



Владислав ПЕЛЕХ,

здобувач ступеня PhD,

Інститут педагогіки Національної академії педагогічних наук України (м. Київ, Україна)

Vladyslav PELEKH,

Doctoral student,

Institute of Pedagogy National Academy of Pedagogical Sciences of Ukraine (Kyiv, Ukraine)

vladislavpelekh@gmail.com

ORCID ID 0009-0004-4049-4567

УДК 378-058.722'356

РІВНЕВА СТРУКТУРА ЦІННІСНО-СМИСЛОВОЇ САМОРЕГУЛЯЦІЇ ОСОБИСТОСТІ

Анотація. У статті доведено, що поняття «життя» індивіда визначається передусім тими цінностями, які становлять його особистісне ядро. При цьому розгортання сутності відбувається завдяки активності особистості, як на конативному рівневі (саме по собі життя), так і на когнітивному (прогностичне відображення людиною оточуючої дійсності), а також і на афективному рівневі (почуття). Ампліфікація ціннісно-смыслової саморегуляції особистості (в основному в парадигмі когнітивної сфери) і є своєрідним проектом життя, що так чи інакше усвідомлюється самою людиною або людством в цілому. Такий життєвий проект може бути розгорнутий максимальною мірою, тобто має бути розгорнене все майбутнє життя людини з метою реалізації цінностей, цілей і завдань. Разом з тим, такий проект може бути і згорнутим, в парадигмі якого можуть бути актуалізованими і важливі скрипти життя людини. Вихід індивіда на рівень проектування життя (стратегічний рівень) є неможливим поза метарефлексії, яка забезпечує не лише цілісний погляд на своє власне життя, але й її осмислення в парадигмі історичного часу (кожної конкретної людини і всього людства в цілому).

Таким же чином через ціннісно-смыслову саморегуляцію особистості людина може розкрити зміст своєї поведінки (сенси, значення, процеси збереження і переробки інформації, системна рефлексія, формулювання цілей і планування діяльності), а також вчинки (мотиви, безпосереднє відображення дійсності, емоції, предметна рефлексія і операціональний рівень регуляції). В цьому плані цілком зрозумілою є схема аналізу ціннісно-смыслової саморегуляції особистості, адже сам по собі аналіз пов'язаний з розкриттям змісту цих понять, їхньою діалектикою розвитку і взаємопереходами. Проте для нас найбільшою мірою головним є те, що ці поняття розкривають життя (поведінку і вчинки, діяльність людини), які з огляду на ціннісно-смыслову саморегуляцію особистості є ампліфікованими з урахуванням логіки динамічної структури психіки людини.

Ключові слова: ціннісно-смыслова саморегуляція, конативний рівень, когнітивний рівень, афективний рівень, операціональний рівень, метарефлексія, сенси, значення.

LEVEL STRUCTURE OF VALUE-MEANING SELF-REGULATION OF THE PERSON

Abstract. The concept of «life» of the individual is determined primarily by those values that constitute his/her personal core. At the same time, the unfolding of the essence occurs due to the activity of the individual, both at the conative level (life in itself), and at the cognitive level (a person's prognostic reflection of the surrounding reality), as well as at the affective level (feelings). Amplification of the value-meaning self-regulation of the individual, mainly in the paradigm of the cognitive sphere, this is a kind of project of life, which in one way or another is realized by the person himself/herself or humanity as a whole. Such a life project can be developed to the maximum extent, that is, the entire future life of a person must be developed in order to realize values, goals and tasks. At the same time, such a project can be condensed in the paradigm of which important scripts of the person's life can be actualized. The individual's exit to the level of life design (a strategic level) is impossible without meta-reflection, which provides not only a holistic view of one's own life, but also its understanding in the paradigm of historical time (of each individual person and of all humanity as a whole).

In the same way, through value-semantic self-regulation of the personality, a person can reveal the content of his/her behavior (meanings, senses, processes of saving and processing information, systemic reflection, formulation of goals and planning of the activities), as well as actions (motives, direct reflection of the reality, emotions, objective reflections and operational level of regulation). In this regard, the scheme of the analysis of value-semantic self-regulation of the individual is quite understandable, because the analysis itself is related to the disclosure of the content of these concepts, their dialectic of the development and mutual transitions. However, the most important thing is that these concepts reveal life (behavior and behavioral actions, human activity), which, given the value-meaning self-regulation of the individual, are amplified taking into account the logics of the dynamic structure of a human psyche.

