

## PSYCHOLOGICAL PECULIARITIES OF THE ATTITUDE OF A CHILD OF SENIOR PRESCHOOL AGE

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**Abstract.** The article focuses on the nature and structure of self-attitude and its peculiarities in senior preschool children. *The purpose* of the article is to disclose the essence of psychological peculiarities of the attitude of a senior preschool child to himself/herself. The solution of such research tasks determines the logic of the presentation of the material studied in the work: a categorical analysis of the system of concepts, in particular the concept of "self-attitude" and an analysis of the main trends in the study of the system of preschool children's attitude to themselves. *The research methodology* is based on the general scientific methods of analysis and synthesis, induction and deduction, observation and abstraction, which are used to systematise achievements in the theory and practice of modelling systems of different nature in the humanities and psychology in particular. The study of personality self-consciousness remains relevant in connection with a wide range of issues related to the cognition of mechanisms that act as internal determinants of the individual originality of the person's life realisation. *The practical significance* consists in the fact that the results of the work can be used in university courses in psychology, by practical psychologists of preschool education, in psychological advising of people, in everyday, family or professional spheres of life. *The significance/originality* of the research results is that the psychological content of the concept of "self-attitude" in relation to senior preschool children is enhanced; the criteria and levels of manifestation of self-attitude in middle and senior preschool children are determined, their age and gender peculiarities are revealed; the issue of the main psychological factors of personal development of a senior preschool child, the problem of forming an individual's attitude towards himself/herself is further developed.

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### 1. Introduction

The development of the modern education system in Ukraine largely depends on improving the effectiveness of early childhood education. At this age, the child's mental and physical development is rapid, and the fundamentals of his or her personality are formed. A characteristic feature of this age period is that it ensures the general development of the child, which serves as the basis for the acquisition of special knowledge, skills and abilities, and the formation of stable personal characteristics. The social competence of a preschooler includes the formation of social behavioural skills, the development of a conscious attitude towards oneself as an independent person, an active interest in people, and the formation of readiness to accept social experience.

A number of theoretical and experimental studies of domestic psychologists (B.G. Ananiev, L.S. Vygotsky, L.Y. Gozman, A.N. Leontiev, D.O. Leontiev, V.M. Myasishchev, S.R. Pantilieiev, S.L. Rubinshtein, N.I. Sardzhveladze, V.V. Stolin, etc.), who considered the problem of attitude towards oneself in the context of the problem of personality development, are devoted to the problem of self-attitude. In the foreign psychological literature, the psychology of self-awareness and self-attitude is studied in the works of R. Burns, W. James, K. Rogers, etc.

However, an analysis of the current state of the problem shows that psychology still lacks a unified approach to defining a person's attitude towards himself/herself. Self-attitude is a category of general psychology that has not been studied thoroughly enough, although it includes a wide range of problems. The issues related to the study of the process of self-attitude formation, disclosure of its place in the process of personality development are of particular relevance, since K. Rogers noted that self-attitude reflects a person's attempt to become a "fully functioning personality".

The article analyses the nature and structure of self-attitude, its peculiarities in senior preschool children. The purpose of the study is to reveal the essence of psychological features of the attitude of a senior preschool child to himself/herself.

The theoretical tasks of the study are to conduct a categorical analysis of the concept system, in particular the concept of "self-attitude" and to analyse the main trends in the study of the system of preschool children's attitude towards themselves.

The methodological and theoretical basis of the study are: the principles of determinism of mental phenomena (H.S. Kostiuk, S.L. Rubinshtein, etc.), the principle of the integrity of consciousness and activity (O.M. Leontiev, etc.), the activity concept of self-consciousness (S.R. Pantilieiev, V.V. Stolin, etc.), the provisions on the regulatory function of emotions in activity (V.K. Viliunas, O.M. Leontiev, E.L. Nosenko, etc.); a systematic approach to the study of personality (B.G. Ananiev, L.I. Bozhovych, O.M. Leontiev, S.D. Maksymenko, S.R. Rubinshtein, etc.); the doctrine of the laws of mental development in ontogeny (L.S. Vygotsky, D.B. Elkonin, H.S. Kostiuk, etc.); provisions of age and pedagogical psychology about the essence and patterns of personality development of preschool children (L.I. Bozhovych, O.V. Zaporozhets, V.K. Kotyrlo, V.S. Mukhina).

In order to solve the research tasks, a number of research methods were used in the work: the method of theoretical analysis and generalisation of scientific sources on the issues under study.

The scientific novelty and theoretical significance of the research results are as follows:

- the psychological content of the concept of "self-attitude" in relation to senior preschool children has been deepened;
- the criteria and levels of manifestation of self-attitude in children of middle and senior preschool age are determined, their age and gender peculiarities are revealed;
- the issue of the main psychological factors of personal development of a senior preschool child, the problem of forming an individual's attitude towards himself/herself was further developed.

