

Terminological space of concepts of independence and autonomy

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Abstract. In the article the main approaches to the study of the problem of independence and autonomy of the personality are examined. The concepts of independence and autonomy are defined, which are among the positive values that contribute to the manifestation of individuality and achievement of success in different spheres of a person's life activity. The categories of activity are described, which is a prerequisite of independence development. The kinds of autonomy are highlighted, that on the one hand contribute to building constructive relations, and on the other hand – the destructive ones.

Keywords: *independence, activity, self-regulation, self-dependence, autonomy.*

The urgency to address the problem of independence and autonomy of the personality is conditioned by modern transformations taking place in the development of Ukrainian society, which removes the illusion of common to all people sense making guidelines and values. If the former social system resolved the issues of correlation between the social and personal in favour of society against personality, thereby erasing millions of "selfhoods" and individual "selves", the modern social development causes the role of the personal factor and independence and autonomy to grow. They are given prominence among real positive values that contribute to the manifestation of individuality and achievement of success in different spheres of life, including the area of professionalism.

Research by A.K. Markova, Y.A. Klimov, N.S. Pryazhnikov and others confirm that psychologically complete professional activity is expressed in absolute autonomy of a human as a subject of work. This statement is directly related to pedagogic professions. V.A. Kan-Kalyk, L.M. Mitina, Y.I. Rogov and others emphasize the compliance with the independence of the highest level of educational creativity and call this level personally independent. At the same time, it is important to provide a young teacher with maximum autonomy from the outset, in order to develop pedagogical creativity. It would be better if it is done at the stage of professional training, because it is in a higher education institution that the basic qualities of a specialist are built. A similar view is shared by A.A. Verbytsky, L.M. Mitina, V.A. Yakunin, V.A. Balyuk, Y.F. Mosin, M.A. Danylov, R.I. Ivanov, I.D. Klegeris, M.I. Dyachenko, L.A. Kandybovych and others. Independence is recognized by researchers to be both an individual quality of a professional and means of professionalism achievement.

Independence is considered to be both an individual's property (L.S. Vygotsky) and his quality (S.L. Rubinstein), a productive activity and subjective experience (A.K. Osnytsky), an internal energy (S. Freud), the person's "self" (E. Fromm) and a model of behavior (A. Reber), different abilities (K.K. Platonov).

The goal of the article is to define the psychological meaning of the concepts of independence and autonomy.

In recent years the interest of many researchers is focused on the study of various known phenomena of the "selfhood" of an individual: self-regulation (L.H. Dyka, V.I. Morosanova), self-affirmation (N.Y. Harlamenkova), self-presentation (A.N. Lebedev), self-determination (A.L. Zhuravlyov, A.B. Kupreychenko), self-actualization (Y.V. Halazhynskij, L.A. Korostylyeva, I.V. Solodnikova) that became "high-frequency" (psychological research prob-

lems).

As A.L. Zhuravlyov points out, it is the phenomenon of "selfhood" that manifests in the most vivid way the subjective characteristics of a human, the components of his activity, effective beginning, largely determine the characteristics of his operations and actions, relations and communication, activities and conduct, other forms of activity and human life as a whole [1]. All this relates to the independence and autonomy, which, in our opinion, are manifestations of a high level of human subjectivity.

Independence is defined in the "Psychological Encyclopaedia" by M.I. Yenykeyev as the ability to focus on one's personal positions, make one's own decisions and implement them, the independence from outside situational influences [2, p. 404]. But the term of independence may have different psychological meaning from one author to another.

Independence is an integrated property of the individual that originates in the activity, develops in ontogenesis through mastering of various activities. As a result of individual development, independence is filled with subjective experience that makes the variety of its levels possible, such as intuitively episodic, reproductive, heuristic and creative, that differ in the nature of the activity. The focus of independence examination is a complex of formed in ontogenesis skills of the subject.

