УДК 159.9.072.432

# AUTHENTICITY IN THE UKRAINIAN TEACHER'S WORKPLACE

Zlivkov V.L., Candidate of Psychological Sciences,
Chief of Laboratory Methodology and Theory of Psychology
*G.S. Kostiuk Institute of Psychology*
*of the National Academy of Educational Sciences of Ukraine*

Lukomska S.O., Candidate of Psychological Sciences,
Senior Researcher of Laboratory Methodology and Theory of Psychology
*G.S. Kostiuk Institute of Psychology*
*of the National Academy of Educational Sciences of Ukraine*

Kotuh O.V.,
Researcher of Laboratory Methodology and Theory of Psychology
*G.S. Kostiuk Institute of Psychology*
*of the National Academy of Educational Sciences of Ukraine*

This article is devoted to the concept of person authenticity, in particular in the context of his professional activity. It is outlined the popular methodology of authentication in foreign psychology. The results of the adaptation of authenticity questionnaires to the Ukrainian-language sample are analyzed, data on their validity and reliability are presented. The features and the structural model of the authenticity of specialists of socionomic professions are outlined. It is established that teachers have a moderate level of authenticity, which testifies to the understanding of their true self, if necessary, to more closely correspond to a social role than to show their individuality.

***Key words:*** *authenticity, identity, psychological well-being, self-realization, pedagogical activity, socionomic professions.*

У даній статті розкрито поняття автентичності особистості, зокрема в контексті її професійної діяльності. Окреслено популярні в закордонній психології методики визначення автентичності. Проаналізовано результати адаптації опитувальників автентичності до україномовної вибірки, наведено дані щодо їхньої валідності та надійності. Визначено особливості й окреслено структурну модель автентичності фахівців соціономічних професій. Встановлено, що педагоги характеризуються помірним рівнем автентичності, що свідчить про розуміння свого справжнього «Я» за необхідності більше відповідати соціальній ролі, аніж виявляти свою індивідуальність.

***Ключові слова:*** *автентичність, ідентичність, психологічне благополуччя, самореалізація, педагогічна діяльність, соціономічні професії.*

Зливков В.Л., Лукомская С.О., Котух О.В. ОСОБЕННОСТИ АВТЕНТИЧНОСТИ УКРАИНСКИХ ПЕДАГОГОВ

В данной статье раскрыто понятие подлинности личности, в частности в контексте ее профессиональной деятельности. Определены популярные в зарубежной психологии методики определения подлинности. Проанализированы результаты адаптации опросников подлинности в украиноязычной выборке, приведены данные об их валидности и надежности. Определены особенности и очерчена структурная модель подлинности специалистов социономических профессий. Установлено, что педагоги характеризуются умеренным уровнем подлинности, что свидетельствует о понимании своего настоящего «Я» при необходимости больше соответствовать социальной роли, чем проявлять свою индивидуальность.

***Ключевые слова:*** *аутентичность, идентичность, психологическое благополучие, самореализация, педагогическая деятельность, социономические профессии.*

**Introduction.** The new Ukrainian school is in its consolidation phase. Modern reforms are intended to optimize teachers and students interaction, therefore the problem of the teacher's authenticity development becomes relevant. Authenticity is an important quality of the teachers who, along with identity, forms the basis of their professional competence. However, in Ukraine there are no adapted diagnostic methods for personality authenticity study. In such circumstances, adaptation to the Ukrainian sample of Authenticity Scale (Wood & Linley, 2007) and Authenticity Inventory (Kernis & Goldman, 2005) is very relevant.

**Analysis of literature data and problem definition.** The term "authenticity" became widespread in psychology in the second half

of the twentieth century in connection with the development of humanistic and transpersonal psychology. By this period he was not actually used to be replaced by the terms "self", "identity of the individual", "I", "identification", "identity" and studied in the context of the problems of personality self-consciousness. According to Freud a person becomes a social subject through identification (the earliest manifestation of an emotional connection with another person, imitation and likeness to his parents). Authenticity is correlated with the archetype of the Shadow, as well as with the notion of personalization. Personalization is the process of person's evolution and, consequently, the personality's shadows, which is at the same time the process of involution of its image. The need for personalization is the need to be someone, to be a person; at the same time, as a result of the process of personalization, a person becomes: more closed, more separated from other people; less capable of empathy, empathy in relationships with other people; less prone to self-expression, revealing others to their own psychological problems, less congruent. Unlike personalization, personification does not manifest itself in an effort to be a person, but to try to be yourself. The process of personification is characterized by the refusal of the individual from the "masks", increasing the integrity of the individual, increasing the level of congruence and empathy, increasing the overall authenticity. Hence, the "personification syndrome" forms: positive insignificance, empathy and congruence. In Bugental's theory the notion of "subjectivity", under which, in essence, is understood the inner human nature [7].

