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SELF-IDENTIFICATION OF A PERSON AS A SOCIO-PSYCHOLOGICAL PROCESS

Such terms as "process", "social process", "identification" and "self-identity" are analyzed. Different elements of the individual identity are examined. Philosophical and sociological aspects compared in terms of other sciences. The social role of this process in the Ukrainian society has been studied.

Keywords: process, socio-psychological process, identification, self-identity.

Хоружий Г. Самоидентификация личности как социально-психологический процесс. *Проанализированы понятия "процесс", "социальный процесс", "идентификация" и "самоидентификация". Рассмотрены различные элементы процесса самоидентификации. Философские и социальные аспекты сопоставлены с точками зрения других наук. Исследована социальная роль этого процесса в условиях украинского общества.*

Ключевые слова: процесс, социально-психологический процесс, идентификация, самоидентификация.

Formulation of the problem. Ukrainian society is objectively interested in the successful socialization and harmonious development of its members on the basis of personal and social identity. The need for self-identification is due to the increasing dynamics of early regression of specific patterns of behavior, the use of a variety of social mechanisms, uncertainty prospects for further development of the society that needs revaluation of existing and construction of new identities.

The problem of identification of individuals with other subjects, social groups and patterns of behavior, acquisition of relevant rules, values, social roles as well as moral characters has interdisciplinary nature. Specifics of the socio-philosophical approach is to identify and study the specific social conditions and social institutions that affect the process of self-identification the most.

Unlike psychology and social psychology, social philosophy "as a general theory of social life takes methodological function for individual sciences" [1], is more interested in the theoretical aspects of the problem, including: the relation of such concepts as "identity", "identification" and "self-identification"; self-identification as a social process; interaction of objective and subjective factors of identity; awareness of the individual belonging to a particular social system, the integrity and the uniqueness of his personality. A key feature of self-identification is its procedural identity that actualizes the problem of research as a social process.

Analysis of recent research and publications. The concept of "identification" was first introduced into scientific circulation in 1921 by S. Freud in his work "Group Psychology and the Analysis of the Ego", treating the term as a mechanism that ensures the ability of the individual to self and the unconscious identification of subject and object. Identification promotes socialization that forms the human willingness to accept certain social norms as their internal installations and capacity for objective and differentiated self-esteem. The term "identity" was suggested by E. Erickson that in his research focused on the problems of human identity formation, considering it in its development.

Correlation with certain ideas, values, social groups, according to Erich Fromm, is one of the leading human needs that are "the very essence of human existence". He considered the need for self-determination and self-identification important, because it is rooted in our human nature and derived from the human condition; it is a source of ambitions and aspirations of the individual.

In turn, A. Maslow identified the need for self-identification as a third basic need, along with physiological needs and social security. English scientist A. Giddens in his work "Modernity and self-identity" singled out the main features of our time, which are also exacerbated the problem of identity. The concept of social identity of G. Tayfel clearly separates levels of personal and social identity, forming two sides of bipolar continuum that defines behavior and forms of intergroup interaction.

T. Parsons marked such aspects of social identification as: orientation in an integrated system of actions, which includes people; knowledge of accepted norms; individual self-regulation in the value space of this socio-cultural system.

Modern Ukrainian researchers have made some contribution to the study of this topic. In this vein, P. Gnatenko and V. Pavlenko, making philosophical and psychological analysis, proposed to interpret the concept of "identification" as:
• one of the mechanisms of interpersonal perception;
• central element of consciousness;
• one of the indicators of stratometric concept, considering the level of the group development[2].

Research of O. Stoyano is devoted to actual problems of self-identity of the individual in society in transformation processes [3]. O. Lisovyi also considers the problems of socio-cultural identity [4]. Self-identification in the context of personality formation in the philosophy of psychoanalysis has become the subject of research of T. Novak [5]. The publication of A. Reznik deals with the political identity of the individual [6]. Yuriy Polischuk is studying the identity of the individual in the social and educational activities of the youth association [7]. Language as a means of social and cultural identity of the individual has become the subject of the research of A. Kurguzov [8]. N. Stratonova paid attention to the issue of individual identity in the virtual space of the game [9].

The aim of the article is to clarify the concepts of "identification" and "self-identification", an analysis of self-esteem, self-awareness, self-determination and other structural elements of the process of self-identification, research of its significance for socialization and personal development.

Materials and methods. The article uses scientific publication of national and foreign authors regarding these issues. Such methods are applied to the process of scientific research as: abstraction, ascent from the abstract to the concrete, logical method, comparison and observation, analysis and synthesis.

