

## **PSYCHOLOGICAL FACTORS OF THE STRUCTURE OF SOCIAL MALADJUSTMENT OF THE INDIVIDUAL IN MODERN SOCIETY**

*Психологічні чинники структури соціальної дезадаптації  
особистості в сучасному суспільстві*

**Iryna Orlenko**

Doctor of Philosophy (PhD), Lecturer, Head of the Odesa regional  
resourcecenter for inclusive education «Odesa academy of  
continuous education of Odesa regional council»  
Odesa National Economic University, Ukraine

E-mail: irinaorlenko901@gmail.com

ORCID ID: 0000-0002-6322-0217

Researcher ID: N-2205-2018

Today Ukrainian society is in a situation of socio-economic crisis, in a period when the integrity of political and geographical borders is violated, which causes an increase in the number of people who have fallen into difficult life circumstances, which finds its expression in the mechanism of «inclusion» of the individual in the social system. Changes occurring under the influence of crisis phenomena in our society reflect the state of internal dissonance of the individual. The intensive development of society and the problem of human adaptation to ever-changing living conditions and emergency situations necessitate a conceptual understanding of the phenomenon of social adaptation. Social adaptation processes require psychological understanding, which will make it possible to reveal deep relationships in the «person-society» system. The unstable state of society actualizes a number of social problems, the solution of which is aimed at both scientific thought and the system of social management. Therefore, it is the person who possesses the skills of social adaptation that is the main characteristic of a good society.

That is why it is extremely important to analyze the psychological determinants of personal factors of maladaptation, which are aimed at developing strategies for effective members of society adaptation, in particular the Ukrainian

one.

Modern living conditions are characterized by a high degree of complexity and uncertainty, therefore the study of psychological factors of social maladjustment of the individual is necessary for understanding the social processes taking place in society, overcoming the consequences of social maladjustment in general and introducing a set of preventive measures.

Social, political and economic changes at the current stage of the development of our society often lead to a violation of the relationship between the individual and society, its adaptive processes and affect the mechanism of the individual's entry into the social system. Social adaptation is one of many aspects of the big problem of adaptation, the study of which is at the junction of various fields of knowledge and is the most important, promising approach in the comprehensive study of a person.

Consideration of a number of conceptual provisions, as well as long-term experience of studying the possibilities of human life in various environmental conditions, convinces that a fairly reliable reference point for explaining adaptation processes is contained in the human personality. In all its complex organization of properties and qualities, in all the diversity of its interaction with the surrounding reality, in its correlation with a specific historical period of the development of society, there is a main internal regulator of adaptation in changing social, cultural, subject-technological and natural conditions.

Scientific approaches presented in the theoretical constructions of the theory of structuring (E. Giddens) had a significant impact on the normative-interpretive, social-psychological understanding of the essence of the social adaptation of the individual; phenomenological philosophy (E. Husserl, M. Heidegger); symbolic interactionism (J. G. Mead, G. Bloomer, etc.); phenomenological sociology (A. Shyuts); hermeneutic philosophy (H.-G. Gadamer, E. Betti, etc.); of the general theory of systems (L. Bertalanffy, N. Wiener). The concepts of social maladaptation by P. Delore, social maladaptation by A. Dussert and E. Haentjens contributed to a deeper disclosure of the role of adaptation in the functioning and development of society. These methodological approaches made it possible to determine the conceptual basis for solving the problem of researching the structure of social maladjustment.

Thinkers of all times tried to find socio-psychological factors. Some looked for them in the geographical factor, others are in the spiritual or in the material. Even representatives of ancient Greek philosophy introduced the idea of Logos (Heraclitus), Nouse (Anaxagoras) as sources of determinism of events. And

already in ancient philosophy, the ideas of determinism are most vividly expressed in ancient atomism. Leucippus (5th century BC) and Democritus (ca. 460-370 BC), having formed the idealizations of «atom» and «void», developed an atomistic theory of the structure of the world. Atomists viewed the world as a single whole, consisting of many small, invisible, indivisible particles – atoms that move («throw in all directions», «shake in all directions») in the void. Atoms and emptiness are the only reality; the connection of atoms forms all the diversity of the world, including the human soul. Thus, everything in the world has its natural cause, everything happens according to need, without the intervention of the gods [Lurie, 1970].

It is logical that society determines the social environment in which people live, their lives, activities, relationships, characteristic of the modern historical period. And one of the determinants of society's development is adaptation processes: the transformation of the ways of life of a person, social relations, which are constantly complicated, and their opposite side – the processes of maladaptation. Investigating the factors of social maladaptation, we necessarily turn to the concept of determinism. It is from the position of social determinism that we will be able to explain the combinatorial structure of social relations, considering it as a key to understanding the history of society. Given the fact that social regularities are inseparable from human activity, we can determine the specificity of social determination, which consists in the relationship between the social situation and the conscious activity of the individual. A deep understanding of the essence of the development of society, the criteria and determinants of the evolution of social relations is especially relevant at the current stage of the society development, because in the conditions of the worsening environmental and political crisis, the growth of social tension in many countries, connected with national and religious issues, this problem directly connected with the future of humanity. Studying the process of social maladaptation, we cannot ignore the problem of determinism in the context of causality of maladaptation processes developing in modern society. Knowledge of those factors of the development of the determining systems will help us to more fully study social maladaptation. It is known that the principle of determinism is one of the fundamental principles not only for philosophy, but also for any scientific research. Determinism is a philosophical concept that highlights the causal interdependence of the phenomena of reality. At the same time, the category of cause acts as one of the main categories of scientific knowledge, which reveal some of the most important aspects of the general connection of phenomena. Determinism is considered by us

as a doctrine of general universal regular connections and interrelationships of the causal conditioning of all phenomena, which proves the objective nature of causality independent of human consciousness.

We can see the psychological understanding of the origins of human adaptive capabilities even in deism, which assumes the existence of a certain initial expediency in nature. Already in the 19th century, the biologist X. Aubert introduced the concept of «adaptation» into science. At the same time, H. Spencer and other representatives of the organic school began to consider adaptation in the system of social sciences [Spencer, 1997: 265–307].