The practical significance is represented by the fact that the results of the work can be used in university courses on psychology, by practical psychologists of preschool education, in psychological counselling of people, in everyday, family or professional spheres of life.

### **2. Theoretical approaches to the study of self-attitude as a psychological problem**

The allocation of self-attitude as an independent object of psychological analysis is determined by its special nature.

A modern psychological dictionary interprets self-attitude as "a stable feeling that arises on the basis of self-perception, self-esteem, self-image

and assessment of a significant environment" [5, p. 110]. At the level of consciousness, self-attitude is manifested in behaviour and activity as a global feeling "for" or "against" oneself in the form of self-respect, autosympathy, self-interest, and expected attitude from others.

Different aspects of self-attitude problems have been studied in psychology by domestic authors (B.G. Ananiev, L.I. Bozhovych, L.S. Vygotsky, I.S. Kon, M.I. Lisina, V.M. Myasishchev, S.R. Pantilieiev, S.L. Rubinshtein, N.I. Sardzhveladze, O.T. Sokolova, V.V. Stolin, I.I. Chesnokova [4; 7; 8; 18], etc.) and foreign psychologists (R. Burns, W. James, S. Coopersmith, K. Rogers, M. Rosenberg [5; 7; 8], etc.).

When analysing the scientific views of different authors on the nature of self-attitude, it becomes obvious that the literature contains a large number of terms that reflect the content of this concept or its individual aspects: integral self-esteem, self-respect, self-acceptance, self-love, self-sympathy. S.R. Pantilieiev notes that "there is no strong terminological tradition in this area yet", and the conceptual meaning of the terms "can be found only within the framework of specific studies or theoretical constructions" [8]. This diversity requires a certain line of analysis of theoretical approaches that exist in the literature.

The concept of self-attitude is considered within the framework of psychoanalytic (A. Adler, E. Erikson, C. Horney, etc.), humanistic (phenomenological) (W. James, K. Rogers, etc.), interactionistic (R. Burns, S. Coopersmith, D. Mead, etc.), socio-cognitive (A. Alen, A. Bandura, G. Marcus, H. Heckhausen, etc.), personality-oriented (B.G. Ananiev, I.S. Kon, S.L. Rubinshtein, etc.), activity-based (O.M. Leontiev, V.V. Stolin, O.T. Sokolova, etc.) approaches and in the theories of "interconnections" (O.F. Lazurskyi, V.M. Myasishchev) and "attitudes" (D.M. Uznadze, N.I. Sardzhveladze) [3; 5; 7; 8; 18; 21].

A. Adler's individual psychology emphasises that an individual's perception of oneself and the world is part of the life style. And the basis for building self-attitude is building self-respect as a desire for superiority over others. A. Adler argues that the sense of value of the human personality should not be diminished [7]. He interprets self-concept as a scheme of apperception, where apperception is a subjective interpretation of what a person receives through the mediation of feelings.

K. Horney notes that self-image is the basis for the functioning of a healthy and adapted personality, and the degree of correlation between the

images of the "real" and "ideal Self" plays a leading role in the development of self-image. In her opinion, a positive self-attitude is a feeling of unconditional self-acceptance of an individual, which is expressed in the form of a trusting attitude towards the world [7]. The main mechanism for the formation of self-acceptance is the internalisation of the pattern of parent-child relationships.

The nature of self-attitude as a sense of self-acceptance of an individual is revealed in detail in the phenomenological approach of K. Rogers. Here, the analysis is based on the provisions that self-attitude has affective and motivational determination and is manifested in the subject's sense of internal well-being or ill-being. By observing oneself and evaluating oneself and one's experience, a person learns, builds and improves one's own self-image. The "Self" or self-concept according to K. Rogers is a person's understanding of himself/herself based on past life experiences, present events and hopes for the future. The individual has enormous resources for understanding himself, changing his self-concept, attitudes and self-behaviour, which can be regulated. He emphasises that the self-concept retains its integrity, and in parallel with the process of forming the self-concept, the needs for a positive attitude towards oneself and the needs for a positive attitude from others develop. The author connects the self-attitude of a person with the formation of his/her self-concept, but does not equate these processes [7].

W. James divides the global "Self" of the personality into the "Self-conscious" and the "Self-as-object" as two sides of one integrity that exist simultaneously. On the one hand, a person possesses consciousness, and on the other hand, he/she is aware of himself/herself as one of the elements of reality. A person, describing his or her qualities, always gives them certain assessments. Considering the criteria for such assessment, W. James emphasises that "self-esteem depends on who we would like to become, what position we would like to take in this world; it serves as a starting point in assessing our own successes or failures" [7].

M. Rosenberg and G. Kaplan, when revealing the nature of self-attitude, rely on the differences between the processes of self-knowledge and self-attitude. In general, knowledge about oneself is seen as a system of ideas about oneself, and self-attitude is understood as a stable feeling about the "Self" or a stable attitude towards oneself [8]. They believe that the stability

of a person's self-attitude is ensured by self-esteem motives and the need for stability of the self-image. A positive or negative attitude directed towards a specific object called the "Self" reflects the degree to which an individual develops a sense of self-respect, self-worth, and a positive attitude towards everything that is part of the "Self".