S.V. Chebrovska identifies several approaches to the study of the problem of independence, namely from the position of the general category of activity, subjectivity, personal characteristics, age characteristics, abilities and development conditions [8].

Indeed, the category of activity is closely linked with the category of the subject, is important for understanding of the nature of independence as a psychological phenomenon. Activity can be considered as a prerequisite for independence. The description of the activity phenomena is usually carried out in terms of autonomy, spontaneity, involuntariness, initiativeness, that is underlines the selfhood of the object.

I.A. Dzhydaryan understands activity as a particular quality, level, measure of interaction between the subject and the objects of surrounding reality, including the extent of operation; a way of self-expression and self-realization of the personality in life, at which he attains (or does not attain) his quality as an integral, independent and self-developing subject.

According to I.A. Dzhydaryan, activity is not an absolute and original characteristic of the mental, but rather acquires its real meaning only in comparison with its opposite – the

passivity, it allows us to give a more meaningful, more qualitative characteristic of mental phenomena. The passivity and activity represent higher and lower levels of mental functioning that reflect not so much quantitative as qualitative characteristics of mental activity. In this sense, activity vs. passivity clearly matches with independence vs. helplessness as high and low levels of subjectivity.

As part of the subjective approach, independence is examined by V.I. Morosanova and A.K. Osnytsky. As V.I. Morosanova notes, the main characteristics of the subjective activity are its creative nature, ability to change the world around (activity) and the ability to self-reliance, self-regulation and self-organization. The concept of the subject underlines its active creativity, the ability to achieve subjectivity of the goals adopted.

O.A. Konopkin notes that the most significant expression of human subjectivity is his arbitrary conscious activity that ensures the person's achievement of the objectives he pursues. Perceived self-regulation doesn't result directly from the situation given and is not entirely spontaneous, but usually is a source of events widely remote in time and space from the beginning of the action (act), thus growing from a broad life context, the essence of which is forming relationships with others people, as well as socially and culturally indirect attitude to nature.

Within the subjectivity of approach, O.A. Konopkin developed the concept of conscious self-regulation of voluntary activity of an individual. It summarizes the results of studies of self-regulation of the subject's conscious activity in achieving the goals he set himself in different activities. He notes that the most significant expression of human subjectivity is his arbitrary conscious activity that ensures his achievement of purposes. It comes to the conscious self-regulation when the man takes the objectives of his actions by himself and is the one implementing them in acceptable to him ways, which are among the construct of "The Style of Behavior Self-Regulation (SBSR)" psychodiagnostic methods where independence is presented as one of the six indicators, characterizing the individual profile of self-regulation (along with planning of purposes, modeling of significant conditions of their achievement, action programming, evaluation and correction of results and flexibility).

It should be noted that if, according to V.I. Morosanova, independence and flexibility are on par with self-regulation indicators, then in the concept of personal helplessness, flexibility is among the components of the syndrome of independence, while rigidity and low creativity are parts of the syndrome of personal helplessness. According to V.I. Morosanova's studies, independence is positively associated with dominance and autonomy (for example, the aforementioned "Style of Behavior Self-Regulation (SBSR)" methods and the adapted by T.V. Kornilova "List of Personal Benefits" by A. Edwards identifying motivational trends of personality).

Regulatory independence is associated with a measure of maturity of the subject and his sense of responsibility. The presence of primitive psychological defense mechanisms is not in favor of the ability of the subject to self-regulating. Using mature psychological defenses such as isolation, i.e. separation of emotions from intellect, and rationalization, i.e. the search for reasonable excuse of ones' own failures or reduction of subjective significance

of the goal unreached, is more characteristic of a subject with well developed quality of independence. In general, the dominating psychological defenses of an independent subject are those providing a more effective withdrawal from interpersonal conflicts.