Thus, F. Giddings determined that the process of achieving a person's compliance with the requirements of the social environment is defined as a process of social adaptation, and its violation is defined as maladaptation.

Modern views of scientists on adaptation/maladaptation relate to a number of contexts of this problem in the system of interaction between the individual and the real social environment. Thus, A. A. Artamonova considers maladaptation through the prism of problems that are defined as real life requirements. The author emphasizes the fact that social adaptation becomes extremely important in critical periods of human activity and in periods of radical economic and social reforms [Artamonova & Ajupov, 2015: 24].

The works of E. R. Borinstein are devoted to issues of mutual social adaptation, which, according to his conclusions, has two directions: objective and subjective. According to the author, mutual social adaptation is a process of active adaptation of any social system to the social environment, which is transformed with the help of various social means and is based on norms, values, value orientations, sociodemographic and sociocultural characteristics of both the new social environment and a specific social system [Borinshtejn, 2014: 153–154]. The scientist emphasizes that mutual social adaptation lasts much longer than social adaptation, and the final success of an individual occurs only as a result of positive secondary mutual social adaptation [Borinshtejn, 2003: 62-63].

The work of Tinghu Kang is devoted to the issue of gender features of cultural conflict, which lead to social maladaptation. In the work, he emphasizes that positive social support of migrant workers can improve the integration of their bicultural identity and promote more effective social adaptation [Kang, 2018].

G. L. Poerio, P. Totterdell, L. M. Emerson and E. Miles, analyzing the problem of adjustment, emphasize the fact that dreams can serve social-emotional functions during the important and stressful life transition to university. The results of their study emphasize the importance of positive dreams, which reduce the

feeling of loneliness, and are also associated with greater social adaptation to the institution of higher education. The authors' concept helps to understand how social thoughts contribute to social-emotional adaptation [Poerio, Totterdell, Emerson & Miles, 2016].

Ken Ho and Vico Chiang proposed a model of motivational psychosocial and behavioral adaptation of migrants. The authors put three main themes as the basis of the theoretical model: a) the content of the migration intention (optimistic/pessimistic); b) the realism of the migration intention (efforts to implement the migration intention); c) stability of migration intention: from chaos to order. According to scientists, strategies for enriching external and internal resources should be aimed at encouraging multiculturalism and improving the psychosocial resources of migrants [Ho & Chiang, 2015: 237–254].

According to P. Sorokin, understanding the development and functioning of society is possible only on the basis of the study of various processes of social interaction, the combination of which makes it possible to obtain any social phenomenon, «starting with the passion for tango and football and ending with world war and revolutions» [Nazar'ko, 2010: 62–64].

Everything that a person knows or can learn about social reality during adaptation to it is reflected in sign systems or concepts, in the continuous process of interpretation of language, sign and categorical systems. During the interpretation of a social phenomenon or a social situation, a person brings a certain meaning to it, which is determined by his intellectual, social, socio-cultural, worldview preferences. Significant social and economic changes of recent times place increased demands on an individual's adaptive capabilities, create conditions of long-term emotional stress, which is also one of the leading causes of social maladaptation. They interfere with social functioning and productive activity and occur during the period of adaptation to significant life changes or a stressful life event.

In the concept of social adaptation, developed by L. Philips [Philips, 1968: 288], adaptability is characterized by two reactions of an individual to the influence of the environment: first, acceptance of the social expectations of the group with which a person meets when moving to a boarding house, conformity to requirements and norms set before the individual by the group, and, secondly, adaptability is not reduced to the usual acceptance of social norms, but is the embodiment of the flexibility of the individual's behavior, his ability to give events the desired direction for himself. In this sense, social adaptation means that an individual successfully uses existing conditions to achieve his goals, values, and

aspirations [Blikhar, Kozlovets, Horokhova, Fedorenko & Fedorenko, 2020].

Social adaptation reflects a single process of interaction between an individual and society. As a social phenomenon, social adaptation is a constantly changing process that requires its study at each new stage of society's development. According to Yu. M. Kazakov [Kazakov: 14], the process of social adaptation is studied at three structural levels: society (macroenvironment), social groups (microenvironment), the individual himself (intrapersonal adaptation).

Social adaptation is a discrete / increte multi-vector poly contextual process, and the effectiveness and efficiency of adaptive strategies of an individual, group or society are determined by a combination of vector influences (objective and/or subjective) on the outcome of this process. The variety of external and internal influences on the conditions of the adaptive process is supplemented by the relativity of its final results. In the process of social adaptation, the «intermediaries» between the adaptive situation and the character and specificity of the adaptive strategy of the individual are always, on the one hand, the value orientations of the person, and on the other hand, the subjective interpretation of the adaptive situation. Accordingly, the integral definition of the concept of «social adaptation» must necessarily take into account interpretive and value factors and situational conditions of personal adaptation.

Social adaptation of the individual reflects an innovative process/result of active (reactive) harmonization of the external (internal) adjustment (self-adjustment) of the individual with the help of adaptation strategies adequate to adaptive situations, the optimality of which is checked in the process of interaction with the help of information feedback. At the same time, the social adaptation of the individual is an attributive property of the subjects of social life, which is realized by means of the interpretation of internal and external information models of social existence from the position of their compliance with adaptive attitudes, consistent understanding of the surrounding reality and identity.

The meaningful relativism of the results of the social adaptation of the individual is associated with both the interpretative nature of adaptive goal setting and the extraordinary dynamism of social processes. Being an internally contradictory, discreet and discrete systemic phenomenon, the adaptation of an individual in society requires an adequate normative-active, structural-functional understanding and description.

Social adaptation of an individual occurs within the framework of a finite space-time continuum, regardless of which – external and/or internal – changed conditions of the environment and activity it takes place. However, the specificity

of individual adaptation lies in the inseparable unity of the process and state of adaptation. It is the subject who thinks, experiences, interprets social reality, determines the systemic unity and functional integrity of the spatio-temporal and procedural-resultative structural characteristics of social adaptation. Social adaptation of the individual is a property of the subjects of social life, which is realized through the interpretation of internal and external information models of social existence from the point of view of their compliance with adaptive attitudes, consistent understanding of the surrounding reality and identity, which were: a) purposefully formed from the outside; b) spontaneously learned in the process of socialization; c) opened independently.

