

DOI: 10.7596/taksad.v9i2.2576

Citation: Potapchuk, T., Makaruk, O., Kravets, N., & Annenkova, N. (2020). Professional Self-Identification of Future Educators as a Form of Personal Growth. *Journal of History Culture and Art Research*, 9(2), 72-89. doi:<http://dx.doi.org/10.7596/taksad.v9i2.2576>

Professional Self-Identification of Future Educators as a Form of Personal Growth

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Abstract

The article covers the issue of professional self-identification of future specialists. The meaning of the concept of “self-identification” has been revealed, the circle of related concepts highlighted, and the process of self-identification in the context of personal self-determination analyzed. The purpose and objectives of the study have led to the need for a comprehensive use of the basic general scientific methods which are interchangeable at different stages of study. Among them, we should point out theoretical methods (scientific analysis, comparison, systematization, classification, integration of information obtained from psychological, pedagogical literature to design the scholarly apparatus of the study) and empirical research methods (diagnostic techniques: observation, surveying, testing). Professional self-identification is a very important component in the path of professional development of a would-be specialist, as a future teacher must not only have theoretical knowledge and empirical skills, he must also clearly understand the purpose, objects, means, possible difficulties, prospects of his activity, etc. Based on the psychological and pedagogical analysis of scholarly ideas, the meaning and content of definitions, concepts, and conceptual provisions revealing the specific features of the future educators' professional self-identification have been established. It has been proved that a teacher is one of the most responsible professions; helping people, he must be able to maintain aloofness as well as provide professional assistance, and for this, he requires a high level of professional training. It has been determined that the concept of “professional self-identification” correlates with such currently popular notions as self-determination, self-actualization, self-fulfillment, and self-awareness. The study materials may be applied when preparing the lectures on pedagogical subjects such as Pedagogy, History of Pedagogy, Educational and Developmental Psychology, Methodology of Pedagogical Work.

Keywords: Self-identification, Self-determination, Professional Self-awareness, Self-actualization, Self-fulfillment, Professional Outlook.

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Introduction

One of the most pressing problems of our time in the system of training future specialists is the formation of students' professional self-awareness, a correct impression of the future activities. The centerpiece of a professional educator's formation is a person's self-identification with the profession, i.e. professional self-identification.

The future educator should not only have theoretical knowledge and empirical skills, but also thoroughly understand the purpose, objects, means, possible difficulties, perspectives of his activity, etc. A teacher shall be one of the most responsible professions; helping people, he shall be able to stand aside, he shall be able to provide professional assistance, and, consequently, a high level of professional training shall be required for that.

Methodology

The methodological framework of the study is made up of both person-centered and outcome-based as well as cultural science-based approaches; philosophical, psychological, and pedagogical tenets on learning and personal development (Elkonin, 1989; Vygotsky, 1994); one's self-concept and identity development (Erikson, 1980; Boryshevskiy, 1992; Bekh, 2003); the nature of national self-awareness and consciousness (Abulkhanova-Slavskaya, 1991; Boryshevskiy, 1992) which provide a background for the future educators' professional self-identification development.

The methodological level represents the interrelation of fundamental scientific approaches to the study of the future educators' professional self-identification issue. During the study, several approaches have been applied: *the person-centered approach*, which regards a person as the highest value thereby ensuring that cognitive, cultural, spiritual, moral and aesthetic interests of a person as well as professional self-identification of future educators are able to be formed, their harmony and integrity development; *the axiological approach* premises that the professional self-identification of the future educators can be considered as a developed one in circumstances of the students' personalities axiological sphere enrichment as a personally significant process; *the cultural approach* implements the idea from the integrity of different types of common used practice to the system of pedagogically regulated educational activities, in the process of which the system of objective identification categories is functioning that will contain the deep characteristics of students' professional reality construction; *the competency-based approach* envisages an oriented construction of the students' personality as a form of identification that is a set of cultural values, feelings, beliefs, attitudes, ideas and behavioral patterns, making them aware of belonging to a certain community.

The theoretical level implies the definition of a set of philosophical, psychological and pedagogical tenets required for studying and solving the problem of future educators' professional self-identification developing; it does also aids in defining pedagogical features and conditions of forming professional self-identification in those aged up to graduation from the university, which are the basis for creating the content, choosing forms and programs of educational activities. This level provides a way for determining the system of undefined concepts underlying the understanding of the gist of the phenomenon under study, to analyze and synthesize the matter under inquiry.

The practical level provides the development of academic tools for students to develop professional self-identification. In the course of training, the students acquire knowledge of presence of such concepts as self-determination, self-actualization, self-fulfillment, and self-awareness.

Formation of structural components of future educators' professional self-identification is implemented by traditional (clubs, groups, workshops, themed schools, etc.) and unique (forms of folk pedagogy, expeditions, youth movements, authorial projects, and programs, etc.) educational activities. Professional self-identification development of the future educators will be carried out in conditions of

proper methodological support at the institution of tertiary education during the teaching and educational process.