Keywords: value-semantic self-regulation, conative level, cognitive level, affective level, operational level, metareflection, senses, meanings.



INTRODUCTION

The problem formulation. The problem of the structure and the levels of value-meaning self-regulation of the individual is a rather complex, insufficiently studied problem in the scientific paradigm. It is indisputable that a person in his/her life is a subject to both external circumstances and his/her inner, intentional nature. The mechanisms of such subordination in the connection with the development of value-meaning self-regulation of the individual, have not yet been revealed in the scientific literature. This argument determines the difficulty in studying the very content of the concept of «value-semantic self-regulation», and, even more, in revealing its structural components, levels, aspects, etc. Also, considerable complexity of value-semantic self-regulation is also explained by the fact that more partial questions are arisen, which, on the one hand, are related to external circumstances, and, on the other hand, they facilitate the determination of the meaning of the person's life. Therefore, one of the questions that we raise in our article is the question of the actual nature of value-semantic self-regulation. It is also important to study the psychological and pedagogical mechanisms that in a great degree facilitate the formation of value-meaning self-regulation of the individual. It is necessary to find out separately what the process of formation of value-meaning self-regulation of the individual depends on, as well as how a person takes into account his/her own nature and the demands of the society, which, at the same time, will determine the structure and the levels of this rather complex phenomenon.

So, in this article we will try to answer all the questions that we have outlined. It should be noted right away that a person's life is directly related to the explication of the bifurcation model, which reproduces the process of realizing nature, the essence of the individual, his/her value-meaning self-regulation (Bolle, R., 2014). In order to outline the structure and the levels of the phenomenon of value-meaning self-regulation, it is necessary to explain what is «the vital core» or «the essential structure» of the individual. It is also necessary to answer the question, what is the essence of value-semantic self-regulation, and what structural components of value-meaning self-regulation are determined in this essence. The spectrum of answers to these questions is largely diverse (this paradigm includes terminal and instrumental values, value-meaning frames and scripts, goals and motives for the person's activity and cognitive sphere of the activity, which will determine the value-meaning self-regulation process, its characteristics, structural components and levels. A lot of philosophers, teachers and psychologists (Barnes, M., 2018; Coyle, D., 2008; DeNobile, J. & Hogan, E., 2014) inclined to the point of view that the value-meaning sphere of the personality, its motivational-need core, as well as the mechanisms of value-meaning self-regulation constitute the essence of the personality.

Thus, a rather logical question arises: «What can actually be considered the «essence of a person»?» The answer to this question is mandatory if we want to know about the structure and the levels of value-meaningful self-regulation of the individual. So, in general, by the essence of a person, we understand a system of values that reflects the dependence of the person on the surrounding world. The system of values, in our firm belief, exists in a view of the degree of differentiation by the person of individual elements of value-semantic self-regulation, their harmonious unity, which, in turn, form the essence of the individual, which, in turn, is characterized by a dialectical nature. The dialectic of the essence of the person manifests itself in a limited significance, and if at the beginning of the life paradigm such limitations were described due to the justification of the biological nature of a person by the prerequisites of his/her external world. Then, at the later stages of onto- and phylogenesis they depend directly on the individual himself/herself. Accordingly, we can draw the following conclusions about the actuality of this problem: 1) the unit of the analysis of value-semantic self-regulation is in a paradigm limited by meaning frames; 2) value-meaning self-regulation is a process that is distinguished by the dialectical unfolding of its essence. Thus, value-semantic self-regulation is characterized by the deployment of both external, explicit and internal, implicit essence; 3) value-meaning self-regulation involves the division into explicit and implicit components, which, at the same time, emphasize the harmony of the structure of value-meaning self-regulation.

Also, if we talk about the units of scientific analysis, this issue, unfortunately, was not discussed from the point of view of the scientific discussion regarding the phenomenon of value-semantic self-regulation. If we talk about the history of this issue, then first of all, we should talk about the basic structure of meaning, which, in turn, determines the components of value-semantic self-regulation. Questions regarding such «primary structures» of value-meaning self-regulation were raised by foreign scientists (Galland, O. & Lemel, Y., 2008). However, this issue is not properly substantiated at the theoretical level, and even more so, it has not been confirmed empirically. And the concept of «primary structures» of value-semantic self-regulation was rather only actualized by scientists, but its thorough scientific analysis and empirical verification did not take place. As for «the meanings» and «senses» of both the external and internal world of the individual, his/her value-meaning self-regulation as a separate unit of scientific analysis. So, it requires special attention, and, at the same time, requires careful empirical verification.