As noted by S.R. Pantilieiev, L. Wells and J. Marvel, analysing various approaches to understanding an individual's attitude towards oneself, concluded that "a rough designation of self-esteem as a holistic aspect of self-concept does not provide adequate knowledge of what it is" [8]. They propose one of the solutions that allow us to correlate the points of view on the nature of self-image that already exist. The authors distinguish three main views on the term self-attitude, which reflect different theoretical orientations and differ in psychological content: self-love, self-acceptance and a sense of competence. According to L. Wells and J. Marvel, the differences in approaches are due to a greater emphasis on the feeling of sympathy or on evaluation. The terms "self-love" and "self-acceptance" differ in the degree of awareness of the feeling of sympathy for oneself. That is, self-acceptance implies awareness of this feeling or attitude.

In the works of R. Burns, S. Coopersmith, D. Mead and others, the main mechanism of self-attitude formation is the interiorisation of attitudes from "significant others", it occurs in the process of social interaction, when an individual is aware of and assimilates the attitude of people around him/her [7].

The differentiation knowledge about oneself – attitude towards oneself is most clearly highlighted in the works of R. Burns. Defining the self-concept as the totality of all an individual's ideas about oneself, combined with their evaluation, R. Burns distinguishes its two components: the descriptive component, or the image of the "Self", and the attitude towards oneself (self-esteem and self-acceptance). That is, according to R. Burns, self-attitude exists because knowledge about oneself cannot be indifferent to a person and causes evaluations and emotions [7].

R. Burns emphasises the stability of self-attitude, explaining it by the self-direction of emotions associated with the image of the "Self". In general, he defines self-attitude, or integral self-esteem, as an affective component of self-image, which is stable and has different intensity depending on the context and cognitive content of the self-image [7].

Based on the theory of W. James, R. Burns considers the self-concept as a set of human perceptions of oneself and writes that "...the Self-concept is a complex structured picture that exists in the mind of an individual as an independent figure or background and includes both the Self and the relationships in which it can enter, as well as positive and negative values associated with the perceived qualities and attitudes of the Self – in the past, present and future" [7]. Thus, the scientist characterises the Self-concept not only as a statement and description of personality traits, but as the whole set of evaluative characteristics and related experiences. Based on this, "a positive Self-concept can be equated with a positive attitude towards oneself, self-respect, self-acceptance, and a sense of self-worth" [7].

S. Coopersmith calls self-esteem an individual's attitude to oneself that is formed gradually and becomes habitual. It is manifested as a feeling of approval, the degree of which reflects the individual's confidence in his or her self-worth and significance [7]. That is, self-esteem is a personal judgement of one's own significance, which is expressed in the attitudes inherent in the individual.

A. Alen, A. Bandura, A. Beck, A. Bem, G. Marcus attach great importance to cognitive processes in the formation of a person's self-attitude and distinguish "processes of self-attribution", self-evaluative emotions (A. Bandura, H. Heckhausen, etc.), processes of "self-perception" and focus on certain aspects of the self, perceived self-efficacy (A. Beck, A. Bandura) [7].

The authors do not refer to the concept of a holistic self-concept, and consider the self-attitude of the individual as a sense of competence. Thus, A. Bandura introduces such a cognitive mechanism as "self-efficacy", purposefully denying self-esteem as a global phenomenon. G. Marcus, A. Bem, and A. Alen use the concept of self-schemes, which is a generalised experience that organises and controls information in a particular activity and organizes the sensory experience of an individual [7].

A. Beck proposes concepts related to the "actual Self". These include the "self-command pattern" and "personal meanings". The "pattern of self-commands" is formed in the process of internal dialogue. Self-commands can have the character of self-punishment or self-reward, depending on how the individual assesses the effectiveness of his or her actions. It is through this system, according to the author, that a person's self-attitude is born [7].

A. Bandura, considering the processes of self-esteem formation, gives a leading place to "expected self-efficacy". The author defines it as an individual's tendency to perceive the result of a task using his or her own abilities and describes strategies for confirming self-efficacy, which is associated with the expectation of success, contributes to maintaining high self-esteem, and acts as the main mechanism that forms and maintains a certain level of self-esteem [7].

E. Erikson emphasises that the formation of attitudes towards oneself takes place through the prism of one's own identity. Ego-identity is understood as a correlation between an individual's identifications and capabilities, which are perceived by him/her based on the experience of interaction with the environment and knowledge of how others react to him/her. In essence, this is how self-attitude is formed. If it is positive (a feeling of unconditional self-acceptance of an individual), then, according to E. Erikson, it is expressed in the concept of "basal trust" [3].