The concept implementation is aimed at a qualitative transformation of the current practice of forming the future educators' professional self-identification as well as further development of theoretical and methodological foundations of this process in contemporary higher education institutions.

Literature Review

The concept of “professional self-identification” corresponds to such currently vogue notions as personal self-determination, self-actualization, self-fulfillment of the individual, self-awareness. In addition, many scholars link self-identification, self-fulfillment, self-actualization, etc. precisely with professional activity and work. Psychological and pedagogical foundations for the formation of individual abilities for self-actualization, self-education, and self-fulfillment have been described in the works of Erik H. Erikson (1977), Aleksei N. Leontiev (1978), Daniil Elkonin (1989), Yuriy Orlov (1991), Lev Vygotsky (1994), Sergej L. Rubinštejn (2000), Karina V. Korostelina (2003), Natalia Pylat (2004), Erich Fromm (2005).

Abraham Maslow (1994), for instance, believes that self-actualization manifests itself through a passion for meaningful work; Igor Kon (1989) argues that self-fulfillment manifests itself through labor, work, and communication.

The analysis of the problem of self-identification (Antonova, 1997) proves that in contemporary psychological science self-identification is mainly considered as the psychological mechanism of identity definition which contains, at least, three stages. These stages can be both structures that function independently and components of the procedural dynamics of identity as a process. The latter one entails:

- actualization of involvement of fundamentally new personal and role values in the identity structure;
- restructuring of identity consistent with the manifestation of its new structural elements distinctive nature;
- defining the hierarchy of priority of new elements and comparing it with the previous set of personal and role values of professional and pedagogical activity (Zlivkov, 2007).

The unconditional acceptance of oneself as a subject of life-sustaining activities is the cornerstone of the proactive attitude, well-balanced manifestation in various practice areas, implementation of independent creative explorations for the new ways of self-fulfillment.

The self-fulfillment of the individual is important for his or her civilian development. The acquired information, passed through a prism of the person's inner world, internal regulators of behavior, is estimated, critically processed, transformed in one's own attitude, defining personality orientation. On this basis, a person implements learned social values, norms, and rules not automatically but comparing them with his or her beliefs, plans, goals, and deeds (Boryshevskiy, 1999).

The internal direction of behavior (self-direction) is a condition of implementation in functioning of an active position of the person in relation to the outside world. External objects become inducements of behavior only through the subject's attitude towards them. It is this attitude that gives rise to a certain system of action tendencies – the motives. This is precisely because the individual is an intense formation; his or her inner world “performs” rather than passively absorbs external influences.

Self-fulfillment is defined by modern age specific natural attitude of a person to himself, to other people, to society and nature with sensitivity to the future. This attitude calls for observing the principles of tolerance, compassion, dignity, compromise, moderation, etc. According to Olha Bezkorovaina (2008), all these principles make up the content not only of the vital interests in the world, but also in education, culture, personality, not a material and practical interest, but the maximum free from pragmatic motives

of the pure interest of a person to himself, to other people, to society in general, to nature and to the future.

Such interest in every aspect of human existence as an end in itself enhances the optimistic tone of the synergetic vision of the world, whereby the current period of changes in the life of the Ukrainian society confers the possibilities for each individual for the most large-scale creative self-fulfillment on the macro level and a reasonable hope for a new stage of evolution for the whole society.

The results of one person single act of self-actualization not only become the province of many people, but also contribute to the birth of groundbreaking ideas and new socio-cultural phenomena in them which confirms the conclusion about rapid improvement of the Universe in the means of self-actualization (Moiseyev, 1992).

The current level of awareness of the education problems invariably requires new approaches to understanding the core of the educational system of personal self-development and self-fulfillment, psychological and pedagogical conditions of its formation.

It is essential to stimulate the desire and necessity to comprehend their personal true self in students, their place and purpose in the educational environment of the university, readiness for continuous self-knowledge, self-actualization, self-perfection, and personal self-assertion. A student today should be entitled to his/her own opinion and be capable of creative activity.

Amid globalization developments as well as Ukraine's entry into the Bologna system of education, special focus should be on the proactive attitude, creative initiative of future professionals. To develop self-sufficiency, to establish a unique operating style of future teachers, in our view, a well-formed system of activity self-adjustment will assist in it. This system is defined by scholars as a specially arranged activity by an individual aimed at his/her own behavior, performance, and the inner world in order to adjust them, driving to personally defined order and structure settings.

It should be noted that the problem of activity self-direction was thoroughly developed in psychology (Abulkhanova-Slavskaia, 1991; Giddens, 1991; Borishevskiy, 1992; Starovoitova, 1999; Morosanova, 1997). The authors define a self-direction of activity as the subject's compliance with the dynamic nature of the events (Abulkhanova-Slavskaia, 1991); the refraction of the external through the internal (Rubinštejn, 2000); the conscious influence of the personality on the inherent psychological phenomena, the activity performed as well as his or her own behavior to support (preserve) or change the nature of their functioning (Konopkin, 2005).