According to the structural-complex model of social adaptation of the personality «Readaptive Ring», the structure of social adaptation of young people was analyzed in the context of a normative approach, which includes such components as information uncertainty, adaptive situation, adaptive barriers, adaptive attitude, which allows formulating procedural evaluative logic of the content of the specified phenomenon. At the same time, the shortcoming of the approach is determined by the one-sidedness to the study of this problem due to its inability to evaluate the interpretations of significant parameters of adaptive situations, the construction of an acceptable adaptive space. Because social adaptation is a formative mechanism of society. It is connected with the personal assimilation of social norms and evaluation criteria, with the acquisition of social and communicative experience, and determines the level of her social competence. In this regard, among the current problems of the development of a person with special needs, the formation of social adaptability in him as an important component of social maturity as a whole is especially acute [Chernykh, 2019].

As mentioned above, the processes of adaptation and maladaptation from the point of view of the formal structure are similar to each other and consist of a potential block that integrates all individual, personal, behavioral, informational, adaptive resources that a person has at this moment in life and work directly in a crisis situation.

Considering social maladaptation as a complete or partial loss of the individual's ability to adapt to the conditions of society and changes in the quality of life, as a violation of the relationship between a person and the environment, which is characterized by the impossibility of realizing his positive social roles in certain social conditions corresponding to his potential, we see that it is a direct contradiction of social adaptation. This directs us to consider real types and models of social adaptation of the individual [Orlenko, 2017: 76].

According to many scientists, full social adaptation of a person includes: managerial, economic, pedagogical, psychological, professional, industrial adaptation.

Let's consider in more detail the named types of social adaptation of the individual.

Management (organizational) adaptation. Without management, it is impossible to provide a person with favorable conditions (at work, in everyday life), to create prerequisites for the development of his social role, to influence it, to ensure activities that meet the interests of society and the individual.

Economic adaptation is a complex process of assimilation of new socio-economic norms and principles of economic relations of individuals and subjects. For the technology of social work, the so-called «social block» is important here, which includes adaptation to the real social reality: the amount of assistance due to unemployment, the level of wages, pensions and benefits. They should meet not only physiological, but also sociocultural needs of a person.

Pedagogical adaptation is adaptation to the system of education, training and upbringing, which form a system of value orientations of an individual.

Psychological adaptation. In psychology, adaptation is considered as the process of adaptation of the sense organs to the peculiarities of the stimuli acting on them, with the aim of their better perception and protection of the receptors from excessive load.

Professional adaptation is the adaptation of an individual to a new type of professional activity, a new social environment, working conditions, and the specifics of a specific specialty.

Industrial adaptation – labor activity, initiative, competence and independence, improvement of professional qualities [Luchentsova, & Bielkina 2013].

Thus, the social adaptation of the individual involves methods of adaptation, regulation, and harmonization of the individual's interaction with the environment.

The process of social adaptation is studied at three structural levels:

- society (macroenvironment);
- social groups (microenvironment);
- the individual himself (intrapersonal adaptation).

1. Structure-society (macroenvironment) – this level distinguishes the process of social adaptation of the individual in the socio-economic, political, and spiritual development of society.

2. Structure-social group (micro-environment) – the study of this process

makes it possible to identify the causes of an individual's conflict with a social group (work force, family), make the correct social diagnosis and solve the problem.

3. Structure-individual (intrapersonal) adaptation – striving to achieve harmony, balance of the internal position and its evaluation from the position of other individuals. The inability to adapt oneself in a new team can lead to conflict situations, destroy value orientations.

From the point of view of social philosophy, we consider social adaptation as a way of harmonizing a person in socio-cultural reality in accordance with his values, status, intellectual and age capabilities, and his individual characteristics [Orlenko, 2017: 65].

The process and result of social adaptation is considered in four planes:

- as complete maladaptation;
- as adaptation according to an external criterion;
- as adaptations according to an internal criterion;
- the most optimal option – adaptation as a system (Re-adaptation).

Interesting, in our opinion, is the structure of the vector model of social adaptation with the selection of criteria for the social adaptation of the personality of the internal and external plan of Im-adaptation according to internal or external criteria (Im-Imaginary-imaginary), systemic social adaptation (Re-adaptation-real) is adaptation according to internal and external criteria; this is the emergence of a new systemic formation – the ability of an individual to self-actualize in harmony with the real society.

At the current stage of society's development, philosophy attaches importance not only to social processes taking place in Ukrainian society, at the level of social processes, but also to Man, the individual, which is the basic foundation of any society. Therefore, it is possible to determine the structure of social adaptation only taking into account the structure of the personality. From a psychological point of view, personality is a person's ability to act as an autonomous carrier of common human experience and forms of behavior and activity developed historically by mankind.

That is, the personality acts as a set of hierarchical relations of activity. A person's personality is formed under the influence of social events. Only objective activity can serve as a stable basis for a person's personality, or, more precisely, the system of his attitude to the world, which is realized through a hierarchy of various types of activities. As a person develops, he engages in an increasing number of different types of activities. This is related to the social relations in

which she finds herself due to life circumstances. Some of them become important for this person, others are secondary. This hierarchy of types of activities, which does not depend on the states of the human body, constitutes the core of the personality. Behind this ratio are the relations of motives (because the motivational sphere of an individual always has many peaks).

In modern sociology, a person as a subject means an active social principle, a certain type of capacity for activity. When conducting research, a sociologist is primarily interested not in the individual characteristics of a person, but in the social environment, social organization, and social institute in which he or she is a part and performs certain social functions in them.

All this makes it possible to distinguish three main parameters of the personality: the breadth of a person's connections with the world (through his activities); the degree of hierarchy of these connections, transformed into a hierarchy of meaningful motives (motives-goals); the general structure of these connections, more precisely, motives-goals. That is why we can distinguish a motivational component in the structure of social maladaptation.