Research results. The research of a chosen topic primarily requires the definition of "social progress". The etymology of the word "progress" is often treated as a "fact of progress or a particular course". Sociologists point to a progressive actions or promotion, isolating dynamics, changes in the characteristics of this social phenomenon, not specifying the improvement of its activity [10].

Philosophical category of "progress" is interpreted as "forward movement from lower to higher, from simple to complex, moving forward, improvements in development" [11]. Socialogical science comes from the fact that the social process is a "movement in time of a number of social events or phenomena of a certain direction" in which "dialectically combined change and sustainability, continuity and continuity" [12]. The social process is defined as ways in which individuals and groups interact, build the relationships and patterns of behavior [13]. Thus, the identification includes social factors, psychological factors and mechanisms that suggest its socio-psychological process.

It is important for studying to figure out the problem of the "identification" concept. This term is widely used in various fields of knowledge, including biology, medicine, psychology, politics, economics, mathematics, criminology, management. In terms of psychoanalytic theory of development, the identification is the most mature phase of the process of internalization (adoption of individual norms and values imposed by external social environment), including the incorporation (Lat. *incorporatio* −

accession), introjection (including an individual in his inner world attitudes, motivations, attitudes, etc. of others) and identification.

In "Modernity and Self-identity" A. Giddens highlights the main features that actualize the problem of self-identity: high dynamics of social systems – the rate of flow of all social processes, their globalization and the emergence of specific social institutions. In this regard, human identification can be carried out both at individual and social levels and in various forms – national, cultural, religious and other, which differ in their orientation. It is important to study the mechanisms of emergence and personal identity.

In social psychology, identification is seen as a central element of self-identity, which involves awareness of belonging to different social groups and involvement in an appropriate system of values and a certain inner world of group values and accepted by individual as socially important. If this concept in psychology means "growing accustomed to the feelings of the other person", then, in philosophy it is used more as identification with different social groups, roles and values. This process begins in early childhood – from identification with parents and peers. Thus, identification promotes socialization, in other words, makes a man ready to take certain social norms as their internal systems and creates the capacity for objective and critical self-assessment.

Thus, if in the field of business activity the term "process" is characterized by logically interrelated objectives, actions, etc., which are performed in order to achieve certain goals set out by primary data as well as by final results, by the performance of material and non-material costs, then, the social process is different. First of all, it means a change of social relations and interaction of two or more individuals.

If the concept of "social change" means a focus on the whole process of social change for a long time, then the social processes include changes both on macro- and micro-levels. Man's dependence on its social environment is known to affect the formation of consciousness. Herewith ways of daily life, relationships of an individual with social system are very important.

The notion of "social process" is also related to such elements as relevant aspects, different tendencies, as complementary and opposing systemic conditions, as well as actions of people and interest groups. Social processes always occur everywhere in social areas. But they do not always result in changes to the progressive development as regressive changes, adaptation processes within a social system to environmental change and stagnation restraining development are also possible.

Self-identification as a social progress is characterized, above all, with internal dialectical contradictions. After the initiative and commitment of the individual face with the need to meet certain requirements of society, to comply with social norms and stereotypes coordinate their vital targets with those of other individuals, social groups and society as a whole.

Thus, self-identification is a dynamic process of human development of self-consciousness, which is an important mechanism of identity formation. It is believed that self-identification as a process could help to develop a certain identity, personality development, simplification or deformation of the structure. Thus, the identity of the individual is non-linear social process that includes exchange of social values [14].

The process of identity can be seen as a part of the identification with certain social groups, norms, values, traditions, religious dogmas, certain patterns of behavior and so on. Self-consciousness favors the process of forming identity containing the search of a specific identity as a model for personal development, identity formation or change of its structure, the choice of certain values and qualities in the structure of the relevant identity. Self-identification is also an expression of the need for integration of certain values in the structure of personality, the desire to acquire some knowledge, competence.

The process of self-identification includes identification with another person, social group, a community of people, a certain model or image, determination themselves, their social and moral guidelines that affect their own behavior and decisions. This individual must answer the question of his self-determination, place in life, the desires, goals and plans, capabilities, limitations, ideal image etc. Here we should take into account the relationship of identity with morality, which depends on the preservation of a certain identification status.

Self-identification can be characterized by certain levels. Thus, M. Shcherbakov marks socio-professional, family and clan, national, territorial, religious, ideological, evolutionary species and sex levels [15].