The activity self-adjustment issue has been reflected in the psychological and pedagogical literature, particularly, in the legacy of such scholars as Yuriy A. Mislavskiy (1991), Myroslav Boryshevskiy (1999), Oleg Konopkin (2005). Nevertheless, the authors distinguish self-adjustment as a prolific activity requiring self-cultivation (Mislavskiy, 1991); as a category of psychological and pedagogical science providing effective interaction between the teacher and the results of his own pedagogical activity, the compliance of his capacities with its requirements (Chaika, 2006); as a complex psychological and didactic entity that contributes to the mastery of knowledge in difficult circumstances (Grineva, 2010).

In our study, we establish that self-direction is a manifestation of that moral self-activity of a person which most prominently reflects the essence of morality as a unique mechanism of internal determination (self-determination) of human behavior in relation to socially significant moral values.

The instant when a person's ability for self-direction arises is concurrently the moment when the external, socially valuable, turns into the internal, subjectively significant, providing him or her with the possibility of self-selection, free moral self-determination. One of the most important functions of self-adjustment is to provide the subject with an optimal level of balance in the interaction of external and internal factors of behavioral determinacy and thereupon successful achievement of a personal goal (Borishevskiy, 1992).

As Abulkhanova-Slavskaia argues (1991), self-direction, to which a person resorts, is premised on the manifestation of its external and internal conditions of activity ratio rather than acting as some kind of immanent quality which displays itself only in activity. Accordingly, self-direction is an integral component of personal self-development and personal growth.

Self-cultivation is a complex and time-consuming process of self-improvement which requires considerable and systematic efforts (awareness of shared goals and sub-goals, the correlation of techniques and means with living circumstances, necessity of self-criticism in assessment of one's own behavior). Yuriy Orlov (1991) notes that its effectiveness hinges on the fixation upon self-improvement or life difficulties escape.

Self-cultivation should take place through certain efforts, professional activity, the ability to manage one's own emotions and feelings. This process should bring joy and fun from yourself and your work.

In our study, we will analyze vocational self-determination, which is related to the future specialist development issues. Active mechanisms for differentiation and integration, definition and self-determination of individuals, groups and teams are identification processes in the broad sense. The hierarchy of the latter is being considerably complicated in historical development along with the growing variety of structural and functional phenomena of the social world. Complications occur socially and culturally at all levels of its implementation, including at the level of an individual in relation to his micro-community, ethnic group, certain society, humanity. The latter has assumed considerable importance for everyone now (Moskal, 2006).

Lidiya Bozhovich (1968), in turn, defines a personality as such a level of human development that allows him to manage both the circumstances of his own life and himself. Personal self-determination is implemented simultaneously, on the one part, as a concrete definition of the future profession and, on the other part, as an unspecific search for life existence. The renowned scholar Boris Ananiev (2001) developed a modern interpretation of the concept of "acme" which studies a person both psychologically, socially and professionally, trying to find out his possibilities, fulfillment of potentials, abilities, and talents.

Self-determination is connected with the orientation of an individual to the future, i.e. the present is constantly compared with days to come, assessed from the perspective of the incoming. In this regard, the opinion of Ivan Bekh garners attention,

A person, first of all, contains three plans for human existence, namely, his past, present, and future. The future should be a cornerstone factor in this triad. Therefore, a person is understood as the originator of free action, i.e. one that does not depend on a directly active need and a directly perceived situation, a forward-looking action. (Bekh, 2003, p. 30)

In a self-affirming person, the basic life attitudes are emotionally satisfying, intellectually sound and constantly turn into activities.

Contrary to Prof. Bekh (2003), Mikhail Ginsburg (1994) distinguishes between a sense bearing future (personal programming of oneself in the future) and a temporary future (personal planning). Occupational choice is an essential social and psychological prerequisite for the future of a skilled specialist, making tomorrow defined, focused and conscious one.

The term "self-determination" is employed in very different meanings in literature (personal self-determination, societal, life, professional, moral, family, religious, etc.). However, it is often the case that even under identical terms the meaning is significantly different.

It is pertinent to note that self-determination is the process and the result of choosing one's policy, selecting goals and means of self-realization in a given setting; the main mechanism of comprehension and manifestation of human freedom (Gritsanov, 1998). Until recently, in the works of domestic scholars, much attention was paid only to the field of professional self-determination. Emphasis was placed on the

selection of a professional activity. In other fields, the consideration of self-determination was formal or declarative and demonstrative. The mainstreaming of the studied issue is caused by the growth of global changes in society; it puts forward to each person the task of cultivating a personal attitude towards the world around. Self-determination thus becomes an integral part of the processes involved in the making of vital decisions by an individual.

Unlike Kseniia Abulkhanova-Slavskaia (1991) who regards self-determination as a form of personality activity, in the process of which his or her life stance is developed, Anatoliy Mudrik (1977) does not define the concept of “self-determination” but considers its relation with the processes of self-discovery, self-appraisal, worldview shaping and finding one’s own distinctive position. From his perspective, finding a niche for oneself occurs via the process of separation in the form of an inner dialogue of a person with himself, with others and with the world as one.