According to some scientists, the personality structure consists of four levels:

- lower – consists of biological and constitutional properties of a person, which are practically independent of social factors (speed of nervous processes, sexual and age characteristics, etc.);
- second – individual characteristics of forms of reflection (especially cognitive processes: memory, thinking, attention, etc.);
- the third – represented by the individual social experience of a person (knowledge, skills, habits, abilities);
- higher – characterizes the orientation of the individual (beliefs, worldview, ideals, views, self-esteem, character traits).

Analyzing the existing personality structure, we identified the following components of social maladjustment:

- I. Values, self-realization, self-actualization (Higher level).
- II. Sociocultural traditions, socialization.
- III. Cognitive reflection of reality.
- IV. Biological, constitutional properties of a person (Lower level).

In our opinion, these components are only partial in the structure of social adaptation and do not allow us to fully trace the dynamics of adaptation or maladaptation processes.

The personality structure defined by O. P. Sannikova [Serhieieva, 2014] in the context of the continuum-hierarchical approach gives the most comprehensive

idea of the levels of personality adaptation in activity. She singled out three levels in the personality structure: formal-dynamic (a set of qualities that reflect the dynamics of mental phenomena and individual qualities of a constitutional nature), personal-content (personal orientation, moral, ethical, motivational spheres) and social-imperative (characteristics that reflect the individual's ideas about society, norms, culture, morality). Determinants are determined by a factor set of personality components that perform specific functions, interacting with each other [Serhieieva, 2014: 80–81].

Based on the analysis of the proposed levels of the personality structure in the activity, we can determine the maladaptive qualitative indicators of the personality and identify such structural components of maladjustment as cognitive, emotional and behavioral.

Considering maladjustment as a complexly organized, integral property of the individual, we believe that at each of these levels maladjustment has its own meaning and is represented in a general set of determinants.

At the formal-dynamic level, personal maladjustment manifests itself in determinants that reflect the peculiarities of maladjustment and contain cognitive, emotional, and behavioral components. It is these components that have personal characteristics that ensure the overall adaptive/maladaptive result in the activity.

At the personal-content level, maladaptation manifests itself in determinants related to the orientation of the individual. The content components of personality maladjustment include: communicative abilities (selectivity in choosing an environment), motivation (regulation of behavior), self-realization in the environment to which the personality adapts, orientation of adaptive changes. At this level, the self-esteem of the individual, the knowledge of the individual about his adaptive capabilities, and his attitude towards himself as a subject who adapts also act as a determinant of maladaptation.

At the imperative-social level, maladaptation contains determinants that are manifested in such components as socialization, socio-cultural traditions, social norms, and values.

V. S. Merlin proposed an integral approach to the study of personality adaptability, in which he reveals the characteristics of three components of adaptability, manifested at the formal-dynamic level.

In the cognitive component, the adaptability of the individual has the function of reflecting the changing reality, i.e., the ability to receive signals about changes in the environment, as well as to assess the situation and, on the basis of the acquired knowledge, past experience of interaction with this environment, predict

the consequences of one's own adaptive actions. Adaptability indicators in the cognitive component are:

- correspondence of cognitive processes to the required situation/ mismatch of cognitive processes to the required situation;
- breadth of coverage of signals coming from society in an adaptation situation/narrowness of coverage of signals coming from society in an adaptation situation.

In the emotional component, adaptability is in the form of an experience that signals the balance of the «personality-environment» system, and also performs the function of reflecting the individual's subjective attitude to the adaptive situation. If the balance is disturbed, then the need to learn a new environment is actualized. That is, for a state of imbalance with the environment, there are corresponding changes in emotional experiences, an actualized adaptive need, since the process of adaptability at the internal personal level is a process of changing the attitude to the situation that has developed in the emotional aspect. The emotional component is implemented by a number of indicators:

- stability of emotional state / instability of emotional state;
- readiness to change / unwillingness to change.

The behavioral component is characterized by the psychological characteristics of the individual, which are realized in the ability to organize and regulate activities in an adaptive situation, as well as readiness to perform adequate actions in maladaptive conditions. The essence of the behavioral component is reflected in the following indicators:

- willingness to take actions aimed at overcoming difficulties / lack of readiness to take actions aimed at overcoming difficulties;
- readiness aimed at achieving the goal / lack of readiness aimed at achieving the goal;
- stability of a state that prompts a person to act / instability of a state that prompts a person to act.

Based on the definition of the structure of adaptation, we can highlight the structural elements of personality adaptation in the continuous-hierarchical concept of O. P. Sannikova [Serhieieva, 2014] through the prism of determinants consisting of personality components.

The classification is quite detailed, but complex and overloaded: each of the selected factors also contains a set of factors, it is difficult to distinguish them according to race, it is also not clear why such factors were selected and how each of them affects adaptation.

In the hierarchical model, we can see that the interaction of the individual and society is structured in such a way that some levels are subordinate to others, which indicates that some levels are more significant than others, and this cannot be the case a priori, since each level in the structure of social adaptation has the same meaning. There is no clear structure of social adaptation of an individual today, but according to researchers, it should be represented by three components: subjects, factors and objects. The real and true subject of adaptation is the individual, the selection of other subjects of adaptation (a set of individuals, organizations and social institutions) is conditional, since they are not determined by a mandatory and general set of needs for all individuals who have them. Adaptation factors are conditions that determine the value of the adaptation indicator. They reflect the entire structure of needs. In other words, adaptation factors are not important by themselves, but only in the context of actualized needs of the individual, that is, their significance is determined by the actualization of the corresponding need. The object of adaptation is a fragment of reality that directly relates to the realization of the need of the subject of adaptation. These are types of activity, its conditions and result, as well as an individual and a collection of individuals [Martynenko, 2019: 29–33].

