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Determination of Attitude Towards Oneself by Personal and Situational Factors

Purpose. The article presents a descriptive characteristic of the functioning of a person's attitude to oneself, the formation of self-awareness through a combination of one's emotional and creative features with the components of attitude toward oneself, which allows one to study in depth the process of formation and development of a mature, adapted personality. **Theoretical basis.** The existing variety of scientific approaches makes it difficult to systematize the aspect under study and prevents the formation of a clear structure of a person's attitude toward oneself. The study of self-consciousness of the personality remains relevant in connection with a wide range of issues related to the development of knowledge of the mechanisms that act as internal determinants of the individual originality of the personality's life realization. The theoretical and methodological basis of the study is as follows: the principles of determinism of mental phenomena, the activity concept of self-consciousness, the provision on the regulative function of emotions in activity, the concept of creative activity and ideas about the personality's creative characteristics. **Originality.** The author supplemented and expanded knowledge about the phenomenon of self-attitude, the mechanisms of its formation and features of determination based on the systematization of thematic issues; the idea of the determination of attitude toward oneself, in particular, by personal and situational factors, in the context of its functioning in the conditions of activity with creative elements has been further developed. **Conclusions.** Attitude toward oneself, emotional and creative features of the personality have a common problematic aspect with regard to their nature of interaction and the necessity for the expediency of their unification as a subject of interaction with the world.

Keywords: consciousness; self-consciousness; attitude toward oneself; evaluative component of attitude toward oneself; emotional component of the attitude toward oneself; emotions; creation

Introduction

In the problematic field of human research, it is possible to single out methodological concepts denoting the "human world" (attitude toward oneself) and "human in the world": the attitude of a person to the world of things (objective being), the attitude toward another person (social being) and the attitude toward the Absolute (eternal, universal dimension of a person). In unity, they form the existential space of a person. For philosophy, the problem of consciousness is important because it or its interpretation of the essence of consciousness, the nature of the attitude toward existence affects the initial picture of the world and the methodological guidelines of all philosophical trends. Consciousness has regained its legitimacy as an object of scientific research since the end of the last century. The field of consciousness research has developed through interdisciplinary and multimethodological studies that integrate theoretical, empirical, and clinical research. Consciousness has also been studied through the prism of development, life span, comparative and evolutionary approaches. One of the main controversies in contemporary consciousness research is related to the differences between phenomenal consciousness and conscious access, which are highlighted in the works of Ned Block, Peter Fazelkas, and Morten Overgaard, leading to new scientific and philosophical discussions (Raffone, 2021). Phenomenal consciousness is related to personal experience. If we consider phenomenal consciousness to be a natural phenomenon and part of the physical world, we can assume that there is a mechanism that explains the connection between subjective and objective features (Tye, 2017). Thus,

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uniquely realized meaning is in the realm of subjective experience, which includes perception. For example, when we look, listen, touch, smell, and taste, we often experience sensory phenomena, such as seeing colours and smelling odours. It also encompasses bodily awareness, for example, we usually have experiences of our own body temperature and the position of our limbs. Consciousness is primarily concerned with this experiential aspect of our mental life.

Recent scientific research on the nature of consciousness aims to establish whether it is a continuous stream of perception or a discrete one (Herzog, Drissi-Daoudi, & Doerig, 2020). This question has been puzzling philosophers and psychologists for centuries. Michael H. Herzog, Leila Drissi-Daoudi, and Adrien Doerig (2020) reviewed recent research on long-term postdictal effects. Summarizing, they proposed an influential two-stage discrete model that argues that significant periods of continuous unconscious processing precede discrete conscious perception. The visualization and use of models that estimate long-term postdictive effects are promising areas of research in this field, and two-stage discrete models effectively address important issues related to perception and consciousness in the fields of neuroscience, psychology, and philosophy.