Concurrently, Lyudmila Antsyferova (1982) analyzes the concept of social maturation related to self-determination, which is associated with personality development. In her judgment, maturation provides the ability of a person to recognize, understand, and analyze the contradictions of life inwardly and to solve them productively in conformity with his / her common purpose and moral ideal.

Petro Sobol (1985) considers self-determination via proximate in meaning concepts of “self-direction”, “self-fulfillment” and “self-realization”. The scholar holds that self-determination is a certain side of a person’s self-realization.

Methodological foundations of the psychological approach to the problem of self-determination were created by Sergej L. Rubinštejn (2000).

The human being as a subject of his or her own life is characterized above all by life self-determination, which is broader than professional, moral or civil ones. This is self-determination which provides for the inclusion in the system of values that raise the subject’s vital activity to a fundamentally different level – that of life journey. It is no longer so much that of a person as of the values with which he has identified himself and taken the position in the social and cultural space. The life cycle was the target of research by Erik H. Erikson (1980), Sergej L. Rubinštejn (2000), and Boris Ananiev (2001).

Notice that Kseniia Abulkhanova-Slavskaia (1991) defines the path of life as such which is carried out consciously and purposefully, and is determined by a person himself. Therefore, the point is to establish appropriate conditions for life orientation, education; entry into a profession must match the characteristics of a person, his or her aspirations and abilities; and everything is integrated into the definition of an appropriate life policy. Life strategy is a kind of universal law, a way of human being self-fulfillment in various facets of his life.

Indications of the life policy are the following: singling out one’s goals, choosing ways of life, defining its stages; self-fulfillment; creation of values of life itself.

The foundation of self-determination is the idea of axiological nature of personal self-determination. It should be noted that the person rate is the level of axiological determination, the level of existence in the world of meanings and values. Pivotal role of values in personality formation is as follows: imitation of values strengthens the unity of the personality, permanently recognizing the main characteristics of the personality, his heart, and morality. Value is acquired by a person because there is no other way to interact with them except in its holistic and personal experience (Bratus, 1988).

Being inherently socio-historical ones, values are the means of initiation of an individual into the genus (generic human abilities), thus making it possible to overcome the finitude (temporality) of human existence. Values, in turn, are closely linked to the notion of the meaning of life, and serve simultaneously as the basis for personal development and its outcome (Ginsburg, 1994).

So, let us note that self-determination is linked to values, to the necessity to form a sense bearing system wherein the meaning of life issue is in the centerpiece, with a focus on tomorrow. The success of self-determination largely depends on the digestion and understanding of socially constructed values.

Self-determination should underpin innovative pedagogy leading to such a type of education, to such a work with educational and training material that changes both the material itself and the subjects of teaching and educational process as well as their interaction and mutual influence.

In the civilizational context of self-determination, such factors as cultural and historical traditions, religious values and ethno-national characteristics of a nation are of paramount importance. In the 20–21 centuries both global processes and a “clash of civilizations” begin to exercise a powerful influence on the nature of the personal self-assertion.

In the process of self-determination, a person should not only rely on civilizational values, but also on universal human values, and should not be identified with the "values of globalization", which have a predominantly Western tinge (Skotna, 2004). Personal self-determination is primarily one's own choice of this or that system of values that are implemented in cultural, social, and situational spaces. Moreover, the system of upbringing and education, functioning in a certain country, plays a vital part, since it is these factors that exercise a decisive influence on the nature and content of personal self-determination.

Pursuance of self-determination, self-fulfillment, and self-assertion is one of the most important human needs, a condition for one's development. In David Feldstein's view, it is self-determination that acts as an integrating component of human development as a personality (Mislavskiy, 1991).

Perhaps there is no such a study of student age defining that the primary need of a teenager is to find a certain place in society. As the works of Lidiya Bozhovich (1968), Daniil Elkonin (1989), Lev Vygotsky (1994) attest, this urge is customary for all age-related transitions and, in fact, is one of the mechanisms of these transitions. The crux of the self-determination process lies in the acts of manifestation and affirmation of an individual stance in questionable matters where a person is faced with the exigency of alternative choices and must make existential or pragmatic decisions. The result of self-determination is tapping into one's purpose, finding directions and ways of activity relevant to one's personal make-up, and formation of spiritual inherent worth, ability to fulfill one's natural and cosmic destiny by means of goal-setting (Gritsanov, 1998). As a proper indicator of a developed personality, Ivan Bekh (2003) considers the established system of spiritual values, which he possesses as its own qualities, and what, as a result, increases the level of one's integrity. The works of David Feldstein (2005) prove that adolescence is sensitive for the motivation formation of socially beneficial activities, i.e. activities aimed at the benefit of the entire society.