In the work based on theoretical research, we managed to specify the structural model of social adaptation and reveal the mutual influence of the systems of social adaptation of society and the structural systems of the individual. This allows us to consider social adaptation as a complex, integral property of the individual in the three-system philosophical dimension, which we called the triquetrum of social adaptation. Triquetra (in Latin – «triquetrum» – triangle) is an ancient symbol that represents equality, indivisibility and eternity. Triquetra – trinity – trinity. The three faces of the Trinity are axiologically equivalent («equal»), however, they are functionally differentiated: yes, in the creation of the world, God the Father sets the ontological phenomenality of the world (endows it with being), God the Son – «bridges» (endows it with meaning – hence, the interpretation of Christ as the Logos), God the Holy Spirit sets the world's vital unity (endows it with integrity), thus, the world is from the Father, through the Son and in the Spirit. The structure of the trinity is also fundamental to mythology (the triple differentiation of the Egyptian Ogdoad, the three faces of Hecate, the Hindu Trimurti as the unity of Brahma, Shiva and Vishnu, etc.). The Christian concept of the triquetra significantly influenced the evolution of the European philosophical tradition: from scholasticism to existentialism (according to self-esteem, which derives from the Augustinian «psychological» interpretation of

the triquetra) and existential psychoanalysis (the concept of «being-one-with-another» as «inseparable and ununited» in Binswanger). [*Encyclopaedia of Philosophy of Education*]. The triquetra symbolizes the triad and within the circle emphasizes the aspect of unity. Triad-trinity is any process of development, according to Hegel [Blikhar, Kozlovets, Horokhova & Fedorenko, 2020: 201].

In our opinion, for a more detailed understanding of the intrapersonal structure of adaptation or maladaptation, it is necessary to introduce a new concept – self-foundation system – as a substructural unit of social adaptation / maladaptation. The psychoanalytic concept of Self reflects the integrity of the personality, its biological and psychological unity, the conscious sphere and is a regulatory component of the personality; foundation is the basic basis of personality. Self-foundation system, in our opinion, is a specific system of each person, each personality, which characterizes his perception of social actions for a certain time depending on the situations that arise.

The triquetra structure contains the following systems:

1. The macrosystem of the triquetra includes the interaction of the individual and the social environment, which leads to the optimal correlation of the goals and values of the individual and the group. It involves the searching activity of the individual, his awareness of his social status and social-role behavior, identification of the individual and the group in the process of performing joint activities, acceptance by the individual of the norms, values and traditions of the social group.

2. The microsystem contains the ability for self-service and mutual service in the family, change (adaptability) of behavior in accordance with the expectations of the members of the microsystem.

3. Self-foundation system – adequate perception of the surrounding reality and one's own organism.

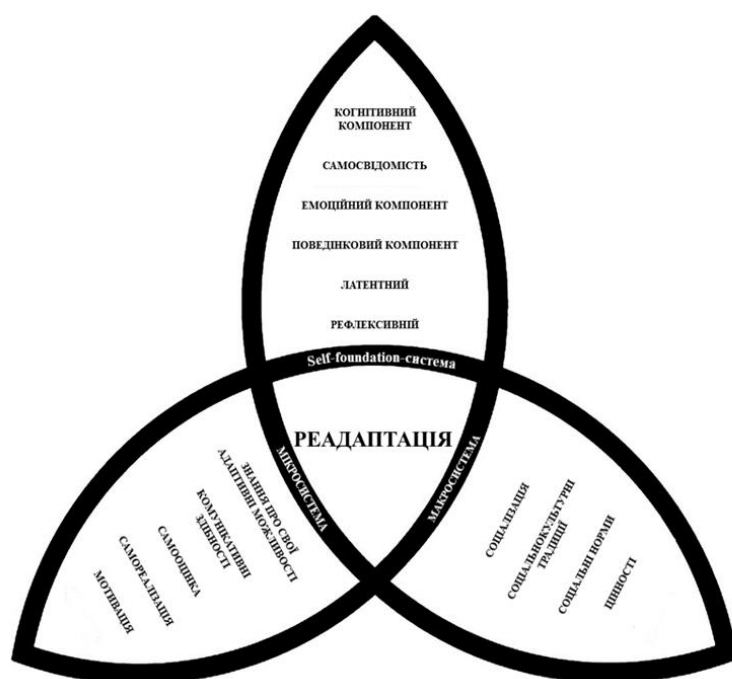
Conclusion: Readaptation.

Based on the triquetra, we can define and more objectively describe the structure and determinants of social adaptation/maladaptation.

In the macro system, social adaptation/maladaptation of an individual includes such determinants as socialization, sociocultural traditions, social norms, and values.

In the microsystem, the social adaptation/maladaptation of the individual is manifested in the determinants related to the orientation of the individual: communicative abilities, motivation, self-realization, self-evaluation of the individual, knowledge of one's adaptive capabilities.

In the self-foundation system of adaptation/maladaptation, the individual manifests himself in determinants that reflect the peculiarities of the emergence of adaptation manifestations, which include cognitive, emotional, behavioral, latent, reflective components, and self-awareness. The triquetral structure of social adaptation/maladaptation looks as follows:



All systems are closely related and capable of mutual influences, equally significant. However, these are not equal. Any change in one of the systems leads to maladaptation. However, it should be noted that there are different levels of maladjustment, and like mild frustration, shallow, superficial maladjustment only stimulates the individual to take actions such as stress and distress. If maladaptation acquires a deep pathological level, then the situation changes dramatically and this shift affects the entire adaptation triquetra, that is, it forms a structural model of the triquetra of social maladaptation.

The analysis of the literature on the given problem allowed us to clarify the structure of social adaptation/maladaptation, which includes the following determinants (components): sociocultural, latent, reflective, socialization component, self-realization component, communicative, valuable, motivational, cognitive, emotional, behavioral, component socio cultural traditions, social norms, a component of self-esteem and knowledge about one's adaptive capabilities. Let's consider these concepts in more detail.

