

*intrapersonal and interpersonal components of the adaptive potential of a person of mature age are singled out and described (during professional, event-biographical, personal crises). Conclusions are made regarding the qualitative and quantitative data obtained in the socio-psychological aspect.*

**Key words:** *adaptation, crisis period of life, personality, mature age.*

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### **ANALYSIS OF APPROACHES TO THE STRUCTURE OF SELF – CONSCIOUSNESS IN MODERN PSYCHOLOGY**

*The article shows that the formation of a person's self-awareness is included in the process of forming her identity, and therefore is one of the components of the personality. An analysis of the problem of self-identification of an individual and a multi-level structure of self-awareness is carried out.*

**Key words:** *self-awareness, self-esteem, self-identification, self-analysis, self-knowledge.*

**Problem statement.** This theme is actual because the totality of the mental processes by which an individual is aware of itself as an activity player, which is called self-identity, and representation of the individual himself makes up a mental "I image". Self-consciousness, reflecting person's real life, does not reflect it. The conception of himself is not always adequate.

Motives that man proposes, proving his behavior to others and himself, even when he is eager to properly understand his motives and subjectively quite honest, does not always reflect his motivation, actually determines his actions. Self-knowledge is not got directly from experiences, it is a result of cognition, that demands a real understanding of true reasons of his worryings.

As the person gains life experience, not only all the new aspects of life are opened for him, but happens more or less profound rethinking of life.

Self-consciousness as an important structural component of a personality, is the internal mechanism which helps a person not only consciously perceive the impact of the environment, but also on their own, being aware of his capabilities, identify the nature of his own activity. Self-consciousness on the one hand records the mental development's state of the individual at certain stages of his existence, on the other hand, self-consciousness as an internal self-conscious behavior regulator influences the further individual's development.

**Analysis of researches and publications.** V.N. Myasishchev emphasized that the system of social relations shapes subjective attitude to all aspects of human reality.

Attitude is a form of human reflection of surrounding reality. "Psychological person's relations in a developed form represent an entire system of individual, selective, conscious individual's relationships with various aspects of objective reality". The relationship of personality – his needs, interests and inclinations are a product of human's interaction with a particular surroundings. Among the types of relations he points out emotional attitude, interest and evaluative attitude.

"Attitude is power, potential, which determines the degree of interest, the degree of feelings' expression, the degree of intensity of a desire or necessity. That's why relations are considered to be the mover of personality. The problem of character has aroused a particular interest. For every personality he defines it as stable system of relations between different aspects of reality, which is manifested in the typical individual ways of expressing this relationship in his daily behavior. There were several plans in his structure of personality. The first plan examined the dominant relationships of the individual, the second one was about the mental level, or the level of desires and achievements, the third showed the dynamics of reactions ( or temperament ).

An interesting theory of personality also belongs to William James. According to his views, the creative potential of individuals is the basis of human nature. A person has an opportunity to choose his own goals in a developed society. We can establish our own goals which are connected with different parts of our "I", and evaluate the success of our life forms for these purposes. So, according to James, our self-esteem depends on who we would like to be, which position we would like to take in this world, that is exactly the reference point assessment of our success or failure. William James was the first of psychologists to begin developing the theme of "I-concept".

Charles Cooley. At first Cooley believed that the individual was primary referred to society. However, later he changed his mind and emphasized the role of society, arguing that the individual and the society have a common genesis. The actions of individuals and social pressures provide mutual modifying effect. Later there was a further improvement in the basis of this theory, when Mead concluded that personality was actually determined by social conditions.

According to the concept of "I reflection" of Cooley, Mead believed that the formation of the human "I" as an entire mental phenomena was, in fact, an "internal" individual's social process, where extracted by James «I-image» occurred for the first time. Then Mead suggested that with the help of understanding culture (as a complex set of symbols that have common significance for all members of society), a person was able to predict the behavior of another person, and how the other person predicted our own behavior.