The understanding of self-attitude as an attitudinal formation was explained in the works of B.G. Ananiev, I.S. Kohn, S.L. Rubinshtein [5; 7] and others.

B.G. Ananiev believes that the "Self" is a whole system of conscious attitude towards oneself as a psychophysical being. This attitude includes an attitude to one's own appearance, to one's body, to one's behaviour, and to one's own internal mental states. Conscious attitude to oneself is formed gradually and goes through a long, peculiar cycle of development. In it, the attitude towards oneself as a personality is of crucial importance, which depends, first of all, on the form of activity itself [5].

S.L. Rubinshtein writes that the study of... activity is natural and consequently turns into the study of personality properties... Any activity comes from the personality as its subject... The personality as a conscious subject is aware not only of the environment, but also of itself in its relations with those around it... consciously appropriates everything it does..., all... deeds and actions, and consciously assumes responsibility as their author and creator [5].

I.S. Kohn builds his vision of this phenomenon on the basic provisions of the theory of dispositional regulation of social behaviour, defining self-esteem as an emotional component of a special institutional system – the "Self-image", as a personal evaluative judgement expressed in



the individual's attitudes towards oneself (approval or disapproval), which indicate the degree of the individual's ability to succeed. In his opinion, the term self-esteem reflects the degree to which the subject accepts oneself as a person and recognises one's social human value [7].

The subject of self-perception and self-esteem of an individual can be his or her body, abilities, social ties, etc. Accordingly, a system of partial, partial assessments is distinguished. Summarising these ideas, I.S. Kohn writes that the final measurement of the "Self", which expresses "the degree of acceptance or rejection of the individual of oneself, positive or negative attitude to oneself, derived from the totality of individual self-assessments is a common denominator" [7], global self-esteem.

The broadest content of the concept of self-attitude is revealed in the works of V.V. Stolin [8]. His views are based on the ideas of O.M. Leontiev about activity, consciousness and personality. V.V. Stolin considers self-attitude as a component of personality and a component of self-awareness. He distinguishes the following aspects in a single process of self-awareness: knowledge about oneself, the process of gaining this knowledge, and the process of self-attitude. Moreover, self-attitude as a psychological formation is associated with the concepts of Self-concept, "Self-image", self-esteem, self-image, etc. Each of these components of self-awareness is characterised by a certain cognitive content and emotional colouring. V.V. Stolin notes that the process of self-consciousness is carried out through the experience of conflicting contents, and during this process, the individual learns what he or she can overcome and what he or she cannot. As a result, the individual becomes aware of his or her own qualities, traits and forms a certain attitude towards oneself [8].

According to V.V. Stolin, the basis of self-attitude is the process in which one's own traits and qualities are evaluated by the individual in relation to the motives that express the need for self-realisation. That is, the content of self-attitude reflects, first of all, the specifics of the experience of the content of the "Self" for the subject, derived from his or her real being. Within the framework of the concept, self-attitude is not a direct consequence of knowledge about oneself, although it is phenomenologically derived from it... self-knowledge and self-attitude are indirectly related [8]. Self-attitude is semantically formed (cognitive component) and experienced (emotional component) in the subject's mind. The cognitive component of

self-attitude in the mind is expressed in the subjective attribution of traits to oneself, i.e. in self-perception, and the emotional component is expressed in the emergence of emotions and feelings directed at oneself. In this case, the subject treats his or her "Self" depending on whether it is perceived as a negative, positive or conflict (contradictory) condition for achieving the personality's motives. Hence, a person's attitude towards oneself can be positive ("Self" is a condition that promotes self-realisation), negative ("Self" is a condition that hinders self-realisation) or conflictual ("Self" is a condition that both promotes and hinders self-realisation) [8].

S.R. Pantilieiev also considers self-attitude as the direct presence of the personal meaning of "Self" in the consciousness. Self-attitude is not based on an assessment of the social desirability of a perceived trait, and is not a direct consequence of knowledge about oneself, although it is derived from it [8]. He notes that "self-attitude can be understood... as a direct phenomenological representation (on the surface of consciousness) of the personal content of the "Self" for the subject itself. At the same time, the specificity of experiencing the content of the "I" is derived from the real being of the subject, his/her objective positive position in society..." [8].

O.T. Sokolova, considering self-attitude, focuses on the study of the self-image of the individual [7].

In general, V.V. Stolin, S.R. Pantilieiev and O.T. Sokolova define the nature of self-attitude through the category of personal content and understand self-attitude as formed in the process of correlation of the personality's own properties with the motives of its self-realisation.

Within the framework of the theory of "interconnections" by O.F. Lazurskyi – V.M. Myasishchev, the category of "self-attitude" is considered as a unity of substantive and dynamic aspects of the personality, a measure of awareness and quality of emotional and value acceptance of oneself as an initiative and responsible beginning of social activity [5].

Representatives of the D.M. Uznadze school develop a conceptual model of self-attitude as a social attitude.