An important aspect of this process is social self-determination that, from a philosophical point of view, means finding and studying life guidelines, plans, means and ways of life. Self-awareness of the individual in his own mental activities means a consciousness, differing from understanding and includes personal and public identity that influences on personality in different ways. In the philosophical and social sciences such terms as "national identity", "ethnic identity", "socio-cultural consciousness" and so on are often used.

Self-actualization, which means personal identification, attitude toward themselves, evaluation of personal capabilities, is a part of individual identity. A higher level of consciousness is an awareness of themselves as individuals as well as the place and vital references in social activities. *Self-awareness* consists of three interrelated phenomena – self-understanding, self-actualization and self-regulation which are necessary elements of the identity of the individual.

A prerequisite of self-understanding is to compare your self with other people when an individual finds a certain quality that he first opens in others that helps the individual overcome the difficulties of the process of self-

knowledge. Comparison identity is a component in various fields of human activity that creates opportunities for comparison and "transfer" of certain patterns of behavior and strategies. Culture, literature and art open significant opportunities for self-identity.

Self-actualization involves not only the favorable social conditions, but human desire for the most comprehensive detection and development of their personal capabilities. So, it is a realization of potential abilities and talents, vocation lot and more. A. Maslow actively explored issues of self-actualization, believing that it is the highest human need. Thus, for self-actualization person must first meet all other requirements under the "pyramid of needs". According to A. Maslow, people with self-actualization are characterized by: brighter and clearer perception of reality; spontaneity; focus on a specific problem; search of solitude to focus; independence of thought; boundary or mystical experience; broad kindness; dignity and respect; sense of humor; creativity; cultural openness and awareness of their own imperfections.

Approval of the individual and its life path is closely related to self-realization as the embodiment of intellectual and personal entities acquired at the stage of self-actualization as a complete work. This allows opening productive capacity and creative powers of the individual and his identity.

One of the important characteristics of the social process of self-identification is a creativity [16], which is consciously or unconsciously acts in different phases. *In the three-phase model analytical phase* is distinguished and it includes both problem analysis and goal setting. *Intuitive phase* begins after determining problems and goals and it searches ideas to solve the problem. In order to find original ideas creative techniques may be applied but they do not exclude criticism of the proposed ideas. It is also proposed some relaxation after a busy brainwork. After the current intuitive phase ideas are evaluated at a *critical phase* in the context of your goal. Thus, the decomposition of a creative process into three phases is critical to the identity features.

The four-phase model includes preparation, when the problem is known as such. This phase is characterized by openness and is called *the phase of study*. At this, information about the problem is opened and collected and thus the appropriate knowledge on solving problems is built upon which different approaches to this problem are being developed. However, the modes of individual or group animation of creative achievements depend on situation.

The incubation phase occurs when the person no longer believes in his ability to find the right solution. From a medical point of view, the incubation phase is described as the time between infection and onset. In a figurative sense during this phase of creativity not conscious struggle, but the process of maturation dominates. To ensure the smooth flow of the process, creativity is consciously moving away from the problem and is

dealing with topics that are apparently not related to this problem. So, it comes out of the usual samples of thinking.

The illumination phase, the "enlightenment" is also considered a manifestation of creativity when the individual has anticipated approach to solving problems like running out from the field of unconscious. This may contribute to the perception of some minor details or behavior of another person.

The verification phase is driven by the fact that founded approaches to the problem do not mean its solution, so this step is also called the period of production when approaches are systematized and checked for suitability.

The creative break in terms of Gestalt psychology is a pause of varying lengths in the creative process with the participation of artists, scientists and priests. It is characterized not as some creative activity but as a rest in spirit and restoration of creative potential, due to the need in some rest after a long search.

We know that at some point of our lives people are not aware of their identity and failures of their formation, according to E. Erikson, lead many young people to social and psychological crisis that actualizes the problem of finding their own identity. We can also talk about this phenomenon in case of the loss of an individual's identity. K. Kvirmbah believes that the search for identity is based on the realization of such five factors as: *physicality* (health, perception of the body, sexuality); *social relationships* (family, friends, colleagues, social networks); *work and free time* (status, success, recognition); *material security* (food, shelter, money, independence); *value* (meaning and way of life, strength and motivation, spirituality) [17].