The introduction of the term "identity" into social analysis and its widespread in social sciences occurred in the United States in the 1960s. The term of identification was drawn from the original, specific psychoanalytic context and correlated with the ethnic belonging, where tolerance, in particular ethnic, is seen as a manifestation of the formed positive identity (the condition of which is the social interdependence), and with theories of sociological role and group standard [3]. The group to which the individual belongs directly or indirectly forces him to follow such a style of behavior that considered to be characteristic of group members and to avoid the non-peculiar group behaviour al styles. R. Sherman considered identity in the context of interpersonal competencies, which primarily relate to the ability of an individual to perform various social roles [6].

According to E. Erikson, Ego-identity is formed in parallel with the group identity and creates the subject of the sense of stability and continuity of his self, despite the changes that occur with the person in the process of its growth and development. According to his definition of a sense of identity, there are three signs. Sense of internal identity and time integration: past actions and expectations of the future experienced as being related to the present. Sense of internal identity and integration in space: a person perceives himself everywhere and always as an integrity, and considers all his actions not as casual but as internally conditioned. Identity experienced among others that are socially significant, relationships and roles help to maintain and develop a sense of integrated personality in time.

Discursive psychologists believe that identity and authenticity are formed in social interactions, constructed from cultural narratives (stories reflecting the sequential course of events) and discourses (using language in situations, everyday texts and speech) that "put" people in different social categories.

Humanistic psychologists considered authenticity and identity as the abilities of communication to refuse different social roles, which allows true, peculiar only to this person's thoughts, feelings, emotions and behavior. Authenticity emerged as the self-concept and external experience became congruent. Similar understanding of authenticity is in gestalt therapy, where it's defined as the correspondence of person to himself [10].

Authenticity is a variant of moral identity that is determined either by socio-cultural norms, or a source of self-realization. We pay special attention to the notion of personal authenticity, emphasizing that it is manifested predominantly in problem situations, when it is necessary to make own choices, focusing on human's own priorities and values [2]. It is not necessary to idealize the authentic existence: the presence of "masks" in communication allows maintaining interpersonal relationships with significant internal resource savings.

Despite the numerous studies of authenticity, there was no clearly defined functional link between authenticity and personal identity, under such conditions a detailed study of various aspects of their use.

The humanistic model of authenticity, proposed by G. Barrett-Lennard considers authenticity as a sequence between three levels: the primary human experience, a symbolic understanding of this experience and behavior, directed from the outside and communications. At the interface between these three levels, the main elements of authenticity are defined: self-alienation (discrepancy between cognitive understanding and the actu-

al experience of the individual); authentic life (a correspondence between the conscious perception of their own characteristics and emotional reactions of the individual), the tendency to external influences (acceptance of representations of others and the adoption of external influence) [9].

For a long time, authenticity or authentic personality was discussed in the psychological literature through the lack of authenticity or false behavior, which relates to the hiding of one's actual thoughts, making individuals say what others want to hear instead of what they truly think [4]. Today the concept is related to the thoughts, emotions, needs, desires, preferences, and beliefs about themselves, which results in actions consistent with these experiences. Nowadays the most famous in foreign psychology is the concept of the authenticity of Kernis & Goldman(2005); Wood & Linley (2007), based on the theory of social construct of reality (Sheldon & Kasser, 2008), the model of authentic relations Lopez & Rice (2006), the Harter's (2004) integrative model of the authenticity.