In the works of N. I. Sardzhveladze, self-attitude is a subclass of social attitude and is defined as the attitude of the subject of need to the situation of its satisfaction, which is directed to himself. According to the psychologist, the attitude towards oneself, together with the social status and attitude of the individual to the outside world, constitutes the content

of the system "personality – social world" and is one of the structural units of the dispositional core of the individual. The author understands disposition as "a tendency to a certain interaction of the individual with society and himself/herself..., a certain readiness or fixed attitude of the subject of life" [7].

I.I. Chesnokova [8] and M.I. Lisina [4] interpret self-attitude as a result of generalisation of various feelings and emotions of a person towards oneself. To do this, they use the term "emotional and value attitude", which is defined as "a specific type of emotional experience that reflects a person's own attitude to what he or she learns, understands, discovers about himself or herself, that is, his or her most diverse self-attitudes" [8]. In this case, experience is understood as an internal dynamic basis, a way of existence of self-attitudes, through which a person realises the value meaning of his/her own attitude towards himself/herself. It can take place both in the form of a direct emotional reaction and in an "inactual form" (P.M. Yacobson), when a lively emotional reaction is absent and replaced by an evaluative judgement, which is not based on an actualised stable feeling at the moment, but on a curtailed, directly experienced emotional reaction at a certain time [8]. According to M.I. Lisina, self-attitude is a sense of self, which gives knowledge about oneself an affective colouring [4].

I.I. Chesnokova believes that the central link in a person's inner mental world is a developed positive feeling towards the "Self", which is a stable personality trait. It is the basis of the unity and integrity of a person's personality, coordinates and organizes internal values, completes the structure of character.

As a stable personality trait, self-attitude is closely related to other personality traits and influences the formation of the content, structure and form of manifestation of the system of psychological characteristics of a personality, with the purpose of his/her life and activity, with his/her value orientations, and is the most important factor in the formation and stabilisation of his/her unity [8].

An individual's attitude to oneself affects the manifestation of his or her social activity, determines its adequacy and differentiation. It acts as a motive for self-regulation of behaviour and is actualised at all stages of the behavioural act, from its motivating components to the individual's own assessment of the achieved effect of behaviour, and participates in the

mechanisms of behaviour regulation from the level of a specific situation of activity to the level of long-term implementation of ideological plans [8].

Thus, a substantive analysis of primary sources allows us to single out the problem of the content of this concept, which is revealed by the categories of "attitude" (D.M. Uznadze), "personal content" (O.M. Leontiev), "relation" (V.M. Myasishcheev), "attitude" (S. Coopersmith, M. Rosenberg), "social attitude" (I.S. Kohn, N.I. Sardzhveladze), "feeling" (S.L. Rubinstein), etc.

However, significant differences in the understanding of self-attitude give grounds to note that self-attitude is a holistic formation that expresses the degree of positive attitude of an individual to his/her own ideas about himself/herself.

The theoretical analysis of the problem of self-attitude, as already mentioned, allows us to speak about the existence of three different approaches to considering a person's attitude to himself or herself and its place in the structure of the mental: understanding self-attitude as an affective component of self-awareness (self-attitude in the structure of self-awareness), as a personality trait (self-attitude in the structure of personality), as a component of self-regulation (self-attitude in the system of self-regulation).

Self-attitude in the structure of self-awareness is considered by I.S. Kohn, V.V. Stolin, R. Burns [7] and others, distinguishing in a single process of self-awareness knowledge about oneself, the process of obtaining this knowledge and the process of self-attitude.

Moreover, self-attitude as a psychological formation is associated with such concepts as "self-concept", "self-image", "self-esteem", "self-image", etc. Each of these components of self-awareness is characterised by a certain cognitive content and emotional colouring.

Most often, when studying the self-attitude of a person in the aspect of his/her self-awareness, the concept of "emotional and value self-attitude" is used, which was introduced into scientific circulation by I.I. Chesnokova, and which she defines as "a specific type of emotional experience that reflects the person's own attitude to what he/she learns, understands, "discovers" in relation to himself/herself" [8].

The formation of self-attitude as an affective component of self-awareness is carried out at two levels of self-knowledge. At the first level, the emotional and value-based self-attitude arises as a result of a person's

correlation of himself/herself with other people. The result of such self-knowledge is single images of oneself and one's behaviour, which are as if tied to a specific situation. The leading forms of self-knowledge within the framework of the "I – the other" comparison are self-perception and self-observation.

At the second, more mature level of self-knowledge, the formation of self-attitude is carried out within the framework of the "I – I" comparison through internal dialogue. The leading forms of such self-knowledge are self-analysis and self-reflection [18].

S.R. Pantilieiev and V.V. Stolin consider self-attitude as the direct presence of the personal sense of "Self" in the consciousness. In this case, self-attitude is not based on an assessment of the social desirability of perceiving oneself, and is not a direct consequence of knowledge about oneself, although it is derived from it. This approach is based on the idea that self-attitude is based on an individual's assessment of his or her own self, his or her own traits in relation to the motives that express his or her need for self-realisation [7; 8].

