

**Iryna Melnyk** *[IraMelnyk@i.ua]*

Postgraduate Student at the Department of Psychology and Social Work at Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University (Vinnytsia, Ukraine)

---

## Identity as a Subject of Psychological Research

---

**Abstract:** The concept of identity, despite its frequent use in contemporary humanitarian discourse, is characterized by ambiguity and variety of approaches to its interpretation. The article deals with the peculiarities of understanding the phenomenon of identity in the context of social psychology, gender sociology, psychoanalysis, existential humanistic psychology. It also contains an analysis of the interrelation between the notion of identity and the content-related notion of self-consciousness of the individual. Identity is viewed as a sense of a person's own uniqueness, uniqueness of their life experience, their own integrity and identity in time. Identity is a relatively stable inner awareness of one's own continuity and self-identity, which performs adaptive functions. Due to self-identity, a person has the opportunity to see their life in terms of its length, organic interweaving of the past, the present and the future.

**Key words:** identity, self-consciousness, ego, social psychology, psychoanalysis, E. Erickson.

The problem of identity, both personal and social, is at the center of attention of contemporary researchers. The reasons for rising interest in the phenome-

non of identity in contemporary humanitarian discourse are due to the exacerbation of the problem of choice in all spheres of human activity.

At the end of the 20th and the beginning of the 21st century, people became more free in choosing their place of residence, in obtaining citizenship, in moving, in obtaining vocational education, in accessing information, in creative self-realization and in other life manifestations. In connection with this, the problems associated with the formation of identity as an inner sense of continuity, identity and integrity of the individual are exacerbated.

E. Erickson emphasized that in our time the study of identity becomes the same strategic task, which at one time was the problem of the unconscious [Cooley 1964].

Stable identity, which connects the functional being and the existential freedom of a person in one node, becomes the subject of numerous psychological studies, the mechanisms of its formation are interpreted in various psychological concepts: psychoanalysis, behaviorism, symbolic interactionism, cognitive psychology, humanistic psychology and other areas of psychological science.

The study of identity as a psychic phenomenon has its own history, which began with the works of W. James, C. Cooley, J. Mida [James 1911, Cooley 1964, Mida 1997]. J. Mead and C. Cooley considered “Self” as a result and as a factor in social interaction. Subsequently representatives of various psychological concepts considered the phenomenon of identity, completing and clarifying its psychological content.

The extension of the term “identity” and its introduction into a broad scientific circulation is associated with the name of E. Erickson [Erickson 1995, pp. 105–114]. The notion of identity was formulated by the researcher in the writings *Childhood and Society, Identity: Youth and the Crisis, Life History and Historical Point*. However, due to the complexity of this concept, the author does not give it a precise and unambiguous definition. Accordingly, most psychological dictionaries and reference books identifying identity are characterized by some vagueness and ambiguity. For example, in the *Dictionary*

*of Reference for Psychoanalysis*, authored by V.M. Leibin proposed the following definition: “[...] a sense of human identity to itself, a sense of integrity, adopted by it the image of itself in all its properties, qualities and attitudes to the outside world” [Leibin 2010, p. 452].

More precisely, the definition of Ch. Rinkroft, proposed in the *Critical Dictionary of Psychoanalysis*, is expressed: “A sense of identity is probably a synonym of self-consciousness, and it can be regarded as the subjective equivalent of Ego [...]”. In other words, to consider identity is quite possible in terms of self-awareness and self-determination, traditional for domestic psychology. However, in view of the widespread use of the borrowed term in the domestic psychological literature, one should turn to his author for certain explanations. E. Erickson in his book *Childhood and Society* wrote: “I can try to more clearly represent the essence of identity, only by considering it from different perspectives. On the one hand, it can be attributed to a conscious sense of personal identity; on the other – this unconscious desire for the integrity of a personal character. The third is the criterion for the process of synthesizing it. And finally, internal solidarity with group ideals and group identity” [Erickson 1963, p. 89].

E. Erickson defined identity as an internal “continuity of self-sufficiency of the individual”, “long-time inward equality with oneself”, the identity of the individual as the most important characteristic of its integrity and maturity, as the integration of human experiences of identity with certain social groups. To have an identity means to feel yourself, your being as an individual unchanged, regardless of external circumstances; to experience the temporal extent as a whole; to feel the connection between their own continuity and the recognition of this continuity by other people. The main functions of identity are: adaptive (“protects the integrity and individuality of human experience”) and organizing (“organization of life experience in the individual self”).