Dispositional authenticity is associated with positive intra- and interpersonal outcomes. Authenticity is a dispositional trait [7] – the person's tendency to think, feel and act in a certain way in different situations and considered a precondition for psychological well-being. Authenticity as an indicator of "strength" of character is analyzed primarily in the context of positive psychology. C. Peterson and M. Seligman among the 24 strong personality traits identified authenticity in its close connection with integrity, and courage. The strength of the authentic person is manifested primarily in its ability to remain itself in achieving even the most complex goals despite the strong opposition to external circumstances [5]. Authenticity was related to engaging in healthy relationship behaviors, which in turn predicted positive relationship outcomes and greater personal well-being [3]. Authenticity at work is characterized as the extent to which individuals feel and act coherently with themselves. In that sense, authenticity at work has revealed a positive association with wellbeing at work In that sense, authenticity at work has revealed a positive association with wellbeing at work.

The study of teacher identity developed greatly during the 1990s and, in a way, replaced other studies on teacher professionalism. Highlighting the interactions, emotions and cognitions in their everyday expression, these studies contributed to making visible the role of specific communities of professionals in valuing and improving professional action [8].

Model of the teacher's identity (V. Zlyvkov, 2005) consists of five components: open unstable identity of a beginner teacher, the stable identity of a professional teacher, the closed unstable identity of a teacher with extensive experience, the open stable identity of an innovator teacher, an open unstable identity.

Openness in the demand for an identity (openness to changing the request according to other people's circumstances and projects) and uncertainty of supply (agreeing to change it in terms of the projects and realities of others) are the main qualities of a dual transaction that contributes to 'real social change'. It allows the achievement of individual identity projects, alongside the construction of a new, shared identity (collective identity), during the negotiation process [1].

Teachers are perceived as authentic when they know what they are talking about and can translate subject matter to the students' knowledge level (expertise), authentic teachers are passionate about what they teach (passion), authentic teachers give students the feeling that each student and each class is different (uniqueness). Finally, authentic teachers aren't friends with their students but have an interest in them (distance).

**The purpose and objectives of research.** There is a need to analyze the problem of Ukrainian's teachers authenticity.

**Main material and research results.** Participants were 218 teachers (113 women and 105 men) with an average age of 39,5 years (SD = 2,4). All participants live in Kyiv, Cherkasy, Poltava, Khmelnytsky, Kherson and Chernihiv regions of Ukraine. This research was conducted during 2016, the data were collected in writing, each respondent marked the answers on the form using the evaluation scales.

Adaptation techniques consisted of sevenst ages:

1) primary translation of questionnaires from English into Ukrainian and text examination by philologists;

2) reverse translation (from the Ukrainian language to English) and assessment the original translation correspondence;

3) ad justin gal legations, discussing the final version of the questionnaire;

4) assessment of conformity of assertions with the methods cales;

5) commissioning of research on a sample of higher educational institutions Ukrainian teachers;

6) processing the results and comparing them with foreign studies;

7) conducting of factor analysis, approval of the final version of the questionnaire.

*Measures*

Authenticity. *The Authenticity Inventory* [3]. The inventory is based on definition of authenticity (M. Kernis & B. Goldman, 2005) and is comprised of four subscales: awareness, unbiased processing, behavior, and relational orientation. The inventory is a 45 item self-report questionnaire with responses expressing agreement on a 1 (Strongly Disagree) to 5 (Strongly Agree) scale.

*The Authenticity Scale* [9]. The scale is a self-report questionnaire which is relatively short and designed for use in counseling psychology settings. Twelve questions are included in the questionnaire; four questions to assess each of the three components of authenticity with participants expressing agreement on a 1 (does not describe me at all) to 7 (describes me very well) scale. Questions from the Authenticity Scale (A. Wood, et al., 2008) include: Self-alienation, Authentic living, Accepting external influence.

Well-being. *The scales of psychological well-being (Ryff & Keyes, 1995 Russian adaptation T. Shevelenkova and P. Fesenko).* Self-report scale designed to measure psychological well-being. The 84-item instrument consists of six subscales: Autonomy, Environmental mastery, Personal growth, Positive relationships with others, Purpose in life, and Self-acceptance. Each subscale consists of 14 items divided approximately equally between positive and negative items. Participants respond on a 6-point scale that ranges from "strongly disagree" (1) to "strongly disagree" (6). Certain items are reverse coded. Scores are summed and subscale scores are obtained. The total score is the sum of the 84 items. Higher scores indicate higher psychological well-being within the respective dimension.