1. *Macrosystem*: (Social structures, social institutions and relations that form

society as a whole):

- values – «a term used in philosophy and sociology to indicate the human, social and cultural significance of certain objects and phenomena, which refers to the world of proper, purposeful, meaningful - the basis, the Absolute. They set one of the possible limiting frameworks of the sociocultural activity of a person (any other social subject). (Frankl interpreted the values themselves as meanings and through them (or «directly») life strategies, activities, actions, decisions, etc. (so they can be considered as mechanisms of meaningful retention and rooting of a person in the world)» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 170];

- social norms – «generally recognized rules, patterns of behavior, standards of activity that ensure orderliness, sustainability and stability of social interaction of individuals and social groups. The set of norms operating in one or another society constitutes a whole system, the various elements of which are mutually determined» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 472];

- socio-cultural traditions – «these are historically formed, stable orders transmitted from generation to generation, rules of behavior that accumulate the socio-cultural experience of generations and influence the way of life and actions of people» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 431];

- socialization (from the Latin *socialis* – social) – «the process of operational mastery of a set of programs of activity and behavior characteristic of one or another cultural tradition, as well as the process of internalization by an individual of knowledge, values and norms that express them, the process of assimilation of social experience by an individual, the system of social connections and relations ... Socialization is considered both a conscious purposeful influence on the formation of personality (education) and as an objective spontaneous-spontaneous process of transformation of individual consciousness in the relevant socio-cultural context» [Filosofskyi entsyklopedychnyi slovnyk, 2003: 535].

## 2. *Microsystem* (social interactions carried out in specific situations):

- knowledge of one's adaptive capabilities – understanding of one's adaptive behavior, its mechanisms, adequate understanding of the essence of a specific situation, reflective understanding of one's real self [Orlenko, 2020];

- communicative abilities – individual psychological features of the personality that ensure effective interaction and adequate mutual understanding between people in the process of education or performance of joint activities. Communication skills allow you to successfully come into contact with other people, carry out communicative, organizational, etc. activities; they determine the qualitative and quantitative characteristics of information exchange, perception

and understanding of another person, and the development of an interaction strategy [Filosofskyi entsyklopedychnyi slovnyk, 2002: 249];

- self-rating (English self-rating) – «is a set of ideas of a person about various properties of his own personality, activities among other people and evaluation of himself and his own qualities and feelings, virtues and shortcomings» [Filosofiya vidnosin i zhittya];

- self-realization – «social-individual process of conscious objectification of essential forces based on the life activity of this particular person» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 616];

- motivation – a set of stable motives determined by the character of the individual, his value orientation and the activity that directs and motivates him. [Filosofskyi entsyklopedychnyi slovnyk, 2002: 394];

3. *Self-foundation system* (the basic foundation of the personality, awareness of the biological and mental unity of the personality):

- the reflexive component – reflection – (Latin – reflection), J. Locke calls the perception of «the inner activity of our soul» reflection. Hegel explains this term as follows: «We use the expression «reflection» primarily in relation to light, since it encounters a mirror surface in its rectilinear movement and is thrown back by it. We have, therefore, here something double: first, something immediate, something existent, and, second, the same as mediated or proper. But the same thing happens when we reflect on an object, or (as they usually say) think about it, since it is here that the object is not recognized by us in its immediacy, but we want to know it as mediated» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 327].

- reflection – «the process of mirror mutual reflection by subjects of each other and themselves in the space of communication and social interaction (interactive concepts)» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 310];

- a latent component – «which is not revealed externally; hidden» [Bilodid, 1970–1980]. Maladaptation takes place covertly until a certain moment, the environment may not know anything about the subjectively unfavorable state of a person;

- behavioral component – «behavior characteristic of all living beings, mediated by external (motor) and internal (mental) activity. Philosophy introduces behavior into the subject of its research with the aim of identifying general and specific laws and mechanisms of interaction of material systems with the environment, determining the role of biological forms of reflection (irritability, sensitivity, psyche, embryonic intelligence) and human consciousness in the regulation of behavior. ... Human behavior is closely related to social programs

and value attitudes recorded in the material and spiritual culture of any society. It is regulated not only by individual and social consciousness, but also by social institutions and legal norms, morality and politics» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 596].

– the emotional component – «the state of the individual, his experiences, satisfaction or dissatisfaction with himself, his actions and relationships» [Serhieieva, 2014] reflects the experience of a person's attitude to the world around him, to activities, to himself and others. It is expressed through attachment, love, sympathy, and opposite feelings – dislike, enmity, antipathy.

– self-awareness – the opposite of awareness of the external world (object), experiencing the unity and specificity of «I» as an autonomous (separate) entity endowed with thoughts, feelings, desires, and the ability to act. It includes the processes of self-knowledge, self-identification, and self-determination. The awareness of self-consciousness is given in the philosophy of the New Age by Descartes in his «cogito ergo sum»: «If I am aware that any of my actions, including doubts and denials, are a manifestation of thinking (and, therefore, it is irresistible, undeniable), then I, as a thinking subject, am aware of myself as being (alive)». Kant described self-awareness as «awareness of my own existing existence is at the same time a direct awareness of the existence of other things that are outside of me» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 408];

– cognitive component – «a set of processes of perception and speech-thinking activity, a component of human consciousness that ensures the performance of all the main cognitive functions of the central nervous system» [Filosofskyi entsyklopedychnyi slovnyk, 2002: 384].

Re-adaptation (re + lat. Adaptatio – adaptation) is a complex of state and social measures aimed at restoring a person's adaptation to specific conditions (primarily social), his work and life [Filosofskyi entsyklopedychnyi slovnyk, 2002].

At the same time, it is necessary to take into account that the actions of an individual, outwardly very similar, in their essence can be completely different, depending on who he is, how he perceives a specific situation, for whom and why he does it. Therefore, we take as a basis the reference social group of the social environment in which the individual lives, and its adaptability according to the situations of this society.

Social maladaptation is a potential reflection of social adaptation and a mutually influencing system of social adaptation of society and structural systems of the individual. This makes it possible to consider it as a complexly organized,

integral property of the individual in the three-system philosophical dimension – the triquetra of social maladaptation.

One of the fundamental concepts in existentialism is alienation as a result of the confrontation of «being-in-itself» and «being-for-itself», the collision of consciousness and the world creates alienation from the world in general – the world is perceived as something alien and hostile.