At the same time, Erickson’s definition of identity is rather broad and ambiguous. The researcher uses the term “identity” in many contexts, giving it different meanings. Identifying identity, E. Erickson, describes it in several respects, namely:

- 
- individuality – a conscious perception of the personality of its own uniqueness and its own separate existence;
  - identity and integrity – a sense of inner identity, continuity between what a person was in the past and what he promises to be in the future; the feeling that life has consistency and meaning;
  - unity and synthesis – a sense of inner harmony and unity, the synthesis of images of oneself and identification in a meaningful whole, which gives rise to a sense of harmony;
  - social solidarity – a sense of inner solidarity with the ideals of society and subgroup in it, the feeling that its own identity makes sense for the meaningful individuals of the individual (referent group) for this and that it meets their expectations.

Thus, E. Erickson identifies two interdependent concepts – group identity and his identity. Group identity is formed due to the fact that from the first day of the life of the child's upbringing is aimed at including it in a particular social group, on the development of this group of attitudes. Its identity is formed in parallel with the group identity and creates in the subject a sense of stability and continuity of it self, despite the changes that occur with a person in the process of its development.

In gender sociology, the fundamental properties of identity are defined: self-preservation in time, vertical (the connection of the history of life) and horizontal (the ability to fulfill different requirements in role systems), the measurement of identity, continuity and distinctive, as well as functional aspects of identity: purposeful choice, interpersonal aspect and life goals and objectives [Zakovorotnaya 1999].

Interpretation of the term “self” in psychological literature is close to the terminological meaning of such concepts as: conformity, identity, integrity, unity, identity, self, authenticity. Antonyms the concept of identity are: the rupture of continuity, uncertainty, instability, contradiction. In its original meaning, the concept of “identity” coincides with the notion of ontological truth: the thing is by itself, and not by anything else.

In social psychology, identity was considered in the context of several directions and approaches (H. Abels, P. Berger, T. Luckman, J. Mead, A. Tejfel, V.A. Yadov etc.). The basic postulate developed by J. Mead consists in the interpretation of identity as the ability of an individual to look at itself. "By passing through another" is a necessary prerequisite for the emergence of self. The paradox lies in the fact that a person creates his identity only if he looks at himself in the eyes of another. The "by pass path" consists in specifically human communication, which involves accepting the role of another.

This defining provision enables J. Mead to find out the psychological mechanisms of the formation of the identity of the individual: "For the emergence of identity, it is necessary that the person reacts to herself. This social behavior creates a condition for behavior in which identity is manifested. With the exception of verbal behavior, I do not know another form of behavior in which an individual would be an object for himself, and, as far as I can argue, an individual person is still not an identical in the reflexive sense of the term until it becomes for himself by This in fact gives social communication a decisive value, because it is a behavior in which an individual responds to himself" [Mead 1997, p. 200].

Subjective identity formation by displaying positions that occupy others in relation to a person is only one aspect of the process. Another aspect is manifested in the fact that the individual takes not only the role and the installation of others, but in the course of this also takes their inner world.

J. Mead in the formation of identity sees first of all social foundations, but he also looks for the ratio of the social and I to the individual. The part of the person that others perceive, he marked the English term "Me" – this is the set of social expectations with respect to man, that is reflexive I. However, in every person there is always something that distinguishes it from social standards. This side of personality J. Mead designated the term "I" – unique in person, its "impulsive I".

In terms of identity, reflexive, I represent a person's controlled side, which includes the personality traits learned from other people. In a certain ratio

of “reflexive I” and “impulsive I” J. Mead sees both the origins and the result of the identification process, that is, the acquisition of identity. This relationship is characterized as follows: “The various aspects of reflexive I must, as far as possible, be synthesized consistently into a single image of one’s own personality. When such a synthesis occurs successfully, there is an identity (self)” [Mead 1997, p. 41]. Identity occurs when impulsive and reflexive. I am in constant steady interaction.

The ability to perceive oneself from the position of another person is the first step in the formation of identity (P. Berger, T. Luckman). Thanks to the identification from the position of another person sees how it looks from the position of mutual identification. The study of P. Berger and T. Luckman testifies that social action requires not the participation of the entire person, but taking into account all the expectations of other people [Berger, Luckman 1995]. A person can always play for whom it is accepted. Obviously, thus, identity turns into a problem.