In order to assess and verify the factor structure of the questionnaire exploratory and confirmatory factor analysis (EFA, CFA) were used. For the analysis of scales, descriptive statistics, frequency analysis, correlation relations analysis using the Spirman correlation coefficient rank were used. The reliability assessment is based on the determination of the internal consistency of the method, its parts and individual scales (coefficient alpha ($\alpha$) Kronbach). Mathematical data processing was performed using SPSS V. 21.

**Results of research and their discussion.** The application Barlett's Test of sphericityfor the Authenticity Scale (Wood, Linley) showed the possibility of using EFA: $\chi^2$ (66) = 28 915,21, p < 0,001, and according to the Kaiser-Meyer-Olkin Measure of Sampling Adequacy the sample size is adequate (0,86).

All points of the questionnaire are one factor − that is, it completely authenticates the concept of authenticity. The following three factors were obtained for three factors: 4.92, 1.62 and 1.51. Such results were detected in 77,10% of all respondents. That is, in this method it is possible to allocate three subscales (as in the original version of the questionnaire). "Self-alienation" correlates with "Authentic living" (0,52) and "Accepting external influence" (0,54), "Accepting external influence" positively correlates with "Authentic living" (0,45).

The application Barlett's Test of sphericity for the Authentication Questionnaire (AI-3, Kernis & Goldman, 2005) has shown that the use of exploratory factor analysis (EFA): $\chi^2$ (990) = 6 814,10, p < 0,001, and according to Kaiser-Meyer-Olkin Measure of Sampling Adequacy sample size is adequate (0,89). Unlike the Authenticity Scale (Wood & Linley, 2007), in this methodology factor analysis did not reveal a single factor, the number of selected factors varied from 11 to 3.

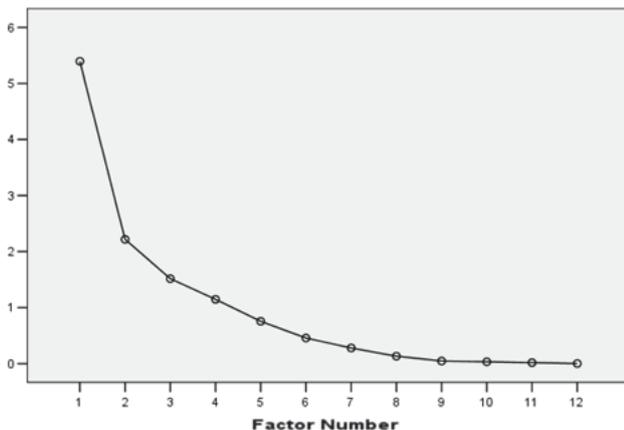The most reliable were Self-alienation ($\alpha$ = 0,95) and "Accepting external influence"



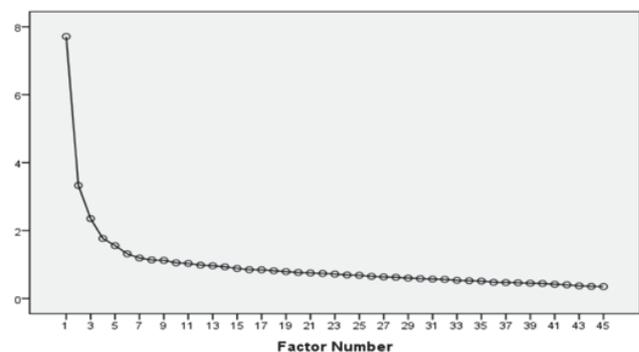**Figure 1. Exploitation factor analysis for the Authenticity Scale (Wood& Linley, 2007)**



**Figure 2. Exploitation factor analysis for the Authenticity Inventory (Kernis & Goldman, 2005)**

(α = 0,93), and the high level of reliability (α = 0,87) was also found on the subscale "Authentic living". Consequently, according to the results of an examination of the reliability of the questionnaire of authenticity (Wood & Linley, 2007) in the Ukrainian translation, it has been established that this technique is a reliable tool for the study of authenticity, and the subscales of the questionnaire are consistent with each other.