Mead believed that self-determination of a person as a role player executed by the awareness and acceptance of notions that belonged to other people about this person. As a result, in person's consciousness creates something that Mead called with the term (Me), meaning a generalized assessment of the individual by other people, i. e. "generalized by others", in other words, how others perceive, "I as an object" of human experience study.

Erickson's approach, in fact, is a development Freud notion, which is addressed to the sociocultural context of becoming conscious "self-concept". The issue of "I-concept" is examined by Erickson through the prism of identity, which is understood as arising on the biological basis of the culture. Its character is determined by the characteristics of the culture and capabilities of the individual. The identity source, according to Erickson, is "culturally significant achievement."

So, both native and foreign psychologists are drawing attention to the fact that the formation of identity is included into the process of identity formation, and therefore it does not adjust to it, but it is one of the personality's component.

**The main material and research results.** Self-consciousness is a particular form of real phenomena of consciousness. Self-awareness involves the selection and the person's abolition, his "I" from all his surroundings. Self-consciousness is person's understanding of his actions, feelings, thoughts, motives, interests, his position in society. In the self-consciousness formation an important role plays person's sensations of his own body, movements and actions.

Self-consciousness is consciousness that is directed at oneself: it is consciousness, which makes its subject, the object a consciousness. How is it possible from the point of view of the materialist theory of knowledge – that is the most important philosophical question of identity problems. The question is how to clarify the specifics of this form of consciousness and cognition. This specificity is determined by the fact that the act of the human consciousness, the person's awareness, as a form of a subjective reality, is divided into subject and object, consciousness, which gets acquainted (the subject), and consciousness that is gotten acquainted (object).

Such a division, which does not seem to be strange for ordinary thinking, is obvious and consistently observed by facts. Consciousness by the fact of its existence proves the relativity of differences and antagonisms between object and subject, wrong ideas about that everything is subjective in consciousness.

Fact of identity shows that the division of reality into an object and a subject is not limited by the attitude of the surroundings to consciousness, but there is this division in the consciousness itself, which exists at least in two ways: the correlation of objective and subjective in the content of consciousness and in the form of consciousness division into an object and a subject in the act of self-consciousness.

Self-awareness is usually considered only in terms of individual consciousness as a problem of "I". However, self-consciousness, which is viewed in a broad philosophical aspect also includes the sociological aspect. In fact, we talk about class consciousness, about national consciousness.

Psychological science that studies the phenomena of self-consciousness is considered to be person's self-consciousness and self-knowledge. So, self-consciousness also plays the role of individual and of social identity.

The greatest epistemological difficulty is an individual identity. As the consciousness of society is whether the studying of social phenomena (forms of social consciousness, personality) by individuals, scientists, or the studying of consciousness of all people by the same individuals (those engaged in psychological science). In both cases, we do not cross the boundaries of the usual correlation of general and discrete, the correlation between the object (society) and the subject (person, individuals).

Idealist psychology describes this dissociation as the presence of a special substance in consciousness, pure subjectivity ("spirit", "soul"), which makes its subject the rest of subjectivity, i.e. complex of all current phenomena of consciousness. Material philosophy, psychology, physiology and psychopathology have collected a huge amount of material for a scientific explanation of the phenomenon of consciousness, its origin and psychological mechanism.

Materialists, rejecting the mystical interpretation of consciousness, consider that self-consciousness is a form of consciousness that has the same epistemological roots, and

consciousness in general. They distinguish two forms of consciousness: subject consciousness and self-consciousness.

There are also social background of consciousness. Self-awareness is not the contemplation of his own isolated individual, it occurs in the communication process. Conditionality of identity formation is not only in direct communication of people with one another, in their evaluative relations, but also in formulating the demands of society, that are claimed for the individual in awareness of the rules of relationship itself. Person perceives himself not only with the help of others, but also of the material and spiritual culture, created by himself.

Self-consciousness during human's life does not only develop on the basis of "organic sensations and feelings" but also on the basis of his activity in which a person acts as a creator of things that develops in her mind the distinction between subject and object.

The materialist conception of identity is based on the position that the human "I" which is taken in his psychological terms,"there is nothing but mental events and relationships that they have with each other and with the outside world".