AIM AND TASKS RESEARCH – to show the level structure of value-meaning self-regulation of the person; to present the correlation of the forms of value-meaningful self-regulation of the individual with the psychological structure of it according to the levels of regulation by him/her of value-meaningful frames.

RESEARCH METHODS

The following theoretical methods of the research were used to solve the tasks formulated in the article: a categorical method, structural and functional methods, the methods of the analysis, systematization, modeling, generalization.

RESULTS OF THE RESEARCH



The main problem, as scientists say (Finding a new consensus on European civil society values and their evaluation, 2020), lies in the fact that scientists failed to find and to investigate empirically the connection between external and internal meanings and senses, which to a large extent determine the formation of value-meaning self-regulation of the individual. So, scientists (Greenfield, P.M., 2016) write about the fact that certain life events are so-called pivotal moments and defining milestones of value-meaning self-regulation of the person, the life paradigm of the individual, when together with the adoption of this or that decision for a more or less long-term period. In such a case the process of the formation of value-meaning self-regulation of the individual is determined. Scientists (Inglehart, R., 1997) connect the formation of value-meaning self-regulation of the individual with his/her own activities, with the peculiarities of the person's decision-making and its implementation. However, there are often events that take place under the conditions of the occurrence of causes, which are independent according to the subject or internally determined factors. In this connection, scientists (German, B.A., 2020) offer some preliminary typology of events. For example, in the researches of scientists (Living values in higher education institutions, 2020) the events of the surrounding environment and the events of human behavior in the environment are distinguished, which determine the formation of value-meaning self-regulation. To these factors scientists (Brown, L.T. & Anthony, R.G., 1990) add the third group of events, namely events of inner life, which, on the one hand, create the person's biography, and, on the other hand, amplify the formation of his/her value-meaning self-regulation.

So, the event is a moment of the person's life, which is distinguished by three phases (we mean the phase of preparation, the main phase and the final phase). But the most important thing in terms of the formation of value-meaning self-regulation of the individual is that the event is always particularly significant for the individual, a rather effective and sufficiently saturated moment of his/her life. The event is a kind of objectification of the content and meanings that are significant for the person (which, in turn, contains both explicit and implicit intentions). Thus, when describing and characterizing value-semantic self-regulation, the person's resistance and orientation to events is always externally justified, however, this is not enough for a holistic scientific analysis, because any event is only a nodal (turning point) moment for a facilitative influence on the phenomenon of value-semantic self-regulation, and not its formation in principle. The event is a harmonious organization of value-meaning self-regulation in a chronotope, but not a life rhythmic in time and space. Therefore, for the purpose of carrying out a biographical description, the event as a rather important category of life corresponds to surrounding us reality, but it is inappropriate for psychological-pedagogical, scientific analysis of value-meaning self-regulation. So, each event is a unit of value-semantic self-regulation analysis. It includes the analysis of concepts, categories, meanings and senses, which, in turn, are universal units, which are necessary for understanding the value-semantic self-regulation of the individual. It is still not clear enough whether these units of scientific analysis can be used in relation to the entire scientific paradigm, and what it is their specificity in accordance with the value-semantic self-regulation of the person. This specificity will become clear later, when we reveal the structure of value-meaning self-regulation as a scientific phenomenon.

If we consider the essence of a person from the point of view of the individual's acceptance of a system of values and meanings, the question arises of the nature of the value-meaning self-regulation of the individual, such as, whether this system originates from the biological nature of the person, or it is acquired from the outside, with the help of social and value-meaning connections with the external environment. The answer to these questions will help us to build our author's conception of the structure of value-meaning self-regulation. It is important for us whether the dialectic of internal and external senses of a person is procedural (in phylo- and ontogenesis), and whether it has its own history of the development, which, accordingly, reflects the positions of the world around us. This question, in turn, actualizes the problems of the formation and manifestation of value-meaning self-regulation of the individual. And in this regard, we can no longer speak on an abstract, implicit level, but should use the level of purely psychological and pedagogical use of the categorical apparatus. Therefore, the value-semantic self-regulation of the individual should be considered not as a constant or changing system of meanings and senses, but also to carry out a deep categorical analysis of this concept at the level of distinguishing and substantiating the structural components of this complex phenomenon.