When searching for the meaning of one's existence, in most general terms, the axiological nature of personal self-determination is revealed. The necessity for determination, attainment of life meanings is typical of adult forms of behavior and therefore must not be overlooked when we deal with undergraduates, with the process of maturation, formation of the human “Self”. In Nuriya Khakimova's (2005) judgment, it is the very need for the meaning of life that forms the nucleus allowing a person, firstly, to integrate numerous requirements coming from different realms of one's life activities, molding life as an integral process with goals, and secondly, helps a person to integrate all his abilities, to mobilize them as much as possible, solving the tasks put forward by him in keeping with the developed self-perspective and the concept of life.

Personal self-determination sets a personal-significant orientation to achieving a certain level in the system of social relations, requirements, i.e. it sets social self-determination. Based on social, requirements for a certain professional sphere are put forward as well as a professional self-determination is carried out.

In the field of education, along with the process of knowledge transfer, there is another process – the transfer of ways of self-determination. Education becomes an area in which precedents and patterns

of self-determination are set. The concept of personal self-determination raises the issue of the “object” of education in a new light. Neither a person, nor a class (group, team) can act as such, but only educational resources (subjects, phenomena, symbols, models, situations, values, activities, attitudes, mental feel), in the process of selection, study and transformation of which a self-determination and self-development of the subject of the educational process occurs.

In our opinion, higher education institutions are aimed at the personal self-determination of students; they should strive to implement the following provisions:

- People assert themselves at the expense of others, and self-determine owing to themselves.
- Students and teachers are equal in their civil rights as members of higher educational establishment.
- A student should have the right to decide what, when, and where he/she will study.
- Teaching and educational process at the university is both for socialization and for each student’s personality development.
- The interaction of senior and junior students, their joint activities are crucial for the development of one another, etc.

There is no decisive interpretation of personal self-determination thus far.

Existing life requires solving this problem both in its theoretical and practical aspects. Summarizing the main provisions on the problem of personal self-determination, which are evidenced in our work, we note:

- The demand for personal self-determination is the necessity for an axiological system formation.
- An essential feature of self-determination is its fixation on times to come.
- Personal self-determination is at the heart of the process of self-determination in juvenile and preadult age (students).

Personal self-determination as a psychological phenomenon emerges on the borderline between juvenile age and early adolescence (Ginsburg, 1994). This period is marked by significant psychophysiological development and restructuring of the individual's social activity. Major shifts occurring in all living environment make this age 'transitional' towards adulthood. This period is full of many dramatic experiences, difficulties, and crises. At this particular time, settled behavior repertoire as well as character traits and ways of emotional response are formed. It is time for achievements, knowledge and skills building, 'I'-development and reaching a new social position.

Scholar Nuriya Khakimova (2005) defines the following principal features of personal self-determination:

1. The necessity for personal self-determination is nothing more than the requirement for sense bearing system wherein beliefs about oneself and the world are combined.
2. Self-determination is geared towards the future.
3. Personal self-determination is bound to occupational choice, but is not limited to that. The necessity for search activity, self-determination, prioritizing projects of life is an important social necessity of a person.

The formation of personal (including civil) self-determination is the result of the development of consciousness and self-awareness, self-rating, the level of claims, self-control, self-criticism, and reflection. Civilian orientation is a sort of personal entity, which, on the one hand, is the result and, on the other hand,

from some time now is the very thing that determines in many respects the further ways of personal self-determination.

By convention, personal self-determination is analyzed in relation to two approaches in national science. Firstly, it should be considered within the framework of self-awareness development (Bozhovich, 1968; Chesnokova, 1977; Boryshevskiy, 1999; Feldstein, 2005 et al.). Secondly, it is a phenomenon with axiological nature and is an active definition of a person's private stance in relation to socially significant values and the place one resides in society (Abulkhanova-Slavskaja, 1991; Yadov, 1993; Ginsburg, 1994; Rubinštejn, 2000 et al.). Personal self-determination is considered as a genetic source category, it determines other types of self-determination (including civil). Self-determination is regarded as a result of a person's social development, an important achievement of ontogenesis associated with the formation of a developed societal attitude of a young man in relation to the world around him (people and things). It is a subjective awareness of oneself as an independent member of society, understanding of one's own place and purpose in it, and is conditioned by a certain level of consciousness, social accountability, and the necessity for the fulfillment of one's capabilities.

The prevailing view is that any human individual and his or her psyche are initially social. And in the course of development of a man, not merely society influences on him, but also a person as a member of society has an effect on this society. A person is both the object of these influences and the subject who, to a certain extent, affects society. This is how the process of socialization is at work: the adaptation of a person to the system of social relations by expanding and multiplying the social connections of an individual with the external world.

Through communication, a person starts to perceive oneself and others properly which, in turn, contributes to the formation of a person's self-image. It is in this area that the development of self-awareness distinct components takes place and is closely connected with the process of self-determination, self-fulfillment, and formation of social and civic identity of a person. Prof. Mudrik (1977) singles out three groups of factors influencing the development of personal self-determination: 1) macro (space, planet, world, country, and society, state); 2) meso (ethnos, place and type of settlement – region, village, city; mass media – radio, newspaper, television, etc.); 3) micro (family, peer group, educational, professional, sports, civil, etc.). In his opinion, the process of interaction between a person and the selected factors is bilateral, i.e. as a result of interchange between a man and social conditions of life, the development of both a person and humanity on the whole occurs.