However, the ability of "I" in the process of consciousness to distract from all experienced states (from sensation to thinking) , the ability of subject to review all these states as an object of observation raises the question of distinguishing changing and fixed, resistant parts of the consciousness contents . This distinction is a phenomenon of inner experience. Along with the ever-changing content of consciousness caused by changes of external and internal world, consciousness has a stable moment, relatively constant, due to which a person perceives and distinguishes himself as the subject from changing the object.

The problem of internal identity of "I", the consciousness unity has been the subject of thinking of many philosophers, including Kant, who proposed the theory of the transcendental unity of apperception, i.e. about the unity of cognitive experience.

Interacting and communicating with people, a person identifies himself with the environment, feels as the subject of his physical and mental states, actions and processes, acts for himself as "I", which is opposed to others, and is connected with them at the same time.

Subjectively experience of his own "I" is expressed primarily in the fact that people understand their identity themselves in this case, the past and the future. One of the symptoms of some mental illness is the loss of human identity with himself, the loss of his own "I".

Experiencing the presence of his "I" is the result of a long process of personal development that begins in childhood and is called as the "I discovery". A one-year-old child begins to understand the difference between his body sensations and those sensations which are caused by outside objects. Then, at the age of 2-3, a child distinguishes actions with objects from objective adults actions, demanding: "I will do it myself!" For the first time he starts realizing himself as a subject of his own actions and deeds ( in the child's language appears the personal pronoun), not only distinguishing himself from the environment, but also opposing himself to all others (" it's mine, it's not yours ").

There is an opportunity with the help of adults to approach to the assessment of their mental skills (memory , thinking, etc.) at the turn of kindergarten and school and even in primary school. Still at the level of understanding of the causes of their success and failures ("I have all excellent marks, and satisfactory in arithmetic because I rewrite from the board poorly. How many times A. Petrovna put me bad marks for lack of attention").

Finally, in adolescence and early adulthood as a result of active involvement in public life and work a detailed system of social and moral self-esteem begins to develop, identity development finishes and image of " I " is mainly completed.

Formation of self-respect plays a significant role in personality's formation. The first component of self-respect is a purely emotional element, how and what you feel about yourself, separately and distinctively from anyone or anything else. The second part of your self-respect is determined by the level of competence in what you do. It's how you imagine, how well you handle the important areas of your life. It's called self-respect which is based on accomplishments, and it is an essential element of your personality.

When you feel that you are strong in your area, that you are good at what you do, you enjoy high self-esteem. This feeling strengthens the other components of self-esteem, your sense of self - significance. If you are good at your business, you feel good; when you feel good, you do your job in the same way. One depends on the other.

Due to the fact that your personal relations are essential in your life to you to enjoy the enduring sense of self-respect, you do have to know that you are able to enter and maintain a positive, healthy and constructive, full of love relationships with other people.

The feeling of defectiveness or incompetence in relations with others ruins your self-respect and self-confidence. Your success in relations with an important person for you strengthens your self-respect. Successful communication with others makes you feel more competent and complete and frees you to be successful in other areas of your life.

There is a direct correlation between the quality of your relationship and your level of self-respect and self-perception. You can like yourself in such a way in which you fully approve yourself, and how much you like yourself is largely determined by how you are approved by others.

Most of us grow up with conditional approval, and often with rejection and condemnation of our parents. As adults, we are looking for unconditional love and approval from others and especially from one particular person to feel what we were deprived being a child. Our mental health depends on it.

You can never sincerely feel sympathy for yourself until you fully approve yourself, until you have realized your strengths and traits and weaknesses. And the key to approval is to be definitely approved by at least one person who you respect and admire, and who, even more than that, you love. To feel self-approval you must develop self-awareness. You need to understand why you think, feel and act just the way you do. You need to understand the impact of formative experience in your life. You need to understand how and why you have become such a person you are now. Only when you reach a high level of self-awareness, you can move to a higher level of self-approval. Before you can approve yourself, you have to become more aware of who you really are. Only with high level of self-approval, you can enjoy self-respect, which is the key to being a happy, healthy person.