In order to increase the level of value-meaning self-regulation of the individual, the following scientific concepts are naturally actualized: a motive, a meaning and a value. They are the so-called «products» of the evolution and the development of value-meaning self-regulation of the individual in a socio-cultural space, which to a large extent actualizes the value-meaning self-regulation concepts. The latter is, on the one hand, a mechanism for the development of the essence of the individual (his/her motives, goals, meanings, values), and, on the other hand, it is a psychological and pedagogical aspect of the development of value-semantic self-regulation. Therefore, value-meaning self-regulation changes and transforms throughout a whole person's life. The question it is how significant such changes are. And what neoplasms does this concern primarily – motives, meanings, values, senses or goals? Of course, when the structure of value-meaning self-regulation of the person is already formed, motives, goals, values and meanings, also senses are more stable throughout the person's life. So, the structure of value-meaning self-regulation of the person is shown in Fig. 1.

Therefore, all the concepts outlined by us are formed and changed throughout a person's life, reflect the dependence of the individual on the world around him/her and are perceived by us as internal and external factors in the formation of the value-meaning sphere of a person. The latter is extremely important in the context of our discussion, because it reflects some aspects of the actualization of value-meaning self-regulation of the individual in a paradigm of space and time. It is necessary to emphasize that all these is not about physical space, but about cultural and psychological one. The limitation of the psychological space of the person's life significantly inhibits the process of formation of value-semantic self-regulation of the individual, restrains his/her determination and filling with value-semantic values and frames. This is the concept of amplified content of the value-semantic self-regulation of the individual arises, its level structure.

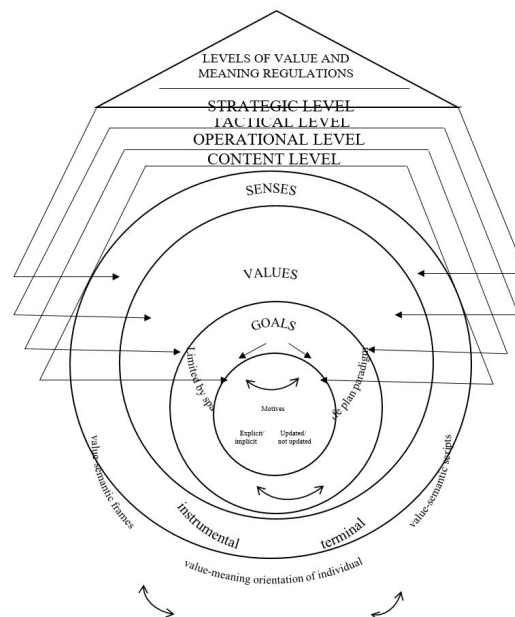


Fig. 1. Level structure of value-meaning self-regulation of the person

In fact, the content of each of these concepts to some extent limits a person's life, the process of forming his/her value-meaning self-regulation. For example, motives are largely limited by the external situation in which they were self-actualized, by those specific actions in which they manifest themselves, regulating the process of external human activity. Semantic frames, in turn, are determined by their conditionality, completeness. That is, the meaning reflects the direction of various branches of a person's life for the purpose of value-meaning filling of the personality and, in addition, significantly limits certain aspects of a person's life chronotopically. Another script of value-semantic self-regulation of the individual, we mean actual values, to a large extent significantly limit the individual life space of a person, first of all, the direction of his/her personality, according to the degree of actualization with which a person tries to form his/her value-semantic self-regulation.

So, we can conclude that motives, goals, meanings, senses and values largely limit (in terms of direction, degree of tension, substantive content) the individual's activity in his/her life. This means they regulate it, and also regulate the formation of value-meaning self-regulation of the individual. However, it should be noted that this self-regulation is carried out at some levels, and some fundamental questions are arisen from this content. For example, the concept of value-meaning self-regulation of the individual should be as the greatest integrity for a person, it can be extended to actions and deeds, to the behavior of the individual. At the same time, a person's life consists of the scripts of value-meaning self-regulation, and the combination of these parts facilitates us to the model of formation of life as an integrity and making up a harmonious system. Therefore, in our opinion, the concept of value-semantic self-regulation of the individual should be closely correlated with the value-semantic frames of the individual, as well as with the strategic level of regulation of one's own life activity. The concept of «behavior», in such a case, should be related to a person's behavior, the value-meaning sphere of his/her personality, as well as the tactical level of the value-meaning self-regulation of an individual.