There are three main stages in the process of personal self-determination: self-discovery, self-education, and self-determination. All these stages, which are at the same time components of civil self-determination, are based on self-awareness processes. A man becomes truly a personality when he develops his somatic self. Framing of self-concept is connected with the development of consciousness, i.e. the ability to reflect the social realm perfectly. Human consciousness actively and selectively captures objects, phenomena, and processes of the external world in ideal images and allows them, to some extent, to influence on the world around us in the course of learning, transforming it. While interacting with the external environment and other people, a person necessarily distinguishes oneself as a truly existing object, as a being that experiences various influences of the external world, a reality that can and should be changed in accordance with the assigned tasks. Self-awareness as an important component of the personality is formed in this way, mirrors the inner essence of a man as a subject, contemplates oneself, one's spiritual world, sizes one's capabilities, abilities and activities. Lev Vygotsky (1994) attaches the utmost importance to self-awareness. He refers to it as the last and the most substantial of all alterations, believing, however, that with the formation of self-awareness a new character, a qualitatively new original factor – a child's personality itself (both teenager and young man) – enters the drama of development. The very phenomenon of awareness and civic awareness, in particular, functions as a certain synthetic concept which includes a number of manifestations of mental character varying from the immediate existence of the "Self" as an existential phenomenon to its further transformation into a more complex phenomenon, self-awareness and subsequent implication in the consciousness of emotional, reflexive and of dissimilar

nature properties, since all these manifestations of human life are to be recognized as belonging to, produced by, and subjected to human volitional acts. It is this complexity of consciousness that determines its special significance for the development of social identity. After all, every influence of socializing nature, having got an involuntary, automatic character of personality's interiorization, also have a reportable nature, the adapting processes can develop with the direct initiative of a person, mediating in certain motives and needs, by further reflection, determining his own place in these processes. A person is able to make a kind of assessment of his or her own place in the social environment by interpreting his or her position and exerting a reverse influence on the situation (Ginzbourg, 1987). The system of values-based orientations composed in the process of socialization serves as a central link of the consciousness of identity taken in his or her relation to the world and to himself or herself. It is this internal factor, the motive that determines the direction of human activity, provides the basis for covering goals settings and methods of activity. A mature personality is usually characterized by a stable system of values-based orientations. Its sustainability implies a high degree of significance of subjective self-determination, the possibility of free and meaningful choice of objectives, types and methods of activity. The choice of the priority direction of one's life path, the main aspects of self-fulfillment is primarily the choice of core life values among which the values of one group may assume a different seat – from all-consuming determiners to a rather inconsequential orientation.

Different positions of the subject in the social structure, various forms and methods of activity inevitably create diverse, sometimes even opposite systems of values-based orientations. Amidst the value system itself, there may also be contradictory groupings, therefore the value structures themselves carry the initial moments of forming a discrepant, uncoordinated project of life, which causes many difficulties of professional, civic, and life self-determination in general. The reason for such inconsistencies may be an anything-goes attitude, dependency in selecting values (i.e., a value is chosen because it has a positive social appeal). For instance, education has been very prestigious until recently, some have tried to get it regardless of the interest in studying, having looked at their career options that did not correspond to one's abilities and aptitudes (Malkovskaya, 1996). Precisely because a person is an active subject, his or her inner world 'works' rather than passively assimilates external actions, values, the level of development of civic awareness and self-awareness is determined not only in terms of conformity of his or her actions to public requirements, but also on the basis of those motives, purposes, values-based orientations, which a person is guided by in his or her behavior. The process of self-determination, including civil self-determination, rests upon the basic values of the subject that is not limited to a simple 'I want'-stance, nor is utterly driven by external circumstances (Boryshevskiy, 1999). Defining the mutual relations with society, a person makes a choice from a range of possible alternatives which include already mentioned, and also created by the subject. A person turns the situation either in a perfect or realistic way, opening opportunities to choose an alternative to this or that behavior. Thus, the social opportunities from which a person makes a choice are not necessarily given to him *a priori*: it is he who creates them; they are the result of his actions. The necessity for self-determination and self-affirmation is closely linked to the individual's self-fulfillment. Self-determination and self-fulfillment need gratification can be done in various ways: through the agency of actual accomplishments or by pretending to have made ones, when the subject tries to seem to be what he or she would like to be, albeit, in effect, he or she is not. The result of self-determination depends on the nature and content of the individual's requirements, his or her capabilities and abilities.