If consciousness is a subjective condition for a person's ability to orient oneself in the external world, one's environment, then self-consciousness is one's orientation in the inner world of the individual (Laing, 2022). Self-consciousness is a unique characteristic of a person that determines a person's attitude toward oneself and the surrounding reality. It is formed during the direct interaction of a person with the immediate environment, during the formation of a certain experience. Self-consciousness is the process of knowing oneself, characterized by the creation of one's own product – the "Self-concept", where the personality acts in the process of cognition both as the subject and the object at the same time. Self-awareness is characterized as a complex multidimensional phenomenon that includes different areas of personality and consequences (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020). Self-awareness is the ability to direct one's attention inward. This involves actively recognizing, analysing, and storing personal information. It is worth noting an important distinction: a person can unconsciously perceive and process environmental signals (e.g., color, food) without realizing it (consciousness). Awareness occurs during reflection on the experience of perception and processing of stimuli (O'Brien, 2020). Psychoanalysts and psychologists feel the need for a philosophical understanding of a person, because one's knowledge, as a special form of a functioning and developing special structure, is the same psychological problem on its own scale, which goes beyond the competence of psychological science.

Purpose

In light of the above, the purpose of the article is to reveal the nuances of determining self-consciousness and the specifics of the relationship of its components with emotional and creative features as factors and necessary elements in the formation of a person's self-perception.

Statement of basic materials

The problem of human adaptation to the pace of socio-cultural changes, the expansion of the sphere of forced communication, the replacement of the personal in culture with its systemic foundations, the gap between the existential and instrumental components of the lifeworld, the destruction of the inherent value of life and the loss of meaning again actualize anthropological problems. "Person in the world" and "world of person" are methodological concepts that represent a person as an anthropological integrity in its ontological differences. The "world of person"

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and "person in the world" in their relationship form a single existential space of the personality. It is not learning the essence that comes first, but discovering the fundamental attitude toward self. The attitude of a person toward oneself forms the "world of person" or "Self".

Clearly distinguishing oneself, in other words, the ability to become the object of one's own attention, is the essence of self-awareness. Recent research (Carden, Jones, & Passmore, 2022; Chon & Sitkin, 2021; Rasheed, Younas, & Sundus, 2019) shows that there are several conceptualizations of the definition of self-awareness in the literature. The content of self-awareness includes internal and external components. Internal self-consciousness encompasses our emotions, attitudes, preferences, intentions, and ideas about the meaning of life, while external self-consciousness is related to our perception of our own behaviour and appearance. External self-awareness encompasses the social side of self-awareness, which includes our evaluation of ourselves based on other people's feedback, our interpretations of how we perceive ourselves to be treated, the impact of our actions on others, and our level of awareness and sensitivity to other people's attitudes toward us. The internal and external components of self-awareness are expressed through concepts with subtle variations and can be used to understand and know ourselves (i.e., our awareness of ourselves and our environment), in addition to self-esteem and self-identity (i.e., how we perceive ourselves and how others perceive us) (London, Sessa, & Shelley, 2023).

The process of self-awareness is thinking about oneself in order to understand one's characteristics, maintain this understanding, and use it in behaviour with others. It requires thought processes such as introspection, self-analysis, and self-reflection (Carden, Jones, & Passmore, 2022; Chon & Sitkin, 2021). The authors call these processes reflection, contemplation, metacognition, and mindfulness. Reflective self-awareness involves sustained attention to oneself, with an emphasis on conscious and balanced learning, driven by curiosity and interest in who we are, our potential, and who we can become (London, Sessa, & Shelley, 2023). In contrast, ruminative self-awareness occurs when attention to self is prompted by a perceived threat, loss, or injustice (Itzhakov, DeMarree, Kluger, & Turjeman-Levi, 2018). The capacity for self-reflection, including the ability to identify weaknesses and become aware of one's abilities, attitudes, preferences, and intentions, varies from person to person. These individual differences are marked by a tendency to be intrinsically motivated or to develop the skill to engage in processes that encourage and enrich self-awareness (London, Sessa, & Shelley, 2023).

Self-awareness includes both process and content. We consider the content to be the awareness of beliefs, observations, manifestations of one's inner world, one's capabilities, weaknesses, goals, and other aspects of one's own identity, as well as interaction with society. Dysfunctional consequences can arise when we overestimate or underestimate our abilities compared to objective data on how others perceive us in terms of goal setting and assessing our true level of performance. Self-awareness as a process includes engaging in activities that allow us to pay attention to ourselves. In general, while excessive self-absorption or reflection can prevent us from accurately understanding the impact we have on others, self-awareness has a positive impact on our health and well-being. Becoming aware of our negative traits, such as our own prejudices, can be frightening, leading us to look for ways to mitigate guilt and gain more control (London, Sessa, & Shelley, 2023).