Among the key indicators of the effectiveness of self-regulation, leading to an independent, active work, the author identifies adequacy, awareness, plasticity, reliability and resistance to activities performance. Among personal regulatory properties we can list such personal properties as confidence, initiativeness, critical ability, independence, autonomy, responsibility (A.K. Osnytsky, G.S. Pryhin, V.I. Morosanova). The development of these properties determines the successfulness of activities performed, achievement and implementation of the goals set.

Independence is more broadly examined by A.K. Osnytsky. At the core of his approach to the study of independence is the concept of subjectivity, a specific personal characteristic that allows regarding a person as a participant of the personal actions, characterized by commitment and having his personal outlook and advantages.

A.K. Osnytsky uses the term "productive independence", meaning the subjectivity of human manifestations. The development of subjectivity depends on the level of formation and advancement of subjectivity components of experience, such as experience of values, experience of regular activity, reflexion experience, operational experience and experience of cooperation. These components together provide purposeful, active, conscious, skillful and focused on social importance goals and behavior.

Analyzing independence in terms of the formation of subjectivity of experience, A.K. Osnytsky identifies five of its components, which are formed in ages from childhood to adolescence. These components are the experience of values (connected with the formation of interests, moral standards, ideals, beliefs and preferences), reflexion experience (an experience of correlating the knowledge of a person about his abilities and possible transformation in the material world to requirements of carrying out the activities, about the possible transformation within himself), experience of regular activation (focused on the determining of conditions of work, efforts and level of success achievement), operational experience (including common working knowledge and skills, related to objective transformation and self-regulation skills), experience of cooperation (correlates with the ability to implement and improve collaboration and interaction). The development of self-consciousness and productive independence, in the scientist's view, is facilitated by the improvement of the system of conscious regulation, which shows itself in the formation of appropriate skills of self-regulation.

To analyze the level of formation and development of independence, also understood by A.K. Osnytsky as the ability to operate without outside help, it is proposed to distinguish between two types of self-regulation, the active (dominated by the tasks of objective changes) and the personal one (dominated by the transformation tasks concerning the attitude toward objects and people). Activity self-regulation is understood by the author as organizing the efforts to improve the efficiency of operations, successful achievement of the goal, optimization of individual components of regulation in the system of increasing of the effectiveness of regulation as a whole.

It is noted that the subjective level, which manifests itself in independence, is not always associated with personal manifestations. Analyzing the independence of teenagers, A.K. Osnytsky draws attention to the fact that in real conditions the activity independence of students is limited to the requirements to the students in training and the regulatory capacity of the student himself. Personal self-regulation is determined by the influence of mechanisms regulating the attitude of the student toward the actions he performs and the carrying out of his activities as a whole.

According to A.K. Osnytsky, the main reason for insecurity, lack of commitment to solving problems is the lack of formation of the conscious mental regulation. Instead, these mechanisms well formed become the means the individual has "no trouble" using, if necessary, to cope with difficulties.

Thus, the concept of independence is reduced by A.K. Osnytsky to self-regulation and subjectivity. The concepts of independence and self-regulation are repeatedly used by him as synonymous, and the study of the activity and personal independence is suggested to be performed through a qualitatively new feature of subjectivity. According to the scientist, it is with the development of subjectivity that a person finds some independence from the influence of the conditioned by nature personal qualities and the impact of social pressure.

A.I. Savenkov also distinguishes independence as a personal property that characterizes people with signs of search activity. The category of independence has three components defined, the first one is independence of judgment and actions, the ability to implement important decisions without assistance; the second is responsibility for one's actions and their consequences, and the third is an inner conviction that such behavior is possible and correct.

Thus, according to A.I. Savenkov, independence as a personal property of an individual, prone to search activity, is based on the capacity to assess, the ability to regulate one's own behavior and emotions, social autonomy, courage and inclination to take responsibility. Furthermore, people prone to independence are notable for greater selectivity and intellectuality.