An individual's assessment of his/her own "Self" does not prevent him/her from understanding it as a reflection of a person's attitude towards oneself (feeling "for" or "against" oneself). This feeling is characterised by relative stability, amodality, and has little dependence on the current self-perception. At the same time, feelings "for" and "against" oneself are traditionally seen as a stable personality trait. This is the second aspect of considering a person's self-attitude.

The third aspect of the study of self-attitude emphasises the ability of self-attitude to regulate the actual behaviour of a person. The attitude towards oneself affects the manifestation of social activity of the individual, determines its adequacy and differentiation. Such an understanding of self-attitude is based on the provisions of the theory of dispositional regulation of social behaviour by V.O. Yadov and the theory of attitude by D.M. Uznadze [7].

Researchers who define the personality's self-attitude as an attitudinal formation focus on its place in the system of self-regulation. At the same time, self-regulation is understood as the process of organising a person's behaviour, which includes the results of self-knowledge and emotional and value attitude towards oneself [8].

Depending on the points of view of different authors, the functions of self-attitude are also presented.

Thus, in the works of N.I. Sardzhveladze it is noted that the system of self-attitudes is multifunctional, and the following functions of self-attitude are considered: the function of a mirror – reflection of oneself; the function of self-expression and self-realisation; the function of preserving the internal stability of the "Self"; the function of self-regulation and self-control; the function of psychological protection; the function of intracommunication [7].

V.V. Stolin distinguishes the motivating function of self-attitude, the function of choosing life goals that correspond to the self-concept of the individual; regulatory function, which is responsible for the prohibition of certain actions; the function of determining relationships with others, influencing the development of certain personality traits or its entire structure; the function of self-control in the process of implementing various activities [8].

The psychological literature also emphasises the role of the adaptive function of self-awareness, which is realised through the emotional component. A generalised diagram of the structure of self-awareness, from the perspective of the concept of adaptation, was proposed by A.A. Nalchadzhyan, who pays considerable attention to the study of mechanisms of self-support and protection of a positive self-attitude [7].

Thus, the analysis of the scientific literature allows us to claim that self-attitude is an integral and structurally complex formation that constitutes the internal dynamic basis, the way of existence of self-relations, through which a person realises the value content of his/her own attitudes towards himself/herself, directly reflects the personal content of the "Self" in the mind. Self-attitude affects the effectiveness of activities, relationships with others, further development of the personality, determines its criticality, demandingness to oneself, attitude to successes and failures.

The study of self-attitude remains relevant in connection with a wide range of issues related to the knowledge of this phenomenon.

Thus, the theoretical analysis of the literature allowed us to clarify the problem of the content of the concept of self-attitude, to consider the mechanisms of its formation, to outline its place in the structure of the mental.

### **2. Psychological characteristics of senior preschool children and peculiarities of their system of self-attitude**

A deep knowledge of the general patterns of a child's mental development and the factors that contribute to the formation of his or her personality at different age stages makes it possible to more clearly identify what to pay attention to in order to successfully manage education.

The development of a child of the senior preschool age is conditioned by the need to prepare for schooling, when the requirements for a preschool child from adults as a subject of various types of subject-practical activities and communication are increasing. Within each age group, a "children's community" is formed, which actively shapes the child's attitude towards himself/herself. At the same time, the evaluative attitude of the members of the children's group towards an individual child may not coincide with the evaluative attitude of adults.

Enrichment of the child's individual and social experience in the process of play and other activities, learning the rules and norms of coexistence in a team, universal moral values as regulators of socially appropriate behaviour leads to fundamental qualitative changes in the psyche of children at the end of senior preschool age.

The most significant changes that cover various mental spheres of senior preschool children – cognitive, volitional, emotional – indicate that this age is a turning point, rich in such new developments that ensure the child's transition to systematic schooling.

In this period of a child's life, such internal instances of personality as his or her Self-image, self-esteem, level of aspirations, personal expectations are already quite established and functionally effective, mediating any kind of activity and enabling the child to act independently – on behalf of his or her "Self". The emergence of these instances as regulators of activity and behaviour is evidence of the differentiation of the internal and external aspects of a child's personality and the development of his or her ability to act arbitrarily, in accordance with the goal set.

A preschool child has inadequate self-esteem with a tendency to overestimate, which is considered typical by psychologists (L.I. Bozhovych [7], O.L. Kononko [10], M.I. Lisina [4]). This is due to the fact that in preschool age, a child's self-esteem is formed mainly through the assimilation of adult assessment. At this age, the child's ability to independently assess

the results of his or her activities is only developing. However, there is still a tendency to overestimate their capabilities, which stimulates the child's desire to set challenging tasks and mobilises efforts to achieve success. Enrichment of subject and practical activities and deepening of the child's contacts with adults and peers gradually influence the formation of not only his/her adequate self-esteem, but also self-respect as an emotional and value attitude towards oneself (N.M. Dyatlenko [6], O.L. Kononko [10]).