The philosophical significance of everyday self-consciousness lies in the unique form of interpersonal relations that exist between a person who is self-aware and the person who causes this self-awareness. A common approach in this tradition has been to reduce these intersubjective relationships to psychological states that are independent of these relationships. For example, the act of

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observation can be comprehended purely in connection with the perception and realization that one is involved in the intentional content of another's consciousness in a certain way (Laing, 2022).

Our sensitivity to the power of the other to evaluate, and my liability to being conscious of myself as up for evaluation, are two sides of a single form of self-consciousness. Getting the phenomenon right, I argued, also requires us to distinguish between the self-conscious subject's relation to the evaluator, on the one hand, and to the evaluative schema(s) by means of which they are being evaluated on the other. Ordinary self-consciousness makes us poised to be conscious of ourselves relative to both dimensions of an evaluation by another. The occasions and results of being so poised will also depend on the subject's relation to, knowledge of, and weighting of, the evaluator, on the one hand, and the subject's relation to, knowledge of, and weighting of, the evaluative schema(s) on the other (O'Brien, 2020).

Preservation of the integrity of the attitude toward oneself and the expression of the meaning of "Self" in situations that are important for the personality is ensured due to the fact that in some situations the meaning of "Self" can be expressed through self-esteem (evaluative component of self-attitude), and in others – through autosympathy (emotional component of self-attitude). Moreover, these two systems do not compensate each other, but have different hierarchical structures (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

The components of self-esteem ("openness", "self-confidence", "self-management" and "reflected self-attitude") express an assessment of the individual's own "Self" in relation to social normative criteria: purposefulness, will, academic performance, social approval, etc. The main feature of this aspect of self-attitude is its evaluative nature, since self-esteem involves not only comparing, but also evaluating oneself with certain socially significant criteria, norms and standards – the ideas about a prosperous and effective individual contained in the ideal image of the "Self" of the subject (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

Autosympathy consists of "inherent value", "self-acceptance" and "self-devotion". All of them express certain feelings and experiences in the address of the individual's own "Self". Their content includes an emotional feeling of affinity for oneself. The feeling of location, acceptance, and spiritual value of one's own personality does not imply comparison and collation of oneself with certain social data and individually learned rules or standards. The basis of autosympathy is a certain generalized feeling of sympathy that can exist alongside and even in spite of self-evaluation, expressed in the experience of self-esteem. The development of opposite characteristics is possible under unfavourable circumstances. Self-rejection, lack of interest in oneself, disrespect, etc. are integrated into a negative self-attitude or self-abasement. It combines "self-accusation" and "internal conflict" and indicates a negative emotional tone of self-attitude (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

Attitude toward oneself gives an individual the opportunity to realize oneself through awareness of one's attitude toward the world, through an objective attitude towards others, and most importantly, through one's own practical activity and its results, through what one considers his or her own. In all the abundance of human relations in the world, objective being occupies a special place, because it is an activity aimed at creating a specific habitat – a culture (second nature). The world of objects of culture surrounding a person is an objectification of human experience and knowledge. Each object is a fixation of the human way of behaviour. To master everything created by people means to learn how to act and live like a human being (Tytarenko, 2003).

The life experience of emotional relationships with important people is at the heart of the emotional and value subsystem of attitude toward oneself. Indirectly a person establishes an atti-

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tude towards self through the attitude toward other people. After all, both of these relations are in the inner space of the personality, in the space where the human attitude toward another individual firstly arises, which then due to the mutual nature of this relation will turn into the same attitude toward oneself, mediated through the attitude toward another, constituting the essence of the personal nature of the individual. For this purpose, according to Carl Rogers, the emotional and value subsystem of self-attitude becomes a style of attitude towards oneself, a general life of a person who develops during his or her formation (Kolodyazhna, 2018).