A concept that has a great response in the scientific psychological community and a considerable methodological potential is a concept of non-adaptive (over-situational) activity of V.A. Petrovsky. This concept allows an obvious consideration of over-situational activity as a precondition for independence in its broadest sense (as a high level of subjectivity), when a person goes beyond the requirements of the situation, acting above the threshold of situational necessity. Subjectivity (and therefore independence), according to V.A. Petrovsky, provides for voluntary assuming responsibility for the unsettled before results of one's own action. V.A. Petrovsky sees the determination of activity not in the past or future, but rather in the present. The source of inception of a new goal is the person's experiencing of the possibility of action (the "I can" state). Possibilities as conditions for achievement and setting of goals are experienced directly, i.e. without additional incentives, and are implemented in activity. The experience serves a determinant of human activity [5]. Feeling one's potential generates activity. The experiencing of the possible, awareness of possibilities is directly related to the phenomenon of independence.

According to V.A. Petrovsky, a subject experiencing possibilities and going beyond situational necessity assumes a burden of responsibility for his choice, for the unsettled result of his personal actions, this is the independent subject indeed.

I.S. Kon identifies a number of components of independence: the ability to self-affirmation, to maintenance of the stability of the "self", self-control, the ability to regulate one's own behavior and emotional reactions, the ability to preserve one's own opinion against the external pressure, the tendency to take responsibility for the most important events of one's own life, rather than blame for them other people, the objective circumstances or fate [5].

I.S. Kon links independence with risk, as an independent person goes beyond the objectively necessary, taking responsibility, while achieving of the desired still remains a problem [3]. This idea resonates with the ideas of V.A. Petrovsky about non-adaptive activity of the subject.

I.S. Konev emphasizes that independence always means freedom and possibility of control over one's own vital activities. This control is directed, on the one hand, outwards, at changing of the environment according to the needs and goals of the subject, and on the other hand, inwards, at changing of one's personal qualities and needs according to the objective conditions and requirements of the environment (self-control, self-education). The development of self-control is associated with the ability to sacrifice the immediate, short-term benefit for the sake of achieving more important long-term goals.

S.V. Chebrovskaya in her dissertation notes that independence is considered by our national psychology as a generalized property of the individual, manifesting itself in the initiative, critical ability, adequate self-esteem and sense of personal responsibility for one's actions and behavior. Analyzing the work of researchers, she distinguishes among three views on the understanding of the essence of independence and on the determining of its place in the structure of personality. The authors who hold the first view, include independence among the traits of character (B.G. Ananiev, K.K. Platonov, G.G. Golubeva, P.M. Jacobson), others attribute it to volitional properties (V.V. Bogoslovskiy, A.G. Kovalyov, V.N. Myasishchev, K.N. Kornilov), others regard it as an integrated feature of personality (I.S. Kon, S.L. Rubinstein, Y.A. Samarina, S.V. Chebrovskaya, A.I. Scherbakova) [8].

In the works of S.L. Rubinstein, Y.A. Samarina, A.I. Scherbakova independence is represented as an integrated feature of personality related to active functioning of will, feelings, development of whole world outlook that requires great inner work and ability to think independently. S.V. Chebrovskaya who considers independence to be an integrated feature of personality, connects it with subjectivity and consequently the responsibility.

S.V. Chebrovskaya notes that independence should be understood as a complex property of the individual that originates in the activity and consists of a number of integrating components, including emotions, interest, will, thinking, self-regulation and others. As a result of individual development, independence gets filled with subjective experience that implies the possibility of its various types and levels [8, p. 28].

S.V. Chebrovskaya considers independence of the individual as a complete system formation, in the structure of

which she distinguishes among emotional motivational, intellectual, regulatory orientational and socio-communicative components, interrelated and interdependent.

Independence is often seen as part of developmental psychology. This is partly due to the development of the statement that personality manifests himself and is being formed in activities, therefore independence is examined in different age periods just in connection with activity (S.L. Rubinstein, L.S. Vygotsky, D.B. El'konin, I.S. Kon, A.K. Osnytsky, I.V. Dubrovina).