To sum up, we can consider that the need for self-determination permeates a variety of life spheres. Personal self-determination, apart from processes related to the development of self-awareness (auto-identification, self-appraisal processes, characterological problems, worldview, value-based attitudes, redefining life plans, search for the meaning of life), implies such urgent needs as 1) self-determination in communication (seeking understanding in communication, seeking 'confirmation' from another person); 2) self-assertion of sex-role identification; 3) self-fulfillment of a person in an occupation, field of interests (possibility of self-disclosure but then again with the purpose to garner support from the outside on an account of one's intrinsic value).

Self-actualization allows including one more important mechanism of development – reflection, which refers to the analysis-awareness of cause-and-effect relations of individual experience components that have led to the appearance of this or that result.

In Eugene A. Klimov's view (1996), professional self-determination is one of the most important manifestations of a person's mental development, the process of becoming one as a full participant in the community of professionals and, in large, the social community as a whole. In the course of life, a person consistently develops a certain attitude towards various areas of work, develops an idea of his or her profession, his or her capabilities, highlights advantages in social and economic factors of labor evaluation, and to a greater or lesser extent determines the range of possible choices.

It is arguable that the crucial component of professional self-determination is professional self-awareness. The general structure of self-awareness may include awareness of one's belonging to a certain professional community; knowledge and assessment of one's compliance with professional standards; a person's understanding of the degree of recognition in a social group; knowledge of one's strengths and weaknesses, ways of self-improvement, potential areas of success and failure; ideas about oneself and one's vocational prospects (Tolochek, 2005).

Evald Zeer (2003) examines the problem of professional self-determination in the context of professional psychology. Therefore, the scope of becoming a person as a professional is significantly increasing. The most important of these is the problem of personal awareness in the professions. In general, the scholar considers the process of self-determination not as a choice of professions from alternatives, but as a creative process of personal development.

With regard to that, Nikolai Pryazhnikov relates professional self-determination with the "self-orientation" of a person who acts as a subject of self-determination (Prjazhnikov & Pryazhnikova, 2003).

Findings

Professional self-identification is a very important component in professional development. Students going into teaching should have a clear insight into what they will deal with after graduation as well as an appropriate professional view. A sufficient amount of knowledge in pedagogy and psychology is tested by control systems; at the same time, the students' professional self-identification is neglected. After graduating from the university, young people go to work for the society without having a coherent idea of possible ways of realizing their own knowledge and experience. In this way, a specialist can harm both the people he works with and himself.

In 2019, both Tetiana Potapchuk and Olha Makaruk, jointly with the students of Rivne State University of Humanities, conducted a field study which, in turn, is integral to the research project of the Department of Song and Choral Practice and Vocal Training (Rivne State University of Humanities) titled "Theoretical and methodological foundations for the development of the university students' cultural identity" (state registration number 0108U009509) carried out considering research into state budgetary topic "Phenomenology of Person's Moral Development: Determination, Mechanisms, Genesis" (state registration number 0106U000636) of the Department of Developmental and Educational Psychology.

The empirical research was undertaken within 2018-2019 and aimed at introducing the program of experimental research into the practice of higher educational institutions of Ukraine to form professional self-identification of students. The research was conducted among 34 second-year students of the extramural department who taught a special course "Fundamentals of student self-identification". For the whole selection of the survey, questionnaires were used, particularly Schwartz's Value Survey (shortened version), where there is a unit on self-direction (freedom, self-respect, creativity, curiosity, independence, choosing of one's own goals).

In order to identify the content of the professional determination, we have assumed the fact that the students who have completed the second year of studying ought to have a certain awareness of their

future profession. Therefore, we can state that the students have a certain level of professional self-identification.

Students' perceptions of their future activities, including content, goals, tools, and motives, were identified through the following questions:

1. What has determined your choice of profession?
2. What goals do you set as a future teacher?
3. What attracts you to the teaching profession?
4. What do you primarily associate a teacher with?
5. One of the teacher's tasks is to help people. In what way are you going to implement it?
6. What will be a real challenge for you in your future professional activity?
7. In one word, please, describe the teaching profession.
8. In your opinion, what is the chief professional quality of a teacher?
9. What is your family's attitude to the professional choice you have made?

While analyzing the obtained data, the following research tasks were set: firstly, to identify the reasons for studying at the university and choosing the teaching profession; secondly, how the students fancy the teaching profession (with its privileges and disadvantages) and what goals they set for themselves as future professionals; thirdly, to determine the level of self-identification development of students.

We have pointed out several variants of responses among all the questions as well as calculated the uniform answers to them. The results of the survey are shown in Table 1.