The emotional and value subsystem of self-attitude does not depend much on the real successes and failures of the personality, since it is formed at the intra-subjective level of evaluation within the framework of the "Self-Self" comparison and reflects the degree of compliance of personal properties with the requirements that the evaluator imposes on oneself. In this case, self-assessment is carried out according to the principle "like it or not", and "I am good" is identical to "I am better than myself". It is more closed, individualized, dependent on subjective evaluation criteria, and as a result, a rather stable personal formation, relatively little inclined to the influence of actual, current experience. Its support at a high positive level is most often carried out through active self-presentation and self-decoration, exclusion from the image of the "Self" features that can even cause a shadow of self-unattractiveness. The emotional component is invariant, invariably present in the structure of self-attitude, rather independent of the character and typological properties of the subject (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

The emotional and value component of self-attitude expresses a generalized, undistorted assessment of the personality of its "Self" as a condition for self-realization and is closely connected with its sensory-forming motives. The integration of emotional self-attitude components into a single system is based on the principle of semantic integration. The hierarchy of the components of the emotional and value self-attitude is set by their personal content in relation to the motives of self-realization (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

To assess the affective component, it is necessary to determine the psychological hierarchy of emotional assessments, to find out which of them are central for the subject, integrating and influencing the global affective self-attitude, that is, determine their subjective significance (Kolodyazhna, 2018).

The highest degree of personality's development and its attitude is determined by the level of conscious attitude toward the environment and self-consciousness as a conscious attitude toward oneself. The emotional component contributes to the formation of the emotional attitude of the individual to the objects of the environment, people and oneself. Cognitive (evaluative) one contributes to the perception and evaluation (awareness, understanding, explanation) of environmental objects, people and oneself. The behavioural (conative) component contributes to the implementation of the choice of strategies and tactics of the individual's behaviour in relation to the objects of the environment that are significant (valuable) for them, people and oneself. They represent a conscious psychological connection based on experience with various aspects of objective reality, expressed in actions, reactions and experiences of a person. Emotional, value-based attitude to oneself can be embodied in a system of meanings produced by society to fix emotional relations. If the emotional and value attitude towards oneself is a real attitude towards oneself as towards another one, then the speech of emotional manifestations will be the most adequate for its expression (Kolodyazhna, 2018).

Integrating the model of personality as an attitude, the triad of personality's attitude toward the world, other people, and oneself, the modern psychologists single out a system of personali-

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ty's life relations. The basis for the development of such a triad is a reflexive attitude toward oneself as a subject of life. The basis of the attitude of the individual to his or her world is in the experience. The personality changes as a whole through experiencing. The personality is active thanks to the conscious Self, and becomes the subject of practical and theoretical activity and experiences what happens to them. It relates in a certain way to the surrounding, and the experience of this relationship of a person is the sphere of feelings and emotions (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

In everyday life a person does not think as much as feels, and does not explain as much as evaluates. In the real processes of activity and the mechanisms of interpersonal perception and self-perception woven into it, moderate attempts at explanation and understanding are less important than hot acts of evaluation and experience. When cognitive analysis processes occur, emotional factors strongly and consistently influence their course and outcome (Mykhaylyshyn, 2020). When we describe someone as shy, we mean that they experience self-awareness in a certain way, through experience. Thus, any manifestation of typical identity awareness is a manifestation of "self-awareness" in the philosophical sense (O'Brien, 2020).

The features of emotional response arise during certain activities and behaviour. The internal mental content of behaviour, which develops in a situation significant for the individual, turns into stable properties of the person, and the properties of the individual, in turn, determine his or her behaviour and activities. The mental properties of a person are predetermined by real being, the real life of a person and are formed in a specific activity (Mykhaylyshyn, 2020). The evaluative subsystem of self-attitude implemented in the categories of openness, self-confidence, self-government and reflected self-attitude, which reveal the inner world of a person and are the basis of introspection, helps to reveal oneself in activity, to compare oneself with other people and to set a goal for oneself. It is open for self-observation, expressed through socially desirable characteristics (success in activities, achievement of the set goal, status positions of the person), since its basis is self-efficacy, opinions of the environment and self-assessment of achieving the goal.

The assessment of the subsystem of attitude toward oneself depends on the actual life experience, is subject to transformation and is quite easily maintained at a relatively stable level. You can maintain a high level of self-esteem after failing, for example, in establishing business contacts, and take revenge by proving your high professional competence. It is much more difficult to continue to consider yourself a good, decent person, having betrayed a friend, but taking care of one's old parents (Kolodyazhna, 2018).

When analysing the evaluative subsystem of self-attitude, the question arises of what mental functions and personality traits are used to implement the subject's attitude toward oneself in this subsystem. The idea of oneself is a necessary condition for self-regulation and self-control of behaviour at the personal level of human activity. "Self" represented and evaluated by the subject oneself, is correlated with the tasks of a particular activity and compared with it, on the basis of which the subject develops a certain strategy of action. Complex processes of giving oneself certain properties, motivating one's own behaviour, explaining to oneself and others the reasons for a certain act are included in the comprehensive process of self-knowledge.