The process of formation of social identity is described in studies A. Tejfel, according to which identity is knowledge of the individual that he belongs to a certain group, and emotional significance for him group membership [Tejfel 1984]. In the process of formation of this knowledge there is a gradual formation of identity:

- social categorization – ordering the social environment in terms of grouping people in a way that is meaningful to the individual;
- social identification – the process by which an individual places himself in one or another category;
- social identity – the emergence of complete social identification.

In this case, the researcher considers identity as the result of the identification process. In the theory of A. Tejfel special interest is not only identified stages of identification, but also that this process is considered as a multi-directional, based on the identification of a person himself simultaneously with several social groups. He chooses one of the groups as most significant for developing his own view of the world, in which he sees his way of perceiving

himself and others, that is, his own way of behavior and activity [Tajfel 1984]. Based on these views of A. Tajfel, we can assume that such a significant group for a person can be a professional community, the process of identification with which will lead to the formation of professional identity.

In the research of the psychoanalytic direction, the problem of identity is one of the central. E. Erickson in his epigenetic concept of life path developed by him interprets identity as a subjective feeling, as well as the objectively observable quality of personal self-identity and continuity (continuity), coupled with a certain belief in the identity and continuity of the picture of the world, which is separated from other people. The main components of the sense of identity, according to E. Erickson, are: the time perspective (the opposite – time diffusion), self-confidence (opposite – apathy), experimentation with roles (opposite – negative identity), expectations of success (the opposite – the stagnation of labor activity), gender identity (opposite – bisexual diffusion), leader polarization (opposite – diffusion of power), ideological polarization (opposite – diffuse ideals) [Erickson 1963].

Identity was considered by E. Erickson first of all as “I-identity”, which in turn consists of two components: a) organic and individual, that is, the data of physical appearance, traits, identities, authenticity, integrity of human individual being; b) social, which is divided into universal, group and individual, when the individual is a part of different communities.

The process of identity formation is described by E. Erickson in the context of analyzing the stages of human development. According to his ideas, the formation of his identity, or, in other words, the integrity of the individual, proceeds throughout his life and passes through a series of stages. For each stage of the life cycle is characterized by a specific task that is put forward by society in front of the person. The society also defines the content of development at different stages of the life cycle. According to E. Erickson, the solution of the problem depends on the level of development already achieved by the individual, and on the general psychological atmosphere of the society in which he lives.

The transition from one form of its identity to another causes identity crises, which, according to E. Erickson, are not manifestations of neurotic disorders, but turning points, “the moments of choice between progress and regression, integration, and delay” in the development of personality.

Identity crisis in E. Erickson’s theory is a period of time during which an individual straightens up issues such as: “Who am I?”, “Where do I go?”, “What do I want?”. Young people who are experiencing a crisis of identity often lack a clear idea of their own social role, and they build assumptions about the role that most suits them in this situation.

Like many representatives of age psychology, E. Erickson paid special attention to adolescence, characterized by the deepest crisis associated with the completion of childhood. The end of this great stage of life is characterized by the formation of the first integral form of its identity. Three crises lead to this crisis: rapid physical growth and puberty (“physiological revolution”); Concerned about “how I look in the eyes of others”, “who am I”; the need to find a professional vocation that meets the acquired abilities, individual abilities and demands of society.

The main identity crisis occurs in adolescence. The result of this stage of development is either the acquisition of an “adult identity”, or a delay in development, the so-called diffuse identity. Erickson called the moratorium between a youth and an adult when a young man seeks to find his place in society through trial and error. The acuteness of this crisis depends on the resolution of earlier crises (trust, independence, activity, etc.), and from the whole spiritual atmosphere of society. An unshakable crisis leads to a diffuse identity and is the basis of the pathology of adolescence. Syndrome of the pathology of identity by E. Erickson manifests itself in: regression to the infantile level and the desire to delay as soon as possible the acquisition of an adult status; vague but steady state of anxiety; a sense of isolation and devastation; constant being in a state of waiting for something that can change life; insurance before intimate communication and the inability to influence the people of another gender emotionally; hostility and contempt for all recognized so-

cial roles. In extreme cases, there is a search for a negative identity, the desire to “become nothing” as the only way of self-affirmation.