The act and motives of the individual reflect the operational level of value-meaningful self-regulation of the individual. Hence, it is quite natural that the concept of «value-meaning self-regulation of the individual» is the most general concept that largely organizes human activity, including behavior and actions in its structure. But the difference between these concepts is distinguished, first of all, qualitatively. So, value-meaningful self-regulation of the individual is considered as a socio-cultural phenomenon in a view of the realization of the values and meanings accepted by the person as personally significant ones.

Thus, value-meaning self-regulation of an individual is characterized by a general character, integrity and harmony, completeness (however, the latter can be both real and virtual). As for the behavior of an individual, the latter is a reflection of person's actions in the society, taking into account the realization of meanings by himself/herself and the solution of specific problems, the achievement of goals, which are more significant for the individual. Behavior, in turn, is limited by the real activity of a person, the external conditions of his/her life. Behavior is always or primarily possible in the society, that is, it is oriented towards the achievement of certain socially determined goals, the realization of socially significant meanings. Therefore, behavior is implemented on the basis of morality, value-meaning frames, which are already formed in one or another individual. Therefore, it is impossible to behave morally outside the society, where there are no accepted norms or relationships. Outside of such factors, one can only act, that is, perform a certain behavioral act, which is not necessarily significant for the individual.



So, the act is conditioned, first of all, situationally. It is tied to the situation and the performance of a specific action, the realization of a motive. Can all these facts be attributed to certain aspects of personal behavior? This question can be answered both affirmatively and negatively. After all, there is a certain subordination between action and behavior, behavior and life: we mean the movement from general to partial, or separate, but the sum of partial, individual parts is not a general factor. Therefore, the relationships between action and behavior, behavior and life is dialectical by its character, where a lot of correspondences and differences are amplified, the boundaries change in their relationships, by mutual transitions, etc. All of the above largely depends on the dominant level of regulation, the degree of integrity and formation of both the value-meaning sphere of the individual and his/her value-meaning self-regulation.

Another aspect that we have to analyze in our research is the structure of the analysis of a person's life, his/her behavior and actions. In this regard, the most important thing for us is what we have to understand, what we have to start from the time when we define these concepts, which sufficiently fully describe the life, behavior and actions of the person. In other words, the question which is arisen, is about the original content when we analyze our lives. For us, the basis of defining the essence of value-meaning self-regulation of an individual is the regulatory approach to understand value-meaning self-regulation, which we have updated. In such a way the mechanisms of the formation of the latter is a dialectic process between values and meanings that are included into the structure of the value-meaning sphere of the individual. Therefore, we consider it appropriate to analyze the value-meaning self-regulation precisely in a view of such approach. Therefore, in Table 1 we will display the relationships between the forms of value-meaningful self-regulation of the individual with the psychological structure of the person according to the levels of value-meaningful frames of his/her regulation.

Table 1

Correlation of the forms of value-meaningful self-regulation of the individual with the psychological structure of it according to the levels of regulation by him/her of value-meaningful frames

| Forms of presentation of value-meaningful self-regulation of the individual | Subject of the activity | Value-meaning sphere of the personality | Cognitive activity | Affective activity | Types of actualized reflection | Levels of value-meaning self-regulation of the individual |
|--|--------------------------------|--|---|---------------------------|---------------------------------------|--|
| Life | Man | Values, having been acquired | Anticipatory reflection of the reality which surrounds us | Feelings | Metareflection | Strategic |
| Behavior | Person | Senses | Storage and processing of information | Experience | Systemic reflection | Tactical |
| Act | Individual | Motives | Direct reflection of the surrounding reality | Emotions | Subjective reflection | Operational |

The analysis of the content of Table. 1 (vertically and horizontally) not only allows us to reveal the structure of such self-regulation, the behavior and actions of an individual in a meaningful way, on the basis of the psychological structure of a person and the levels of value-meaning self-regulation of an individual, but also to understand the peculiarities of the formation of a person.