Self-awareness itself is based on self-disclosure. You can properly understand yourself only to the extent to which you can open up or tell about yourself with at least one person. Appropriate self-disclosure means that you can tell someone you trust completely, what you think and feel without fear of disapproval or rejection.

Psychotherapy is based on self-disclosure. You need to know the other person cares about you and that he will not dispraise you for something you said or did in the past. A great emotional problem of XX century is guilt. Guilt arises from a sense of

worthlessness, which appears as a result of destructive criticism and mistakes that you feel have done in the past. Most of us have done or said things that they regret. We hurt others, and we regret it. We can begin to liberate ourselves from these negative feelings telling anyone else about what we did or said. This form of catharsis or purification frees us and allows us to get along with yourself all remaining days of our lives. Repentance is not only useful but essential for the soul, for long-term happiness.

Honest self-disclosure is sometimes scary. It requires you to make an effort, that makes you vulnerable. But this is a basic requirement for mental health. When you openly and honestly reveal your thoughts and feelings to another person, you better understand yourself. You understand more clearly who you really are, see yourself and your life in a better perspective. When you undoubtedly approve yourself, you enjoy higher levels of self-esteem and self-respect. You will feel better in everything you do. You free yourself from negative feelings that may restrain you and keep in obedience. Thanks to self-disclosure, you can remove the burden of your heart and live in harmony with yourself.

**Conclusions.** Thus, self-consciousness is the highest level of consciousness, background of forming its mental activity and personal independence in his judgments, attitudes, actions and deeds. Self-consciousness is person's awareness of his possibilities in specific life and work conditions. Also it is person's understanding of his actions, feelings, thoughts, motives, interests, his position in society. It is so a form of individual consciousness as a form of social one. It helps a person to assess himself, his place in life and society, his deeds.

Self-consciousness originated not from a spiritual mirror to let human narcissism. It appeared in response to the call of the social life conditions, which initially demanded the ability of each person to estimate his actions, words and thoughts from a position of some social norms.

The phenomenon of self-consciousness, which seems to be something very simple and obvious, in reality is very complex, diverse, in a very difficult relationship with his bearer, developing in the process of embodiment of a person into a system of collective work and human relations.

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### **АНАЛІЗ ПІДХОДІВ ДО СТРУКТУРИ САМОСВІДОМОСТІ В СУЧАСНІЙ ПСИХОЛОГІЇ**

*У статті показано, що формування самосвідомості особистості включено в процес формування її ідентичності, і тому є одним з компонентів особистості. Проводиться аналіз проблеми самоідентифікації особистості і багаторівневої структури самосвідомості.*

**Ключові слова:** самосвідомість, самооцінка, самоідентифікація, самоаналіз, самопізнання.

**Овсянников М.В.**

### **АНАЛИЗ ПОДХОДОВ К СТРУКТУРЕ САМОСОЗНАНИЯ В СОВРЕМЕННОЙ ПСИХОЛОГИИ**

*В статье показано, что формирование самосознания личности включено в процесс формирования ее идентичности, и поэтому является одним из компонентов личности. Проводится анализ проблемы самоидентификации личности и многоуровневой структуры самосознания.*

**Ключевые слова:** самосознание, самооценка, самоидентификация, самоанализ, самопознание.

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### **PSYCHOLOGICAL RESOURCES OF SOCIAL AND PROFESSIONAL MOBILE IDENTITY THROUGH THE PRISM OF COPY-BEHAVIOR OF THE PERSON**

*The article touches upon the problem of updating professionally and socially mobile identification psychological resources. The authors argue that social and professional mobility refers to behavior that allows a person to cope with the situation and is characterized by activity, awareness, purposefulness, aimed at mastering the situation. A person in a volatile situation (which is socially and professionally mobile) is represented as a system of his own motives, individual psychological and personal qualities, basic characteristics.*

**Key words:** professionally and socially mobile identity, psychological resources, coping strategies, coping behavior, socio-psychological adaptation.