Using the three-component model of authenticity (similar to the Wood& Linley questionnaire), the three factors have a dispersion of 29,60%, 33,42%, and 34,67%, respectively, with each subscale consisting of a variety of allegations – from 6 to 17. When applying the three-factor model, the first and second factors consist mainly of assertions concerning self-awareness and behavior, and the third factor is the objective perception of the surrounding reality. When applying the four-factor model, the first factor relates above all to the sphere of relations, the second factor – mainly behavioral aspects, the third factor – self-awareness and the fourth – an objective assessment of the surrounding reality.

According to the results of the reliability test of the AI-3 questionnaire (Kernis & Goldman, 2005) in the Ukrainian translation, it has been established that this methodology is a reliable tool for the study of authenticity, and the subscales of the questionnaire are consistent with each other. All Kronbach's alpha values are in the range of 0,84 and 0,93, which indicates the high reliability of the subscales of this questionnaire.

The results of correlation analysis of authentication questionnaires have shown the existence of significant positive relationships between these techniques, which proves their ability to apply in the comprehensive study of the authenticity of the individual.

Modern descriptions of authenticity or authentic functioning often depict a construct composed of many elements including autonomy, self-awareness, unbiased examination, social embeddedness and behavior congruent with values and beliefs. Being authentic means acting according to oneself in various activity contexts, which leads to the healthy development of individuals, groups, and institutions.

Teachers characterized by a relative balance of all aspects of psychological well-being, but above all a pronounced indicator of "Environmental mastery" (62,45). In addition, high rates on "positive relationships" (61,46), "personal growth" (55,57), "Purpose in life" (55,48), while low scores were found on the scale of "autonomy" (48,92).

**Conclusions.** It is concluded that teachers are characterized by an average level of authenticity, which testifies to the understanding of the teachers of their true self, but the impossibility of its best to show, due to certain requirements for professional pedagogical activities, the need to meet more social role than to show their individuality. Teachers are characterized by such a component of authenticity as "orientation on relationships", that is, openness and honesty in interaction with other people. As in the case of an authentic self-declaration, the behavioral component of authenticity by AI-3 methodology is significantly less represented by teachers, that is, the performance of professional duties, first of all it concerns teachers of secondary schools, hinders and often makes it impossible for teachers to behave according to their own values and ideals.

The most authentic were teachers aged 31 to 49, characterized by aspiration for personal growth, formed goals in life, high level of empathy, self-acceptance, meaningfulness of life and average and high level of self-efficacy, have enough experience to perform professional duties, enjoy from their work and have formed professionally important qualities.

To sum up, translated and adapted Ukrainian versions of the Authenticity Scale and the AI-3 questionnaire can be considered as reliable tools for studying various aspects of the personality's authenticity.

### REFERENCES:

1. Fleeson W., Wilt J. The relevance of Big Five trait content in behavior to subjective authenticity: Do high levels of within-person behavioral variability under mine or enable authenticity a chieve-ment? Journal of Personality. 2010. Vol. 78. P. 1353–1382.

2. Jack D., Dill D. The silencing the self scale: Schemas of Intimacy Associated With Depression in Women. Psychology of Women Quarterly. 1992. Vol. 16. P. 97–106.

3. Kernis M., Goldman B. A multi component conceptualization of authenticity: Theory and research. Advances in Experimental Psychology. 2006. Vol. 38. P. 283–356.

4. Lopez F., Rice K. Preliminary development and validation of a measure of relationship authenticity. Journal of Counseling Psychology. 2006. Vol. 53 (3). P. 362–371.

5. Peterson C., Park N., Pole N., D'Andrea W., Seligman M. Strength of character and post-traumatic growth. Journal of Traumatic Stress. 2008. Vol. 21(2). P. 214–217.

6. Sherman R., Nave S., Funder D. Properties of persons and situations related to overall and distinctive personality-behavior congruence. J. Res. Personal. 2012. Vol. 46. P. 87–101.

7. Slabu L., Lenton A., Sedikides C., Bruder M. Trait and State Authenticity Across Cultures. 2014 Journal of Cross-Cultural Psychology. 2014. Vol. 45(9). P. 1347–1373.

8. Walumbwa F., Orwa B., Wang P., Lawler J. Transformational leadership, organizational commitment, and

job satisfaction: A comparative study of Kenyan and U. S. financial firms. Human Resource Development Quarterly. 2005. Vol. 16(2). P. 235–256.