The personal development of a preschool child is characterised by the formation of a system of his/her leading attitudes (Y.O. Prykhodko) [19]. This system is subordinated in such a way that the leading attitudes are those that subordinate all others, leaving an imprint on the nature of their manifestation, stability, effectiveness, etc. The system is based on moral attitudes, since the attitudes of an individual to all spheres of the surrounding reality are always mediated by his/her attitude to other people (K.O. Abulkhanova-Slavskaya [7], O.O. Bodalov [4], V.M. Myasishchev [8]).

The development of a child's relationships with adults and peers rises to a qualitatively new level compared to the early preschool age. In the process of communicative activity of senior preschoolers, one of the most specific human properties is formed – the ability to reflect. The child begins to evaluate himself/herself from the point of view of other people, he/she learns to analyse his/her own actions as if from the side, to make decisions, taking into account the possible reaction to his/her actions of communication partners. An important factor in the development of reflection is a role-playing game, in which the preschooler masters the art of taking the position of another person, comprehending their actions and anticipating their consequences (I.D. Bekh [1], N.M. Dyatlenko [6], O.L. Kononko [10], V.S. Mukhina [16], etc.) Thus, we consider reflection to be a mechanism that ensures the effectiveness of a child's self-knowledge and the development of an attitude towards himself or herself. The ability to reflect is also associated with such a new formation of preschool age as anticipation, i.e. anticipation of possible actions and assessments by others, anticipation of a particular situation.

Emotional experiences are generalised and realised by the child, and orientation in their own experiences emerges. It becomes possible to emotionally predict the consequences of one's behaviour. The emergence of emotional decentring and empathy leads to the development of social



emotions. Indicators of emotional development and, at the same time, criteria for personal change are the verbalisation of one's own experiences, understanding of the emotional states of others, understanding of the moral significance of an emotionally charged situation, the emergence of a certain restraint in emotional manifestations, and the formation of a system of emotional attitudes towards oneself and peers.

In the process of developing self-awareness, the number of images of one's own "Self" increases, their content becomes more complex, ideas and experiences are integrated and a generalised self-image is formed, which at the age of five to six becomes a more or less stable personal formation, an "inner view" of oneself as an object of cognition and experience is formed, i.e. self-attitude [10].

In preschool age, the leading component of attitude is emotional, which can be used to develop a child's knowledge of himself/herself and regulate his/her behaviour. In a child's attitude to himself or herself, there are two principles: object (meaningful) and subject (personal). At the same time, another person acts as a set of individual qualities that become the subject of cognition and evaluation, as well as a valuable integral personality (O.L. Kononko [10], Y.O. Prykhodko [19], T.M. Tytarenko [20]).

Thus, the personal development of a preschool child involves the formation of his/her positive self-attitude and friendly attitude towards others, which is conditioned by the development of the preschooler's emotional sphere. The transfer of the ability to be aware of one's own feelings to the ability to understand the emotions of others is a mechanism for switching emotional attitudes. This mechanism can be the basis for the formation of preschoolers' goodwill towards peers through a positive attitude towards themselves, which leads to the child's personal development.

The development of a child's attitudes is a projection of his or her personal development, in particular, emotional attitudes towards oneself and others are the main indicator of the emergence of self-awareness and self-esteem in a preschooler, which is a personal formation of this age. The personality itself is a relatively stable system of attitudes characteristic of it. The formation of a personality is the development of its new attitudes to the world around it, and the degree of their formation and certainty is a measure of personality maturity. The system of attitudes to the environment is considered to be the core of personality [19].

Attitude as a connection of the subject-subject and subject-object type is based on emotions, it is emotions that give the personality attitude an evaluative character. According to V. K. Kotyrlo, between the terms "attitude" and "emotional attitude" in relation to preschool childhood, an equality sign can be put [13].

In domestic psychology, the problem of emotional development of a child was theorised on the basis of L.S. Vygotsky's idea of the social nature of the child's psyche and activity theory (L.I. Bozhovych [7], V.V. Davydov, D.B. Elkonin, H.S. Kostyuk [4], O.M. Leontiev [21], S.L. Rubinshtein [7], etc.). Experimental studies by G.M. Breslav [15], O.V. Zaporozhets [4], O.I. Kulchytska [12] and others consider the peculiarities of emotional development of preschool children. In a number of works that study the moral development of the child (Z.V. Denysova [6], Y.L. Kolominsky [9], O.L. Kononko [10], V.K. Kotyrlo [12;13], V.S. Mukhina [16], Y.O. Prykhodko [19], T.M. Tytarenko [20], etc.) focus on the manifestations of feelings in children, reveal the peculiarities of the formation of their moral feelings and the system of leading attitudes in the personality's self-awareness, and trace the dynamics of the child's emotional sphere formation.