Table 1. Survey results on students' views on the future profession

No.	Question	Possible Reply	Number of Replies
1.	What has determined your choice of profession?	Interest in psychology (rarely a profession)	14
		To have a sense of character, to understand people	8
		Love for children, an ability to understand them	4
		Career advancement	4
		To sort oneself out	3
		To assist others	3
		The desire to move on professionally	2
		Insufficient knowledge	1
		Professional development continuation	1
2.	What goals do you set as a future teacher?	To assist people	24
		To turn professional	10
		To help children	9
		Knowledge	7
		Self-cultivation, self-education	3
		To meet one's needs	3
		To understand people	3
		To take everything easy	2

		Demand, recognition	2
		Work	2
3.	What attracts you to the teaching profession?	To understand people, communication	25
		To assist others	12
		Self-cultivation, self-education	6
		To help children	6
		Career advancement	5
		Analysis	3
		To work in various fields of activity	2
		Interest	2
		Salary	1
4.	What do you primarily associate a teacher with?	With someone capable of understanding and helping	15
		Doctor of one's inner world	13
		Contact, conversation, friend, advisor	10
		Educated person	6
		Emergency room doctor	4
		Fully-fledged person	4
		Neutral	2
		Confidentiality	1
		Morale officer	1
		Scholar	1
		Manipulator, analyst	1
5.	One of the teacher's tasks is to help people. How are you going to implement it?	I'm not entirely sure yet	13
		The ability to communicate	8
		Consultation (tutorial), training	7
		Support, advice	7
		Studying children, working with children	6
		Work hard	5
		Knowledge, experience	4
		By haphazard	2
		Private practice	1
		Fear control, combating complexes	1
		Assistance in choosing an occupation	1
		To adopt a new attitude towards people	1
Instruction	1		
6.	What will be the biggest challenge	Insufficient knowledge	11
		Contact with people	10

	for you in your future professional career?	To make a mistake	9
		Employment	8
		Opening of a career	6
		To sort oneself out, to see things in people	3
		Heavy workload	2
		I don't know	2
		To turn professional	1
		Competition	1
		Absence of rehabilitation centers	1
		Establishing an office	1
7.	Describe the teaching profession in one word	Assistant	13
		Doctor	11
		Savior	6
		Heart	5
		Friend, companion	4
		Adviser, tutor	4
		Psycho-diagnosis	2
		Amiability	1
		Feeling	1
		Vitamin	1
		Manipulator	1
8.	In your opinion, what is the chief professional quality of a teacher?	Ability to listen	18
		Detachment	8
		Expertise	8
		Ability to understand	7
		Readiness to help	5
		Confidentiality	3
		Contemplation	3
		Patience	2
		Tactfulness	2
		Reliance	1
9.	What is your family's attitude to the professional choice you have made?	Positive	37
		Treat with understanding	4
		Treat with respect	4
		Neutral	3
		Negative	2

The results of the survey have shown that the students' views on future profession are very diverse. The main motive for students entering pedagogical faculties is that they are interested in pedagogy as a science (the number of identical answers is twice more than others). Students interpret the main purpose of a teacher's work in assisting people as well as in the ability to listen and understand them. Students often put their own problems and desire to help themselves and their loved ones (mostly children) to the front. However, they are not aware of how they will achieve their professional goals. The students who have reached the midway point of their vocational training have already got a realistic overall picture of their future profession, albeit this is not enough to form a full-fledged specialist.

Conclusion

The need for self-determination permeates a variety of life spheres. Professional self-determination, apart from processes related to the development of self-awareness, implies such urgent needs as 1) self-determination in communication (seeking understanding in communication, seeking 'confirmation' from another person); 2) self-assertion of sex-role identification; 3) self-fulfillment of an individual in an occupation, field of interests (possibility of self-disclosure but then again with the purpose to win support from the outside on an account of one's intrinsic value).

The findings have confirmed the validity of the key tenets, proved the problem-solving effectiveness and have given grounds for drawing such conclusions:

1. Based on the psychological and pedagogical analysis of scholarly ideas, the meaning and content of definitions, concepts, and conceptual provisions revealing the specific features of the future educators' professional self-identification have been determined.

2. It has been established that a future teacher should not only possess theoretical knowledge and empirical skills, also have a clear understanding of the purpose, objects, means, possible difficulties, his activity outlook, etc.

3. It has been proved that a teacher is one of the most responsible professions; helping people, he must be able to stand aside as well as provide professional assistance, and for this, he requires a high level of professional training.

4. It has been determined that the concept of "professional self-identification" correlates with such currently popular notions as self-determination, self-actualization, self-fulfillment, and self-awareness.

So, professional self-identification of future educators is a process and the result of optimal and proper coordination of "internal and external conditions" of the subject of labor personality; it is a refraction process of "external conditions through internal ones", which is manifested in making decisions, exercising choices, practical activities, in person's conduct, related to his professional and personal self-determination as a subject of labor; to the socialization processes – one's formation as a person and turning pro; to the processes of integration of person's individual features as well as to the process of integration of his or her personality.

Despite a considerable amount of research works in the field of professional identity, this issue remains a hot-button one and needs further elaboration. We see the prospects for further research on the subject of the future educators' professional self-identification in the study of such self-identification formation features within the context of the students' further professional development in the course of their life. The issues of forms, functions, and levels of specialists' professional self-identification analysis, among other things, depending on regional factors of the students' future employment and their further residence, require a more comprehensive examination. In addition, close empirical scrutiny on the cultural identification functions of education and their impact on the future educators' professional self-identification development is requisite.

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