggle, readiness to fight together with the people against the enemies of our Motherland." Soviet people responded to these words of the leader with military feats on the battlefields, selfless struggle in the enemy's rear, heroic deeds on the labour front. Samples of unparalleled in the history of courage showed the Soviet youth - Kosmodemyanskaya, Alexander Matrosov, Komsomols of Krasnodon. The courage of the Soviet man stems from the end of a conscious sense of duty, to the end of conscious responsibility. Manly man is not distinguished by the fact that he never feels fear, but by the fact that he, despite fear, does what he should. Different people experience danger in different ways, but every person worthy of the name of a Soviet citizen should behave courageously at any danger. Not the coward who feels fear, but the one who, out of fear, can change his cause. "Coward," Nikolai Ostrovsky rightly said, "is almost a traitor today and certainly a traitor in the struggle." That's why "coward in our country is a despicable creature." An illustration to these words can serve as a terrible story of Stakhovich, betrayed the heroes-young guards.

9) Initiative. Creative attitude to work, willingness to overcome difficulties require as a necessary condition of initiative. The initiative person does not expect a "hint" from the outside; he is capable of personal repair, not afraid of creative risk.

The initiative of the Soviet people is inextricably linked with creative energy, the ability to dare, with the "sense of new" without which an advanced figure of socialist society is impossible. The innovation of our Stakhanov workers, advanced collective farmers, our scientists, technology and the arts shows that initiative is a hallmark of the spiritual image of the Soviet man.

Initiative is the most important quality of the Soviet youth. Addressing the Komsomol workers, M.I. Kalinin said: "In your speeches, creative thought and initiative should be beaten with the key... Your energy should boil, and if it does not boil, then what kind of young people are you, what kind of Soviet patriots are you?" Describing Oleg Koshev, Fadeev notes that "the basis of his nature" was "an exceptional thirst for activity, a desire to express himself, a desire to interfere in people's lives, in their activities, in order to bring into it something more perfect, faster turning and filled with new content." Let us recall Oleg's first meeting with Tyulein, even before the organization of the Young Guard, and their conversation, in which Oleg outlined his plan of clandestine work, a plan that reflected the remarkable initiative of this 16-year-old boy: "Oleg developed before his comrade his plan of action: to look at the youth, to take on the sign of the most veneering, persistent, fit for business; to find out who is arrested in the city and in the area where they are sitting, to find an opportunity to help them and to continuously scout among German soldiers about all military and civilian activities of the command."

The exceptional initiative of Sergei Tyulenin was already manifested in the fact that he immediately after the occupation of the Germans Krasnodon, one, on his own initiative and without anyone's help, set fire first to the building of the trust, which housed the German headquarters, and then a bath, equipped by the Germans under the barracks. On his own initiative, on the eve of the German occupation of Krasnodon, some of the wounded left in the hospital were mixed up in private apartments and thus saved from death.

10) Modesty. Such traits of the character of the Soviet people, such as ideological, collectivism, high demands on themselves, are at odds with excessive appreciation of their personality, the desire to highlight their personal merits, with all sorts of conceit and arrogance. Modesty is one of the typical traits of a Soviet man.

"Modesty adorns a fighter," said Nikolai Ostrovsky, "the puffiness, the cognition is the capitalist old, it's from individualism. The more modest the fighter, the more beautiful he is." Characterizing one of the best commanders of the Red Army, a hero of the Civil War, T. Kotovsky, Comrade Stalin brought to the fore two features of his character: bravery and modesty. "The bravest among our humble commanders and the most modest among the brave - so I remember T. Kotovsky."

It is very instructive from this point of view the parallel between the two senior employees of the youth underground organization Simferopol: the secretary of the Komsomol organization and the commissioner - Boris Khokhlov, subsequently arrested by the Germans and tortured in the Gestapo, and the commander of the organization—Anatoly ("In the Crimean Underground" I. Kozlov).

Describing his meetings with Boris Khokhlov, the head of the Simferopol underground I. Kozlov says: "From the first meeting this young man made an unusually bright, charming impression on me. He was... unlike Toli, so to speak... organically modest. He was genuinely embarrassed, even blushing, when one day, speaking of their activities in the German rear, I uttered the word "heroic". Everything they did seemed to him perfectly natural, for granted. It was joyful and strange for me to hear how this young man, yesterday's schoolboy, simply and naturally calls "work" heroic, without exaggeration, feats of Komsomols."

I. Kozlov Anatoly gives the opposite characteristic: ""Kostya" (the guerrilla nickname of Anatoly. B.T.) Was. brave, proactive guy, but he was sick of excessive ambition and arrogance, which really disturbed me. It was unpleasant to hear when in conversations with me he tried his best to diminish the role and merits of Boris Khokhlov in the creation of the Komsomol organization." This seemingly inconsequential flaw has had very serious consequences. After Boris's arrest, when Anatoly actually found himself at the head of the Komsomol organization, he began to show extreme frivolity and indiscipline. Seeking to personally advance, he made without coordination with the party leadership of the Simferopol underground risky and in fact useless operations that threatened to destroy the whole affair. Eventually I had to suspend him from his job.

11) Cheerfulness, self-confidence, optimism. The spiritual image of the Soviet people is imbued with vivacity and optimism. The source of them are the grandiose successes of our homeland in all areas of socialist construction and deep confidence

in the victory of communism. And confidence in the rightness of the idea, in the rightness of his business gives rise to confidence in their abilities. Modern bourgeois culture is riddled with decade and pessimism. "The sense of doom is a feeling that is understandable to the public consciousness of an endangered group" (Yudanov). In contrast, the joy of life and optimism triumph in Soviet culture. There is no such dire situation, there is no misfortune that could defeat the great love of life, distinguishing fighters for a better future of mankind, builders of new life.

One of the best sons of Lenin's great party—Stalin, Nikolai Ostrovsky, paralyzed, blinded, experiencing severe physical suffering, until the last day did not lose the joy of life. His letters to family and friends are invariably imbued with love of life and a sense of happiness: "I never thought that life would bring me such great happiness... All life is filled with the all-conquering joy of creativity. And who knows when I was happier - a young man with blossoming health or now?.." "Life for my perseverance has brought me joy immeasurable, marvellous, beautiful..."

"It is joyful to live and fight in a country where the great wisdom of the party and the iron will of its leader Joseph Stalin forever frees man from the cursed skills and prejudices of the past," Gorky wrote. The Soviet people were very happy to be the first in the history of mankind to build a communist society.

Questions to Repeat

1. What determines the formation of mental properties of a person?
2. Define interest.
Describe the main features of interests.
4. What is the difference between interest and inclination?
5. What is the difference between "gift" and "ability"?
6. What is the relationship between giftedness and skill?
7. What is temperament?
8. What is character?
9. What is the relationship between a person's character and worldview?
10. Which groups can be divided into character traits?
11. List the most important character traits of the Soviet man.

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