“The feeling of Ego identity is an increased confidence in the individual that its ability to maintain internal identity and integrity (its psychological significance) is consistent with the assessment of its identity and integrity given by others” [Erickson 1995]. This statement focuses on the psychosocial nature of identity, which is formed in the process of interaction of the individual with the socio-cultural environment.

E. Erickson understands identity as a subjective sense of continuous self-identity that “charges man with psychological energy” [Erickson 1995]. In this connection, he identifies three forms of identity: prescriptive – conditioned by conditions that a person does not choose for himself (social class, culture, race, gender); acquired – achieved by one’s own efforts; borrowed – fulfillment of roles learned during development. The identified forms of identity are of interest in the context of the analysis of professional identity, which can be both acquired and include elements of the third form, when the individual in the pedagogical profession is identified with role models.

E. Erickson believes that the process of becoming an identity occurs in the field of the unconscious. The main feature of the formation of identity is its dynamism, since identity never reaches completion, is not something unchanged, once and always given. The process of identity formation is characterized by Erickson as a dynamic, crystallizing representation of oneself, which serves as the basis for the constant expansion of self-awareness and self-identification of the individual.

According to E. Erickson, the characteristic stages of the development of identity are the sudden awareness of the personality of the inadequacy of the existing identity, caused by this embarrassment and further research aimed at finding a new identity. In the process of identity formation, not so much the specific content of the individual experience is important, but how the individual’s ability to perceive different situations as separate links of continuity in their continuity of individual experience.

In existential-humanistic psychology, the factors of identity formation are seen not only in the social environment, but also in the inner consciousness, subjective activity of the individual. “If I want to endure my life in fullness, I must experience it in the center – I need to feel my self”, says one of the prominent representatives of existential psychology D. Buzhenthal [Buzhenthal 1998, p. 24]. The researcher distinguishes between two types of identities: a) identity, based on what a person has done, how it perceives the environment, what it thinks about it; This identity is tied to the past; it can lead to stagnation and repeatability in life; b) procedural identity – available here and now, capable of change and evolution, along with the flow of human life.

In the context of the definition of the essence of identity and its psychological characteristics is an interest in the analysis of A.A. Chronic on the subjective picture of the way of life of the individual [Chronic 1994]. The concept of a subjective picture of the way of life was first used by B.G. Ananiev [Ananiev 1969]. The researcher outlined a number of characteristics of this phenomenon: a) the subjective picture of the life path is the most important characteristic of personality consciousness; b) it reflects the milestones of social and individual development; c) it is always deployed in time; d) fixes in the biographical-historical dates the main events of the life path, linking the biological, psychological and historical time in a single frame of reference.

The analysis of the subjective picture of the life path gives reason to correlate this phenomenon with the dynamic formation of identity. Through these characteristics, the process of identity formation is revealed as a dynamic, sociocultural, mediated time and specific living space. The central phenomenon in the subjective picture of life’s journey is an event that is understood as a change in the consciousness of a person. A.A. Chronic has highlighted the following types of event relationships (realized, actual, potential) which outline the directions of development of self-consciousness, the transition from one identity to another due to new life events.

As part of the consideration of common approaches to the understanding of identity is an interest analysis of the correlation concepts of identity and self-aware-

ness. In Soviet psychology, the problem of identity was considered in the context of research self-consciousness, self-esteem and self-referral of personality.

Self-awareness is a complex dynamic of the unity of knowledge and attitude, of the intellectual, affective and behavioral components of the psyche [Kon 1978, Merlin 1996, Stolin 1983, Sokolova 1989, Spirkin 1972, Chesnokova 1977]. These components have a relatively independent logic of development, but in their real functioning are closely interrelated.

According to I.I. Chesnokova, “self-consciousness in the psychic activity of the individual acts as a particularly complex process of indirect knowledge of itself, expanded in time, associated with the movement of individual situational images through the integration of such numerous images into a holistic entity – in the concept of its own ‘I’ as a subject, different from other subjects” [Chesnokova 1977, p. 89]. “Self-awareness is also the realization of ourselves as a conscious subject, a real individual, but not at all consciousness of his consciousness”, emphasized S.L. Rubinstein [Rubinstein 1976, p. 331]. According to the well-known psychologist, “self-awareness is the realization of ourselves as being conscious of the world and changing it as a subject, an active person in the process of its activities – practical and theoretical, awareness of the subject of activity including” [Rubinstein 1976, p. 332]. In other words, self-consciousness is a process in which an individual acts as the object of his own perception. As in any act of perception, there is a combination of cognitive, affective and behavioral components.