Based on this, S. V. Sydorenko suggests considering the adaptor as a global person who is «the bearer of the features of the new modern era, a new code, his own life program», who «builds his own global world through the scheme of social adaptation» [Sydorenko, 2005: 164]. It singles out three functional and logical operations that are characteristic of adaptors, according to the state of their adaptation, interpretation of the situation based on their own worldview, taking into account direct and reverse relations:

- causal: recording information about the state of the environment, adaptive situation, adaptive barriers, adaptive installation;
- activity-executive: adaptive strategies aimed at the realization of goals and attitudes towards adaptation;
- corrective: correction of the final results of adaptation in accordance with the goals and needs of the individual who is adapting [Sydorenko, 2005: 164].

If the adaptant during the interpretation recognizes the results of adaptation positively, then this cycle will be the last in adapting to new conditions, and if it is negative, then it is an intermediate cycle, that is, the individual is in a state of maladaptation. Thus, social maladaptation is a priority, multidisciplinary field of scientific research that requires rethinking and is gaining more and more importance in the modern world.

However, during the psychological analysis of the term, we consider it necessary to reveal a broader meaning of self-realization, taking into account the identification and development of personal abilities by an individual in all spheres of activity. We note that the study of the problem of self-realization of the individual is impossible without understanding the essence of the individual, its direction, the system of value orientations.

Social adaptation of the individual, considered from the perspective of the activity approach, is partly related to overcoming and preventing various adaptive barriers, contradictions and conflict situations in the life activities of individuals. All the variety of relevant, individually significant social contradictions and conflicts varies and is interpreted in the circle of the most important personal problems:

- 1) shortage of individual vital resources;
- 2) creative problems of individual development;
- 3) violation of the socio-psychological balance of an individual's identity.

In the adaptive activity of the individual, one can see the dialectical unity of two plans:

- 1) external – material and spiritual activity, which is aimed mainly at changing the conditions of the external environment;
- 2) internal – subjective and mental activity to create ideal models, images of further material and spiritual activity, aimed, first of all, at creative transformation of the internal world of the subject of adaptation with subsequent change of the external socio-cultural environment.

Now let's analyze what types of personality adaptation are considered by A. Hrys [Hrys, 2011].

The first type is the adaptation of the individual through transformation or complete overcoming of the problematic situation, including various conflicts. This is an active, mostly non-protective adaptation. In this case, the resources and mechanisms of personality adaptation are mobilized to reconstruct the real social situation, and the personality itself undergoes relatively small and mostly positive changes (acquisition of new knowledge and skills, social competence).

The second type is the adaptation of the personality by moving away from the problematic situation. This is «passive» adaptation, the search for new, more favorable strategies for safety and satisfaction. In this case, the personality undergoes deeper changes, however, some of them often do not contribute to its self-actualization and self-improvement.

The third type is adaptation with preservation of the problem situation and adaptation to it. Such an adaptive strategy can be carried out either by transforming the perception and clarifying the situation, that is, by creating a non-problematic subjective image of it, or by a more profound change of the personality itself, primarily the self-concept.

Social maladjustment is manifested in the violation of moral and legal norms, in anti- or antisocial forms of behavior and deformation of the system of internal regulation, referential and value orientations, social attitudes of the individual. Depending on the degree and depth of deformation of the socialization process, two stages of social maladaptation can be distinguished: pedagogical and social neglect.

At the same time, it is obvious that social maladaptation also has its own structure. Thus, M. M. Savina [Savina, 2010: 118–121] singled out the structure of

school maladjustment, which includes such components as cognitive, motivational, anxiety, characterological, socio-psychological. Her conclusions are based on the data of a longitudinal study, which covers students of grades 1–9, due to which the researcher traced the dynamics of the development of school maladjustment using the analysis of changes in structural components.

In our opinion, the main components of social maladaptation are directly related to the personality structure and its interaction with society based on personal qualities. Therefore, considering the structure of maladjustment, in order to obtain more reliable information about the components of social maladjustment, we have as a basis the structure of the personality. Psychology considers the individual through the prism of generality (universality) in the system of the relationship «universe-man», while other sciences approach the individual in a narrowly specific way, based on the subject of their own research. Personality is a measure of a person, a person as a subject of social and public relations, a measure of individuality, a manifestation of personality. The essence of a person is not an abstract characteristic of a single individual, in reality it is the totality of all social relations (K. Marx).

Personality is a concept rich in content, which includes not only general and special features, but also single, unique properties of a person. What makes a person a person is his social individuality, that is, a set of social qualities characteristic of a person [Skotna, 2005] and also a person is the subject of social ideals, values, social relations, activities and communication people.

It should especially be said about the influence of activity on personality. Human activity is the basis on which and thanks to which the development of the personality and its performance of various social roles in society takes place.

Philosophy considers the personality structure as a three-component. First of all, the so-called physical person, or physical self, is distinguished. This is the body or bodily organization of a person, the most stable component of the personality, based on bodily properties and self-feelings. The body is not only the first subject for cognition, but also a mandatory component of a person's personal world, which both helps and hinders communication processes. Clothes and a home hearth can also be attributed to a natural person. As G. Heine said, each person is a whole world that is born and dies together with him.

Social personality is formed in the communication of people, starting from the primary forms of communication between mother and child. It essentially appears as a system of social roles of a person in various groups, whose opinion is significant for it. All forms of self-affirmation in the profession, social activities,

friendship, love, rivalry, etc. form the social structure of the individual.

The spiritual personality is the invisible rod, the core of our Self, on which everything rests. These are internal mental states that reflect orientation towards certain spiritual values and ideals. They may not be fully aware of it, but one way or another, caring for the soul is the quintessence of personal development.

The separation of physical, social and spiritual personality is quite conditional. All these aspects of personality form a system, each of whose elements can acquire a dominant meaning at different stages of a person's life. One way or another, but some trait acquires a system-creating character and largely determines the essence of the personality at this stage of its development, but more and more difficult trials, diseases and other things can change the structure of the personality in many ways, lead to a kind of «splitting» or degradation of it [Skotna, 2005].

Social psychology considers the structure of the personality in its identity with the structure of reactions and manifestations of the personality, which are determined by the structure of its motivations, the basis of which is the structure of the needs of the personality. The structure of motivation for certain details is purely individual in nature. The power of motivation has a very wide range in one or another content of needs, from complete indifference to passion. It is this individuality of the structure of motivations that determines the structure of the personality.