S.L. Rubinstein, for example, drew attention to the fact that the first stage of the real development of personality as a separate subject is associated with personal mastery of the body, with the emergence of voluntary movements that are produced during the formation of the first substantive actions. A further step on this basis is the beginning of walking, independent moving. It is not so much the technique of moving that is important, as it is the change in the relationship of the individual with others around him, influencing the possibility of independent movement, as well as the mastering of the subject by himself. This produces certain independence of the child in relation to other people. A person realizes his independence and himself as an autonomous entity only in his relations with the people around him.

In the course of external life events, independence is formed gradually; first, the child develops the ability for self care and finally the young man and the adult does, when he begins his own working life, which makes him financially independent; each of these events makes changes in relationships with those around, changes the internal state of a person, rebuilds his mind, his inner relation to others and to himself.

V.A. Averin states that in his first year of life through the attitude of an adult to him the child begins to "see" himself, which is very important for establishing of his independence. A.A. Lublinska relates the emergence of independence, which is orientational and testing in nature, to the second year of life. The emergence of independence is associated with age-related crises, including the 3-year crisis and the crisis of puberty (L.S. Vygotsky, D.B. El'konin). The manifestation of the independence of a three-year-old child is self-will that characterizes the appearance of an "I myself" mental neoplasm. In adolescence, independence is expressed in a desire to protect certain areas of one's life from the intervention of outsiders, refusing help from adults, dissatisfaction with their attempts to control the quality of the work (D.B. El'konin, I.S. Kon, I.V. Dubrovina, A.K. Osnytsky) [3].

The presented in this study concept of independence echoes the concept of psychological sovereignty. S.K. Nartova - Bochaver defines psychological (personal) sovereignty as a person's ability to control, protect and develop his psychological space, based on the generalized experience of successful autonomous behavior. Psychological sovereignty is a form of human subjectivity and allows in various forms of spontaneous activity to realize the needs [4].

In the same terminological space there is concept of personal autonomy, which is a self-dependence, ability to make decisions relying on internal support. S.K. Nartova – Bochaver points out that autonomy is first of all independ-

ence "from something", and sovereignty is managing "something", "in relation to something".

By autonomy O.Y. Dergachova in her dissertation means such expressions in behavior, consciousness, feelings and thoughts of a person, which are determined by his personal motives rather than situational factors, social demands or introjective rules. She believes the autonomy to be the component of self-regulation of an individual in the area of motivation. The personal autonomy is also defined by O.Y. Dergachova as a psychological construct that describes a person's ability to be himself, to know what he wants and know how to implement it. Manifestations of personal autonomy can be regarded as indicators of achievement of the personal maturity level, as well as an indicator of personal health and mental stability. Lack of personal autonomy can lead to mental disorders of different severity degrees. Empirical manifestations of autonomy are peculiarities of language expressions, features of actions in a situation of choice and decision making, types of emotional processes that accompany the activities, peculiarities of conscious and unconscious attitudes, manifestations of personal maturity, understood as the abilities to understand and accept more and more "dark" sides of one's self. Autonomy is associated with a high level of integration of the "self", with the openness of experience, with a differentiated attitude to the events and one's own behavior, and a lesser display of defensive mechanisms and filters during the perception of information.

When the free flow of feelings is restricted, a person loses contact with the outside world and with himself. Prohibitions and orders (requirements) aimed at manipulating the feelings inhibit a person's ability to take the necessary life decisions. When a child is constantly stopped when manifesting such feelings as fear, anger or shame, it is a risk for his autonomous development. The one, who suppresses his own feelings, thereby buries his own essence. People without feelings pass from being subjects to objects.

The dependence of all sorts is a prerequisite for the pursuit of autonomy and greater personal freedom. The experience of dependence is a primary experience that each of us gets in childhood. With healthy spiritual development a need for independence becomes even more significant for a person.