In the above definitions of self-consciousness it is clearly traced its proximity to the notion of identity. It can be argued that the formation of the images of Me, on the one hand, and their correlation with external or internal criteria that form identity, on the other hand, provide unity of consciousness and identity. One of the components that displays this unity is Image I as an element of consciousness and at the same time the meaning of identification. “I – this is not consciousness, not a psychic subject, but a person who has consciousness, more precisely, a person as a conscious being, who realizes the world, other people, to himself” [Rubinstein 1976, p. 332].

Pattern of images I am multi-faceted. R. Burns, Yu.M. Kachanov and E.A. Shmatko, E.S. Shilshtein, based on various criteria, has identified and described numerous I-images: in content – physical I, mental, social, spiritual, personal etc.; according to the dynamics – I am real, ideal, future etc. [Burns 1986, Kachanov, Shmatko 1993, Shilshtein 1999, pp. 34–45] The number of such I-images and their contents depend on the theoretical positions of the authors.

Let's consider the question of the I-images in more detail, since the image itself is the unit that focuses on the unity of self-consciousness and the identity of the individual. Such an analysis is necessary in order to find the diagnostic tools for studying the process of forming a professional identity.

The image of the I-real is a structural component of self-consciousness, which contains the representation of man about oneself, which, in her opinion, most accurately and adequately characterize it at the moment. In the long run, the I-real characterizes the present time.

Although the concept of I-real” implies that the person's perception of oneself corresponds to reality, the researchers point to a significant proportion of subjectivity in the self-presentation of the image of the I-real [Grofman 1984]. The reason for subjectivity is that the perception of oneself, as R. Burns states, is distorted by internal motives, goals, instincts and protective mechanisms of personality [Burns 1986].

Relying on A.A Nalchajyan's presentation on the unit of self-consciousness, it can be argued that the image of the I-real is a structural integral formation of self-consciousness, which consists of cognitive-valued elements [Nalchajyan 1988]. For example, one can assume the following statement: “I have such a feature as kindness (cognitive part) and I consider it to be positive (estimated part)” [Nalchajyan 1988, p. 208].

A.A. Nalchajjan notes that in comparison with the I-real cognitive-evaluative element of the I-ideal is characterized by the fact that it includes knowledge about such features of a person that they do not yet exist. “It (knowledge) is either the result of the work of the imagination, or the perception of other persons with whom this individual has the identification of different

levels, and this mentally borrowed rice projects to his future ideal I-image” [Nalchajyan 1988, p. 209]. In the context of identification, the ideal I-image performs the function of an external or internal standard to which a person aspires. Therefore, while studying the identification process, it is important not only to reveal the content of the image of the I-real, but also of the I-ideal.

Traditionally, I-ideal is determined by psychologists as a fitting on myself, connected with the notions of a person about how she would like to become. In the context of the self-realization of self-realization and self-ideal it is worth mentioning S. Freud’s introduction of psychology of the concept of Super-I, Ego-ideal [Laplansh 1996]. S. Freud argued that the “I” of the individual consists of several instances, one of which continuously observes, criticizes and compares, thus contradicting itself to the other part of the Self. There are two important points here: firstly, this instance, according to S. Freud, compares the real I and its activities with a certain standard, formed in the process of personality development. Secondly, S. Freud argues that this authority “[...] reveals to us our origin from the influence of parents, educators and the social environment, on identifying with some of these individuals serving the ideal” [Freud 1991, p. 274]. Later, social psychology revealed the importance of the ideal I in the functioning and development of the individual, in particular, its influence on adaptation, the level of anxiety, the level of motivation, the formation of personality disorders, the presentation of oneself to others [Myers 1997, Nalchajyan 1988] etc.

Desired value points of the ideal I determine the immediate and distant goals of self-regulation of the individual, and the difference between the ideal and the real I can provide the necessary source of motivation to achieve the desired.