Personality is not only a consequence, but also a cause of socio-ethical actions in a certain social environment. Economic, political, ideological and social relations of a historically certain type of society are refracted and manifested in different ways, determining the social quality of each person, the content and character of his practical activity. It is in this process that a person, on the one hand, integrates the social relations of the environment, and on the other hand, forms his own special attitude to the outside world.

From the standpoint of the psychological theory of personality, personality is a three-component structure that contains biogenetic predispositions, social factors and the psychosocial core of the personality, its «I», which is the basis of the formation of a person's social feelings.

The formation of personality occurs in the process of assimilation of experience and value orientations of a certain society by people, which is called socialization [Borinshtejn, 2014: 153–154].

The formation of a personality is the result of the interaction between a person and society. The connection between the individual and society is primarily

mediated by the primary collective: family, educational, and labor.

In our opinion, it is impossible to understand the essence of personality without a philosophical concept of personality. The problem of the individual cannot be solved without a clear philosophical formulation of the question of the relationship between the individual and society. Personality is a subject of society, a social generator of a system of social relations in which it is formed and developed, not static, but dialectical, that is, a feedback system determined by the existing being works in this process.

The logic of measuring social adaptation can be expressed by a simple ratio of actualized and satisfied needs. Mathematically, it is correct to present this relationship as the reverse: actualization of needs is primary, and their satisfaction is secondary:

- satisfied need;
- adaptation;
- actualized need.

When analyzing social adaptation, it is important to understand that adaptation is a holistic process that is not a simple sum of constituent elements. It would be wrong to say, for example, that socio-psychological adaptation is low, and household adaptation is high, since these are two sides of the same process, although the degree of their influence and the level of satisfaction may be different.

It is integrity that P. Sorokin, who considered personality as integral, attaches great importance to, and this gives us reason to assume that the structural approach cannot fully describe the structure of social adaptation. The scientist studied society and its phenomena both from the standpoint of the objectivity of socio-cultural systems in a complex movement in the form of fluctuations, and taking into account the subjective factor – the complex, integral essence of the person himself, his world of values. His integralism is the methodological basis of a paradigm that contains intuitive, empirical, and rationalist methods as internal components.

The basis of our triquetra of social adaptation/maladaptation is three systems – the macrosystem, the microsystem, and the self-foundation system.

All systems are closely related and interact with each other, equally significant. These are not equal. Any change in one of the systems leads to an imbalance, to maladaptation. However, it should be noted that there are different levels of maladjustment, such as mild frustration, shallow, superficial maladjustment, which only stimulate the individual to such actions as stress and

distress. If the maladaptation acquires a deep pathological level, then the situation changes dramatically and this shift affects the entire triquetral structure of social adaptation, the formation of which begins with the birth of a person, with his childhood.

The social adaptation of the child as a process of ecological development in the social environment, which is classified by U. Bronfenbrenner as concentric rings consisting of four nested systems, has a certain structure and can be characterized as the structure of the child's adaptation in the general social ecosystem: the microsystem is the child's family, mesosystem – kindergarten, school, yard, residential quarter, exosystem – adult social organizations, macrosystem – cultural customs of the country, values, customs and resources.

This model seems simple and obvious, while many things are realistically described because of Bronfenbrenner's emphasis on the flexibility of both forward and backward connections between these four systems. U. Bronfenbrenner notes that ecological systems are mobile [Bronfenbrenner, 1986: 723–742].

U. Bronfenbrenner believed that the macrosystem plays the most important role in the child's development, since the macrosystem has the ability to influence all other levels.

Based on the above, we can describe our model of social adaptation/maladaptation of the individual in the modern sociocultural space, the basis of which, in our opinion, is the influence of internal and external determinants. Internal determinants of social adaptation/maladaptation are psycho- and neurophysiological and personal characteristics of a person. External – socio-cultural environment, economic and legal situation, environmental. Against the background of external and internal determinants, a complex of personality properties and qualities is formed, which determine the process of personal adaptation or maladaptation. In our opinion, the adaptive potential of an individual formed at the same time is, in our opinion, only an intermediate result of the adaptation strategy (or, in case of its violation, its absence – the result of maladaptation) of the individual, which affects personal factors, emotional, psychosomatic, behavioral and others.

Such factors at the macro- and microsystem level are the cognitive component, the affective component, and the behavioral component, which affect the level of vitality of the individual, moral normativity, behavior and, in general, the level of its social adaptation. At the level of the self-foundation system, it is not only the cognitive, affective and behavioral component of the personal level, it is also the level of intelligence, the level of personal anxiety, and the level of

emotional stability of the individual under the influence of environmental factors.

The social value of the individual, the culture of tolerance, inclusion to the acceptance of diversity, institutions of support for persons who find themselves in a state of maladjustment, will definitely be able to increase the level of social adaptation of the individual in difficult life circumstances for him, being at the same time an external resource at the level of the macro system. Often this is not enough, as our research shows, and the individual in a state of maladjustment has an important and necessary interpersonal resource, which is in the support of the family, reference, significant groups, and close social environment at the microsystem level. A personal resource at the level of the self-fundamental system involves the ability to self-motivate and achieve, the ability to act and take initiative, emotional control and self-regulation, flexibility of thinking and cognitive attitudes, social competence, and adaptive protective and restraining styles of behavior. All this allows the individual to successfully go through the process of readaptation and self-realization to new social conditions.

Social mobility and migration processes during military operations in Ukraine are also factors affecting the country's strategic role in its socio-economic and political development, and this determines the process of social maladaptation. The influence of the process of social transformation on the adaptation or maladaptation of the individual is the result of the transformation and interpretation of the objective social world, oneself in this world, the subjective image of the world in oneself, as well as the formation of an individual adaptive space and personal identity on this basis, which provides the process of maladaptation sociocultural accent.

In a transforming society, the main value is renewal, changes based on the personal activity of a person as a social unit and subject to the influence of external factors. Therefore, we can single out a multi-stage process that is complicated by the nature of social adaptation and emphasize the fact that different social categories of members of our society have a single structure of social maladaptation, which allows us to consider this process at the society-individual level.

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