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

Thus, the concepts that reveal the meaning of the individual's life, his/her behavior and actions, which are given along the horizontal line. Thus, the concept of «life» of the individual is determined primarily by those values that constitute his/her personal core. At the same time, the unfolding of the essence occurs due to the activity of the individual, both at the conative level (life in itself), and at the cognitive level (a person's prognostic reflection of the surrounding reality), as well as at the affective level (feelings). Amplification of the value-meaning self-regulation of the individual, mainly in the paradigm of the cognitive sphere, this is a kind of project of life, which in one way or another is realized by the person himself/herself or humanity as a whole. Such a life project can be developed to the maximum extent, that is, the entire future life of a person must be developed in order to realize values, goals and tasks. At the same time, such a project can be condensed in the paradigm of which important scripts of the person's life can be actualized. The individual's exit to the level of life design (a strategic level) is impossible without meta-reflection, which provides not only a holistic view of one's own life, but also its understanding in the paradigm of historical time (of each individual person and of all humanity as a whole).

In the same way, through value-semantic self-regulation of the personality, a person can reveal the content of his/her behavior (meanings, senses, processes of saving and processing information, systemic reflection, formulation of goals and planning of the activities), as well as actions (motives, direct reflection of the reality, emotions, objective reflections and operational level of regulation). In this regard, the scheme of the analysis of value-semantic self-regulation of the individual is quite understandable, because the analysis itself is related to the disclosure of the content of these concepts, their dialectic of the development and mutual transitions. However, the most important thing is that these concepts reveal life (behavior and behavioral actions, human activity), which, given the value-meaning self-regulation of the individual, are amplified taking into account the logics of the dynamic structure of a human psyche.



The analysis of value-semantic self-regulation of the individual by vertical also actualizes the most important issues. For example, what level of subject activity (personal, individual) should be dominant from the point of view of the formation of value-meaning self-regulation of the individual? Simply put, how does value-meaning self-regulation facilitate the activity of an individual? This in one way or another determines the functioning of other subsystems of value-meaning self-regulation of the individual, between which not only unity, harmony, but also contradictions are possible. This, of course, actualizes many important problems for Pedagogy. The vertical analysis of the value-meaning self-regulation of the individual raises another interesting problem, such as: the relationships (unity, contradiction) of the externally directed and internal life of a person. In order to explain these questions, it is necessary to reflect how we understand a person's life in the connection with the value-meaning self-regulation of the individual. All these questions will be the subject of our research in further our publications.

REFERENCES

- Barnes, M. (2018). What is the relevance of axiology to education? The University of Texas at Austin. URL: <https://www.quora.com/What-is-the-relevance-of-axiology-to-education>.
- Bolle, R. (2014). Eignung für den Lehrerberuf? Leipziger Univ. Verl. 154.
- Brown, L.T. & Anthony, R.G. (1990). Continuing the search for social intelligence. *Personality and Individual Differences*, 11, 463–470.
- Coyle, D. (2008). CLIL – a pedagogical approach. *Encyclopedia of Language and Education*, 97–111.
- DeNobile, J. & Hogan, E. (2014). Values education: what, how, why and what next? *Curriculum & Leadership Journal*, 12(1). URL: http://www.curriculum.edu.au/leader/values_education_what_how_why_what_next,36873.html?issueID=12833.
- Finding a new consensus on European civil society values and their evaluation. Study (2020). Brussel: Visits and Publications, 135.
- Galland, O. & Lemel, Y. (2008). Tradition vs. Modernity: The Continuing Dichotomy of Values in European Society. *Dans Revue française de sociologie*, 5(49), 153–186.
- German, B.A. (2020). School of Histories, Languages and Cultures. University of Liverpool. URL: <https://www.liverpool.ac.uk/study/undergraduate/courses/german-ba-hons/overview/>.
- Greenfield, P.M. (2016). Social change, cultural evolution, and human development. *Current Opinion in Psychology*, 8, 84–92.
- Inglehart, R. (1997). *Modernization and postmodernization: Cultural, economic, and political change in 43 societies*. Princeton, New-York: Princeton University Press, 464.
- Living values in higher education institutions. Observatory Magna Charta Universitatum. URL: <http://www.magna-charta.org/resources/files/living-values-prospectus>.

Received

12.04.2024

Accepted

02.05.2024