Thus, the analysis of psychological literature gives grounds for understanding identity as a sense of a person’s own uniqueness, uniqueness of his life experience, his own integrity and identity in time. Identity is a relatively stable inner experience of continuity and identity of an individual that exists in the context of continuous development and performs adaptive functions. Identity as a dynamic entity varies throughout human life. It provides an

opportunity to see their life in terms of its length, organic interweaving of the past, present and future. The phenomenon of identity is considered from a variety of conceptual psychological positions, each of which focuses attention on certain characteristics of it:

- identity is subjectively experienced as the identity and continuity of its own existence in space and time, in interaction with oneself and other people;
- types of identity are distinguished on the basis of different criteria: focus on oneself (physiological, sexual, personality), orientation to the social (social, professional, role, ethnic);
- identification is understood as a process that ensures the formation of identity;
- identity is seen as a phenomenon that provides a balance of stability and flexibility of consciousness and thus characterized as a mechanism for the development of self-consciousness of the individual;
- identity is considered as the result of awareness of its identity with meaningful other people and by oneself, as a consequence of the interaction of the individual with the society, from which it derives certain views and values orientations, while maintaining its uniqueness;
- the search for identity, which constitutes the essence of identity, correlates with its content in relation to the I-images, since the very realized I-image is compared with those standards, ideals the person seeks to achieve;
- I-images contain not only the cognitive component (knowledge about my self), but, as well as any image, have an affective aspect related to self-esteem and attitude towards oneself;
- the process of identity formation can take place both at the conscious level and on the unconscious, which corresponds to the level structure of self-consciousness;
- as a manifestation of self-consciousness, identity reflects the procedural nature of human life, therefore, it includes the unity of dynamism and stability.

---

## Bibliography

Ананьев Б.Г. (1969), *Человек как предмет познания*, Ленинград.

Андреева Г.М. (2000), *Психология социального познания*, Москва.

Бергер П., Лукман Т. (1995), *Социальное конструирование реальности*, Москва.

Бернс Р. (1986), *Развитие Я-концепции и воспитание*, Прогресс, Москва.

Бьюдженталь Д. (1988), *Наука быть живым: Диалоги между терапевтом и пациентами в гуманистической терапии*, Москва.

Грофман И. (1984), *Представление себя другим [в:] Современная зарубежная социальная психология. Тексты*, Москва.

Джемс У. (1911), *Психология*, СПб.

Заковоротная М.В. (1999), *Идентичность человека. Социально-философские аспекты: автореф. дис... докт. философ. наук*, Ростов-на-Дону.

Качанов Ю.М., Шматко Н.А. (1993), *Социальная идентификация личности*, Москва.

Кон И.С. (1978), *Открытие Я*, Москва.

Кроник А.А. (1994), *Субъективная картина жизненного пути как предмет психологического исследования, диагностики и коррекции: дисс. в виде научного доклада на соискание докт. психол. наук*, Москва.

Лапланш Ж., Понталис Ж.-Б. (1996), *Словарь по психоанализу*, Москва.

---

Лейбин В. (2010), *Словарь-справочник по психоанализу*, АСТ, Москва.

Майерс Д. (1997), *Социальная психология*, СПб.

Мерлин В.С. (1996), *Психология индивидуальности*, Воронеж.

Мид Дж.Г. (1997), *Разум, я и общество*, "Социальные и гуманитарные науки. Отечественная и зарубежная литература. Серия 11: социология. Реферативный журнал", № 4.

Началджян А.А. (1998), *Социально-психологическая адаптация личности (формы, механизмы и стратегии)*, Ереван.

Рубинштейн С.Л. (1976), *Проблемы общей психологии*, Москва.

Соколова Е.Т. (1989), *Самосознание и самооценка при аномалиях личности*, Москва.

Спиркин А.Г. (1972), *Сознание и самосознание*, Москва.

Столин В.В. (1983), *Самосознание личности*, МГУ, Москва.

Тэшфел А. (1984), *Эксперименты в вакууме [в:] Современная зарубежная социальная психология. Тексты*, Москва.

Фрейд З. (1989), *Введение в психоанализ: Лекции*, Москва.

Фрейд З. (1991), *"Я" и "Оно"*, Мерани, Тбилиси.

Чеснокова И.И. (1977), *Проблема самосознания в психологии*, Москва.

Шильштейн Е.С. (1999), *Уровни организации системы “Я”*, “Вест. Моск. ун-та. Сер. 14. Психология”, № 2.

Эриксон Э. (1995), *Жизненный цикл: Эпигенез идентичности*, “Архетип”, № 1.

Cooley С.Н. (1964), *Human and the Social Order*, New York.

Erickson E.H. (1963), *Childhood and Society*, 2nd ed., Norton, New York.