For a deeper knowing of oneself as an independent person in the process of personal development, there are many possibilities:

- the possibility to do something with one's own body (e.g. crawl, sit, learn to walk);
- enjoy opportunities to learn something new (e.g. speak, read, sing, music);
- learn to say "no";
- consciously choose those who will walk along with you through life (e.g. friends, partners);
- manage one's own food and other things necessary for consumption (for example, grow vegetables and fruit, make money on one's own);
- think independently and express one's opinions, regardless of the opinions of others;
- implement one's own plans (for example, choose a profession, travel, marry, build a house, start a family).

Freedom sought by an individual with a healthy mental structure, is seen by him not as absolute. And we are not

talking here about willfulness, enrichment at the expense of others or the implementation of narcissistic fantasies. Achievement of greater independence leads a person to take over even higher social obligations compared to the existing high ones. The context of independence will constantly change throughout life, with the unchanged challenge for everyone to preserve his own "self" in each new context and support of opportunities for the preservation of personal freedom. The person will consider the summary of his life to be satisfactory only when he feels that he has taken advantage of the freedom given, made important life decisions by himself.

Each of us needs others, the way others need us. This mutual need hides a danger of symbiotic fixation on each other, mutual absorption up to disappearance of both external and internal space. Constant pointing out to the children how much they are subordinate, dependent and unable is a pure poison to their souls. This can be expressed in such phrases as:

- "Say thanks for even your being out there, for it's me who gave you birth / conceived you."
- "While I'm still feeding you..."
- "You will never understand this, you're too stupid!"
- "If you do not obey, we will send you to the orphanage!"
- "One day I will commit suicide because of you!"

Children already have a constant feeling of their dependence and need for adults. Much more they need approval and support from adults, so they can do something by themselves, see the world with their own eyes and trust their own feelings. Adult should show them the way, going by which they can become more independent and responsible for themselves.

The formation of the unique "self" of the child will be successful in terms of psychological development, if a certain counterpart of his becomes evident in the process of forming which can be identified as a constant. This counterpart will help the child identify himself and delineate this counterpart. In the process of interaction with another "self", the child learns to perceive his own "self", different from the other. He understands: my mother is not me, my father is not me, I am not my sister, etc. I am not like them.

When the child's parents do not know themselves who they are, when they are cut off from their own feelings, they are not available for the growing child. Therefore, differentiation between him and his parents to further form his own "self" becomes very difficult for the child, if not impossible. People, who do not know who they are, often convey the children misconceptions about them. They say that they are such and such which is absolutely not true and happens only because the parents just want to burden them with their own unresolved emotional problems. But children can not recognize these defensive projecting mechanisms of adults; they take on a false view of themselves and no longer trust their own instincts, impulses, feelings and thoughts.

When children become teenagers, they need their own sovereign space, free from adults and parents, so that they can learn to know themselves and understand from the example of their own successes and failures, what they can do and what they can not do, who they are and who they are not (Kasten 1999). Giving support and letting go simultaneously is a high art of parenting in puberty (Rogge

2009).

In adolescence, directly following puberty, people form their valuable ideas, they are looking for something that actually is the meaning of their lives. At this age, people are trying to replace external support, previously provided by the family, school or friends, to some extent with an "inner core" (Holderegger 2010).

We know from the study of the "bond" phenomenon that children with a fragile emotional bond do not have an emotional basis for trusting their parents. For this reason they are in a state of internal stress and keep their distance. This provokes them to earlier independence. These kids can play for a long time by themselves and learn faster than other children to become independent from adults. They often refuse the possible support from adults and reduce the horizon of their needs to their own limited abilities. They find it hard to accept help from others, because they are afraid of ending up under their authority and under the burden of other people's feelings.

There is a concept in psychoanalytic literature called "schizoid personality". It is about people who are terrified of intimacy with another person. Behind this phenomenon there is a child's experience of relations with his traumatized parents who instill fear in him with their unpredictable behavior. The child seeks closeness with his parents but feels their own needs and is unable to meet their excessive demands. The phrase, "I want to be loved!" is extremely difficult for people with a bond weakened because of their haunting fear of becoming too open to others, thus assuming the burden of the other's suffering.