Along with the natural instincts and basic needs, social conditions as well as the values of individual solidarity in different areas of life play growing role in the identity of the individual. In this process, various identities are updated and some of them may have more meaning and impact. In other words, we understand a *positive identity* as an identification of the individual with positive aspects while *negative identity* is a self-identification with objects and behaviors that do not have social approval. We can talk about person's negative assessment of his or her social status as well as about the "identification of the opposite". Thus, in the Russian Federation anti-Americanism stands for the element of identity [18]. It is also possible that self-identification with the aggressor is used by a particular individual in a dangerous situation as a means of protection and overcoming fear.

Consequently, self-identity is one of the most complex phenomena of social development, the kind of initiative, the process, which is focused on a bottom line that combines cognitive and moral activity of the individual. A connection of self-identity with the development of the individual, his self-improvement, self-development and self-realization is very important in the context of a particular individual identity. These processes are the conscious

control of the personality, her personal growth, achievement of new qualitative level.

Conclusion. Modern Ukrainian society is interested in a high level of identity of its members, which increases the efficiency of social control of society and promotes the development of the individuality. We can talk about growing need of the individual to self-determination in various social groups and activities.

Self-identification as a social process takes a new methodologic meaning and provides the opportunity to avoid certain psychologism that reduces identity to the typological characteristics of personality as well as sociological determinism that considers identity as elements of socio-stratification structure of society. Socio-philosophical approach investigates belonging of individuals to a certain social group and serves as an element that connects a person and subject.

Self-identification of the individual results from the process of socialization of the individual within certain institutional, stratification and value-regulatory systems. The process of self-identification is accompanied by the symptoms of identity misidentification that is an inconformity of learned standards of an individual to the new requirements of the social environment as well as the prevailing family values and educational institutions to the realities of social life. This negative process also caused by inadequate role of the media in terms of ideological vacuum, increasing social differentiation, determined by the level of material well-being, manifestations of social inequality deepening and marginalization.

Хоружий Г. Самоідентифікація особистості як соціально-психологічний процес.

Постановка проблеми. Українське суспільство зацікавлене в успішній соціалізації своїх членів у процесі самоідентифікації особистості, зумовленій соціальною динамікою. Соціальний і економічний розвиток, зміна соціальних механізмів та зразків поведінки вимагають переоцінки та конструювання нових ідентичностей.

Метою статті є уточнення понять "ідентифікація" і "самоідентифікація", аналіз самооцінки, самоусвідомлення, самовизначення та інших структурних елементів процесу самоідентифікації, дослідження його значення для соціалізації і розвитку особистості.

Матеріали та методи. В статті використано публікації відомих вчених, які зробили вагомий внесок у дослідження питань ідентичності, ідентифікації та самоідентифікації особистості, а також наукові публікації вітчизняних та іноземних авторів, що стосуються названих вище проблем. В процесі наукового пошуку застосовано такі методи досліджень як: абстракція, сходження від абстрактного до конкретного, логічний, порівняння та спостереження, аналізу і синтезу.

Результати дослідження. Проблема самоідентифікації особистості з іншими індивідами та соціальними групами є предметом дослідження різних наук. Специфіка філософського підходу полягає в розгляді самоідентифікації як соціально-психо-логічного процесу, що характеризується діалектичними суперечностями. Він торка-ється соціальних норм і стереотипів, узгодження з життєвими планами інших

індивідів та інтересів соціальних груп та динамікою соціальних цінностей. Само-ідентифікація включає самооцінку, самоусвідомлення, самовизначення та інші елементи. Даний процес є важливим для індивідуальної та колективної соціалізації, розвитку якостей особистості та інтеграції суспільства в цілому. Водночас необхідно відзначити як позитивну, так і негативну самоідентифікацію. Формування само-ідентичності може здійснюватись на індивідуальному та соціальному рівнях, в різних сферах життя людини – національній, політичній, культурній, професійній, релігійній та інших.

Висновки. *Самоідентифікація особистості відбувається в процесі соціалізації індивіда в рамках певних інституціональних, стратифікаційних та ціннісно-норма-тивних систем. Процес самоідентифікації супроводжується явищами дезідентифі-кації, що проявляються в невідповідності засвоєних особистістю норм новим вимогам соціального середовища, а також сформованих сім'єю та навчальними закладами цінностей реаліям суспільного життя. Цей негативний процес зумовлений також неадекватною роллю засобів масової інформації в умовах ідеологічного вакууму, посиленням соціальної диференціації, що визначається рівнем матеріаль-ного добробуту, проявами поглиблення соціальної нерівності та маргіналізації.*

Ключові слова: процес, соціально-психологічний процес, ідентифікація, самоідентифікація.

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