The life world of a person, like any world, has its own coordinates, its own space and time. The space of our world can only be a more or less dense network of significant relationships, and sometimes – an attitude toward the flow of time of one's life, to the degree of self-realization based on deep knowledge, developed self-awareness and possession of a system of means, methods, programming and design technologies. Our psychological space consists of long-realized

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likes and dislikes, which we are not aware of. All these complex, variously nuanced attitudes structure our life path and influence its comprehension. Personal choice is the essence of personal self-determination and simultaneously an attribute of human existence and serves as a starting point for the logic of the development of further events in a person's life. The ability to enrich personal time in this way is inherent in a creative person who, by mastering his or her own individual time transsperspective, reaches a higher level of personal regulation of time, which contributes to his or her self-realisation as an individual. Through the creativity of something a person learns to create oneself, to self-actualise, to self-develop, to become the subject of his or her life and destiny. Self-knowledge, self-attitude and self-esteem play an important role in the creative design of life. Life and creative paths are thus synthesised, combined in this creation, the construction of the self by the individual (Tytarenko, 2003).

Human creativity is the construction of a subjective creative world with its own space and time, which becomes an integral part of the individual's life world. A person's psychological spatio-temporal world can be divided into a world reflecting one's own life events, based on biographical time, and into worlds acquired in the course of life and assigned by a person, comprising events of the outside world that do not belong to the person. The appropriation of other's life worlds can have different levels of interiorization: from a simple reflection of events in the cognitive sphere of a person to the experience of these events, which is an appropriation in the sense of the word. At the same time, the value attitude toward them is close to the value of human life events (Tytarenko, 2003).

The very act of creativity can be regarded as a subjective manifestation of the individual. Creativity is an exit, a way, a direction of movement of the personality in the development from dependence to independence, autonomy and activity. This is the way of discovering your own potential and self-realization (Moliako, 2022). Therefore, the problem of the connection of this phenomenon with other mental phenomena is important. Cognition of such connections, allowing to reveal multidimensionality of creativity, to penetrate into its essence, lies in the basis of stimulation of creative features of the personality.

Most scientists (philosophers, pedagogues, psychologists, culturologists) generally admit inability to resolve the issue of creativity within the framework of separately taken sciences.

Philosophers have frequently conceptualized creativity as a value, and sometimes even as a virtue. Today the most accepted definition of creativity in the philosophical literature is the so-called standard view of creativity. The standard view says that there are two necessary, and jointly sufficient, conditions for creativity, namely novelty and value. That is, creative objects and ideas are both novel and valuable, while creative individuals are those with the ability or disposition to create novel and valuable products.

Advocates of the standard view of creativity sustain that the value condition is indeed fundamental in the definition, because, as a matter of fact, we attribute a form of merit or value to the instances we call creative in everyday situations. When we praise someone (as creative) after having come up with a novel, previously unimagined solution to a difficult task at hand; when we admire an artwork (as creative) for its revealing novel use of colour or form; or when we celebrate a scientific invention (as creative) for the new technical possibilities it advances, we are ascribing some form of value to those people, artworks, and inventions. Without a value condition in the definition of creativity, we would not be able to capture typical distinctions we make between things that are just novel (including those that are novel but in a conventional, uninteresting way) and things that are creative (Sánchez-Dorado, 2023).

Returning to the problem of creativity, it should be noted that it is impossible to solve the problem of creativity within the framework of each of the mentioned directions, taken separately. It can be done only by uniting them (by integration). Absence of unified concept of creativity, analysing the problems of creativity in modern philosophical and psychological and pedagogical literature, we can conclude that "all researchers of creativity problem, regardless of belonging to any field of knowledge, unanimously note common properties, typical for creativity such as individuality, uniqueness, novelty and originality" (transl. by A. K.) (Sabadash, 2022).

Elements of creativity are inherent in all types of human activity, and therefore it is expedient to consider creativity not as an independent type of activity, but as its specific qualitative characteristic (Sabadash, 2022). That is, it will be more expedient to speak about creative actions, creative achievements, creative manifestations in a certain kind of activity, as a measure of activity of the subjective factor, separate kinds and forms of which can be characterized by more or less high level of creativity. The process of creativity is experienced subjectively, the very creation of something new for a given subject is important, i.e. we are talking about subjective novelty. Creative self-expression is understood as a person's ability to build his or her inner world, his or her worldview, and himself or herself in this world. Moreover, creative actions are activated by emotional processes (Moliako, 2022).