O.M. Leontiev writes that the child's behaviour is more regulated by emotions than by reasoning, and his or her feelings turn into a motive for behaviour [21].

In the senior preschool age, a child's emotional attitudes and experiences become more complex and differentiated. They develop a sense of shame, self-esteem, justice, humour, the ability to put themselves in the place of another, to empathise with them. Feelings become more and more verbalised. Likes and dislikes are clearly manifested, and the need for recognition and approval, for understanding, support and love is indicated.

Gradually becoming aware of the world around him/her, the child begins to distinguish himself/herself as a subject of relationships. P.R. Chamata describes this mechanism as follows: The transformation of... vague, undivided mental states into conscious mental states occurs as a result of the ability to distinguish between those states that belong to oneself and those that belong to the outside world, that is, as a result of their separation and opposition to each other [17].

The development of self-image begins with the gradual separation of oneself from the world and people in it (B.G. Ananiev [7], M.I. Lisina [4], P.R. Chamata

[17], etc.). Guided in his/her behaviour by the approval of an adult, a child is aware of the attitude of other people towards him/her, on the basis of which his/her attitude towards himself/herself is formed – self-attitude, "that is, an "inner view" of himself/herself as an object of cognition and experience" [10].

Gradually, ideas about one's own capabilities begin to be based on the results of practical activity, the circle of communication is expanding not only with adults but also with peers. This helps to clarify the content of the child's self-image. Its further development is based on internal contradictions between old and new knowledge about oneself. A preschooler is constantly expanding the boundaries of his or her capabilities, which means that ideas about them are constantly supplemented by new information, which initially conflicts with outdated knowledge and then gradually changes them. Thus, according to M.I. Lisina, the self-development of the "Self" image is spiral and cyclical in nature [4].

While knowledge about oneself is formed mainly in the child's individual experience, the attitude towards oneself is formed in the process of communication. It is in the context of communication that the affective side of the self-image is activated and a deep emotional imprint is left on the child's ideas about his or her own capabilities. N.I. Nepomniashcha, studying the formation of the personality of a senior preschool child, connects the "Self-image" with his/her value sphere and understands it as his/her idea of himself/herself as a subject of experiences and a subject of actions [4].

Only at a certain stage of development of their self-awareness children move from self-image to self-thought. An important role in this, according to P.R. Chamata, is played by a change in the child's living conditions, in particular, his/her entry into a children's group, when a life other than the family life emerges, in which evaluative relationships that form self-esteem appear [17].

For a senior preschooler who already has a sense of self-esteem, a positive assessment of his or her actions, not only those that have already been performed but also those that are planned, is of great importance. In other words, the child receives a kind of programme on how to behave and tries to justify a positive opinion of himself or herself. Emotional regulation plays a central role in the formation of a person's self-image.

Thus, self-attitude is a formation that determines the personal development of a child. Personal development involves the formation of self-attitude in the form of self-respect, self-acceptance, and satisfaction with oneself.

The analysis of literary sources on the problem of formation and development of the system of attitudes of a senior preschool child suggests that emotional attitude to oneself is a factor and indicator of the formation of his/her self-awareness: singling out oneself as an object of other people's attitudes, forming ideas about oneself and self-attitude.

#### **4. Conclusions**

As a result of the substantive analysis of the primary sources devoted to the study of self-attitude, the following conclusions were obtained, which allow us to establish the diversity of theoretical contexts under which all the main aspects of the problem of "I" and the main psychological categories of this area are analysed.

The study of self-attitude remains relevant in connection with a wide range of issues related to the knowledge of the mechanisms that act as internal determinants of the individual originality of the person's life realisation.

A number of theoretical and experimental studies have been devoted to the attitude of a person to himself/herself, in which self-attitude is considered in the context of the problem of personality development; as a connection between the processes of self-attitude and the motivational sphere; in terms of its formation in different age periods; as a change in the components of self-awareness of a person under the influence of experiencing various life situations; as changes in the affective assessment of self-concept that motivate the behaviour of a person, directing its harmonious development or its violation; in connection with a person's attitude to another person; as a function of the coordinates of the life world, etc.

Preschool childhood is a unique period of development of the emotional sphere of a personality. The range of emotional phenomena is expanding. They become verbalised. The complexity of the emotional sphere is characterised by the emergence of moral, intellectual and aesthetic feelings, the connection of experiences with the child's moral ideas, the transformation of his/her individual situational emotions into an established personality characteristic, into a stable emotional attitude.

In its development, the self-attitude of a senior preschool child moves through the following stages: identification of oneself as an object of other people's attitudes, and later as a subject of relationships, formation of ideas about oneself and emergence of an attitude towards oneself.

The attitude towards oneself is formed in the conditions of joint activity and free communication, in the process of which humane relations are interiorised and fixed in the form of personality attitudes. Formation of a positive self-attitude of a child of senior preschool age is the result of organised education, in which he/she becomes a full-fledged participant in joint activities with adults and peers.

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