Thus, symbiotic needs remain unmet and are forced to be suppressed and split off. Attempts to compensate for the shortfall even in the form of acceptance by parents or other people for high (intellectual) achievements or a certain social behavior usually fail because success generates envy and further weakens the already fragile sense of self. Because of their distancing and stiffness, people with a weakened bond are not able to admit their importance to get emotional support. Frustration and disappointment only increase distrust and conviction that everything must be done exclusively on their own.

"I do not need anyone" conviction is often accompanied by "others are weak and need me" position. It is the way most interlaced relationships are initiated and supported, despite the external social restraint. [7]

Another form of pseudo autonomy is to pretend that all possible requirements of others are met on our own initiative and completely voluntary. Once the internal essential core is split, it is easy and convenient and even pleasant to agree with everything they tell and order to do.

The concept of "autonomy" in Greek means "a law unto oneself." Real autonomy means the absence of need to be subordinate to anyone, the ability to follow one's own internal criteria.

In systems of relations that operate primarily on the basis of relations of dependence and subordination, it's very difficult to develop this form of autonomy and uphold the "law unto oneself" principle amidst various requirements and resistance from others. Often the person proves to be too weak to assert himself against those who have more power and strength in comparison with him. Thus, the autonomy of each of us and the ability to do what we want is limited by the authority of others. Conversely, personal

autonomy puts clear limits to the aimed at us imperious claims.

The temptation to succumb to your need for dependence and care, and the temptation to transfer into somebody else's hands the responsibility for your life can be too strong. Sometimes it's even easier and more convenient to leave it to others to decide what you should do and how you should do it, and just dissolve in the total mass.

Due to negative experiences in the past, some people are simply internally unable to take advantage of the chance given to them to become more independent. The one, who still licks his old wounds, is in internal bondage and is a prisoner of himself.

Real autonomy is to say an unconditional "yes" to yourself and the actual circumstances of your life and take responsibility for your life, despite of all that has happened in your life before. When we no longer "seem" to live, play roles, life is not what will be "later" or "then, finally", we will be able to say, "Here am I, and this is my life here and now" [7].

It should, however, be recognized that the life circumstances and people connected with them are not always the way we'd like them to be to say an unconditional "yes" to

them. But if this can not be changed, it is necessary to work over differentiating yourself, surrounding circumstances and people so hard that you don't have to betray or renounce yourself in your views, feelings and needs. Otherwise there is a risk of internal split and consequently double life. The real autonomy has to be developed day by day.

If we summarize and specify the correlation of symbiosis and autonomy, we'll see two options, the constructive symbiosis and real autonomy on the one hand, and the destructive symbiosis and imaginary autonomy on the other. Having achieved a certain degree of autonomy, the person will be able to enter into relations on a constructive basis. When a person is inwardly "wanting", he is split, dissatisfied and prone either to submission or to display of his power over others.

So, the suggested understanding of the term "independence" proves to be quite voluminous and includes both the indicated by other authors correlation with activity and subjectivity and autonomy (as the ability to be guided in one's actions by internal personal criteria), and responsibility as one of the key components, and the development of self-control.

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Терминологическое пространство понятий: самостоятельность и автономность

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Аннотация. В статье рассмотрены основные подходы к изучению проблемы самостоятельности и автономности личности. Определено понятие самостоятельности и автономности, которые являются одними из положительных ценностей, которые способствуют проявлению индивидуальности и достижению успешности в различных сферах жизнедеятельности личности. Описаны категории активности, является предпосылкой развития самостоятельности. Выделены виды автономности, которые с одной стороны способствуют построению конструктивных отношений, а с другой - деструктивных.

Ключевые слова: самостоятельность, активность, саморегуляция, независимость, автономность.