It specifies possibility of existence of interrelation of creative displays of the personality with subsystems of self-attitude, as the personality as the subject of activity is reflected in it. The subjective side of creative activity consists of features of perception of a certain situation, its reflection in consciousness. In the course of ontogenesis, thanks to the development of consciousness, first of all, awareness of own personal properties and possibilities, the level of human subjectness grows (Tytarenko, 2003). The complex interaction of external (situation of creative activity, its certain direction) and internal factors (degree of formation of components of self-attitude, comprehension of creative process, level of creativity) leads to formation of subject formations that find their expression, first of all, in the emotional sphere of the personality, the person's own inner world is realized through experiences, with their help the process of self-cognition proceeds. Creative activity is usually the main source of positive emotions. The emotionally coloured meanings arising in creativity are realized and interact with the components of attitude toward oneself.

Originality

The author has proved the need to take into account the consideration of emotional and creative properties as a determinant of development and formation of attitude toward oneself. Emotions reveal the attitude of a person to reality and to himself. Creative manifestations of the personality can also be considered as a determinant and conditions for the development and formation of self-consciousness, since they reflect the personality as a subject of activity on the way to revealing one's own potential and self-actualization.

Conclusions

Despite great efforts in considering the problem of self-consciousness by philosophy, psychology and other sciences, it is far from the final solution. Self-awareness is the understanding of one's own characteristics, maintaining this understanding and using it in behaviour with others; it is a combination of its components that are developed through concentration, evaluation and feedback. They give an individual an understanding of his or her internal state (emotions,

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knowledge, physiological reactions), the driving forces behind his or her behaviour (attitudes, preferences, intentions, and ideas about the meaning of life), and how these factors influence others and affect him or her directly. Although the formation of self-consciousness is directly related to the reflection of a person, i.e. with one's understanding and assessment of one's mental, spiritual and psychic abilities. The spiritual world of a person, depending on social circumstances and individual characteristics, can be developed both in a positive and negative direction. This is explained by the fact that it can be a socially positive and socially negative personality, which is objectively reflected in a person's activities to achieve one's goals. Therefore, it is considered possible to state that the components of the attitude toward oneself are connected with the emotional and creative characteristics of the personality, which can act as the main basic characteristic of one's determination and form the same "world of person" or "Self".

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Детермінація ставлення до себе особистісними та ситуативними чинниками

Мета. За основну мету статті автор ставить подання описової характеристики функціонування ставлення до себе людини, виявлення специфіки формування самосвідомості особистості через поєднання її емоційних і творчих особливостей із компонентами ставлення до себе, що надає можливість поглибленого вивчення процесів формування та розвитку зрілої, адаптованої особистості. **Теоретичний базис.** Наявне різноманіття наукових підходів ускладнює систематизацію досліджуваного аспекту та перешкоджає формуванню чіткої структури ставлення особистості до себе. Вивчення самосвідомості особистості зберігає актуальність у зв'язку з широким колом питань, пов'язаних із пізнанням механізмів, які виступають внутрішніми детермінантами індивідуальної своєрідності життєвої реалізації особистості. Теоретико-методологічною основою дослідження стали: принципи детермінізму психічних явищ, діяльнісна концепція самосвідомості, положення про регулятивну функцію емоцій у діяльності, концепції творчої діяльності та уявлень щодо творчих особливостей особистості. **Наукова новизна.** Доповнено та розширено знання про феномен само-ставлення, механізми його формування й особливості детермінації на основі систематизації тематичної проблематики. Отримало подальший розвиток уявлення про детермінацію ставлення до себе, зокрема особистісними та ситуативними чинниками в контексті його функціонування в умовах діяльності з творчими елементами. **Висновки.** Ставлення до себе, емоційні й творчі особливості особистості мають спільний проблемний аспект, що стосується їх природи взаємодії та необхідності й доцільності їх поєднання в одному ланцюгу творення та самотворення як суб'єкта взаємодії зі світом.

Ключові слова: свідомість; самосвідомість; ставлення до себе; оцінна складова ставлення до себе; емоційна складова ставлення до себе; емоції; творчість

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