9. Wood A., Maltby J., Caliousis M., Linley P., Joseph S. The authentic personality: A theoretical and empirical conceptualization and the development of the authenticity scale. Journal of Counseling Psychology. 2008. Vol. 55. P. 385–399.

10. Zapf D., Holz M. On the positive and negative effects of emotion work in organizations. European Journal of Work and Organizational Psychology. 2006. Vol. 15(1). P. 1–28.

# ІНТЕЛЕКТУАЛІЗАЦІЯ ПРАЦІ ЯК ПСИХОЛОГІЧНА ПЕРЕДУМОВА ОСОБИСТІСНОГО РОЗВИТКУ ОСІБ, ЩО ПЕРЕНАВЧАЮТЬСЯ В ДЕРЖАВНІЙ СЛУЖБІ ЗАЙНЯТОСТІ

Калениченко К.М., аспірант кафедри психології розвитку
*Київський національний університет імені Тараса Шевченка*

За результатами пілотажного дослідження (26 осіб) виявлені передумови формування потреби особистісного розвитку осіб, що перенавчаються. Дослідження проведено в Державній службі зайнятості України. Це такі феномени, як: інтелектуалізація праці, інтелектуалізація освіти й інтелектуалізація інформаційної діяльності.

***Ключові слова:*** *інтелектуалізація, особистісний розвиток, перенавчання, інноваційна діяльність, саморозвиток, інформація, мотивація.*

По результатам пилотажного исследования (26 человек), были обнаружены предпосылки формирования потребности личностного развития у лиц, которые переучиваются. Исследование было проведено в Государственной службе занятости Украины. Это такие феномены, как: интеллектуализация труда, интеллектуализация образования и интеллектуализация информационной деятельности.

***Ключевые слова:*** *интеллектуализация, личностное развитие, переобучение, инновационная деятельность, саморазвитие, информация, мотивация.*

Kalenychenko K.M. LABOUR INTELLECTUALIZATION AS A PSYCHOLOGICAL PRECONDITION OF PERSONS' DEVELOPMENT REEDECATED AT THE STATE EMPLOYMENT SERVICE

As a result of the pilot study (26 retrainers), the pre-conditions for the formation of the needs of personal development were identified. The study was conducted at the State Employment Service of Ukraine. The following phenomena are preconditions: intellectualization of labor, intellectualization of education and intellectualization of information activities.

***Key words:*** *intellectualization, personal development, retraining, innovative activity, self-development, information, motivation.*

**Постановка проблеми.** За даними Державної служби статистики та Пенсійного фонду України, рівень безробіття в першій половині 2017 р. становив 10,1% економічно активного населення [2, с. 1]. Ще більший відсоток осіб звертається до Державної служби зайнятості із проблемою перенавчання і зміни своєї кваліфікації. Такі дані спонукають замислитися над питаннями: що саме робить осіб неконкурентноспроможними на ринку праці? Які психологічні передумови повинні спонукати людей до саморозвитку в сучасному світі? На ці й інші запитання ми спробуємо відповісти.

**Аналіз останніх досліджень і публікацій**. Згідно з переміщенням акценту від «інформації» до «знання», від «інформаційної економіки» до «економіки знань» останніми роками все частіше йдеться вже не стільки про «інформаційне суспільство», скільки про «інтелектуальне суспільство». На цій стадії інформація – це ресурс (потік), головним діючим чинником (потенціалом) стає інтелект. Результатом такої інформаційної революції є збільшення кількості людей, що обирають інтелектуальну працю. Цього висновку дійшла І. Копенкіна у своїй роботі «Необхідність відтворення висококваліфікованих працівників в умовах сучасного суспільства» [5, с. 232].

Інтелектуальна праця є постійною діяльністю, що характеризується методологічними і методичними розробленнями, новими ідеями, дослідами, комбінуванням, удосконаленням, винахідливістю, цим самим стимулюючи прогрес та інтенсифікацію виробництва й гальмуючи об'єктивну дію закону спадної віддачі ресурсів [6, с. 37].

Інтелект є необхідною передумовою успіху в будь-якому виді діяльності. Су-