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## **OBJECT AND SUBJECT OF AXIOPSYCHOLOGY OF PERSONALITY: SOURCES AND PREREQUISITES FOR THE EMERGENCE**

*The goal of the interdisciplinary search is to argue for four basic groups of sources-foundations of the emergence in the quarter-century-old intellectual discourse of Ukraine the axiological personality psychology, which is analyzed on the basis of a five-module set of lenses-modules of post-non-classically oriented methodological optics, and the main task – to present the author's interpretation of the goal, object and subject of this latest philosophical and psychological direction of the evolution of psychosocial knowledge. The object of the study is a human chosen as a person in his ontogenetic environment – in the formation of the axiopsychic as a distinctive, value-intentioned and meaningfully enriched sphere of axio-essentiality, spheres of here-being and situationally fluid existence throughout the life path of an individual. The subject of research is a value-meaning sphere that contains a complex developmental picture of axiogenesis, constitutes a separate unique world of axiopsychic and essentially characterizes its level of conscious maturity. As a result of the reflexive analysis: a) proven heuristics of creating a meta-theory of individual in the near future, which would not only integrate the latest multi-subject achievements (theories, concepts, approaches, concepts-images, etc.) in the field of personology, but also produce a number of full-fledged paradigmatic-research maps of cognition/creation as the main supertask of a human; b) four groups of the sources-foundations of axiopsychology as the primary author's megaproject of the Ukrainian researcher Z.S. Karpenko have been defined: cultural-historical origins, psychodynamic foundations, phenomenological-conscious beginnings and action-reflexive basis; c) innovatively completed and at the same time detailed according to the principle of logical and meaningful complementarity of the goal, object and subject field of axiological psychology, which are methodologically verified canonical parameters of this synthetic discipline as a postmodern oriented field of rational-humanitarian knowledge; d) the basic provisions of the author's concept of understanding and knowledge of the value-meaning sphere of the personal world of an effective worker in the socioeconomic field are outlined.*

**Key words:** *human, personality, value, axiogenesis, value-meaning sphere, axiological psychology (axiopsychology), methodological optics, meaning-life sphere, personology, category «personality», consciousness, disposition, existence, here-existence, psycho-spiritual world, transcendence, problematic dialogue.*

**Actuality of the research issues.** *The axiogenesis of the personality in modern interpretations of advanced scientific thought constitutes the systematic basis of the psychocultural development of a person, both in terms of the age stages of his cyclically completed life path, and in the dimension of his fluid situational here-existence in the domain of self-existence and subjective and individualistic life realization. Essentially, it consists in the continuous development and progressive enrichment of the value-meaning sphere of an individual, who is potentially*

*endowed with a spectrum of capacities and abilities – from biological, psychophysical, socializational to intentional-conscious, existential-active, and up to creative and spiritual-transcendent ones. At the same time, the completeness and exhaustiveness of the realization of these potentials, capacities and abilities by a specific adult depends on a complex, multifaceted and mutually causing, dynamically changing and self-developing, interweaving of both external social circumstances of the differently socialized daily flow, and on internal, actually psychospiritual, conditions*

that realistically contain his subject-personal world (Furman, Turchyn, 2023).

Taking into account the exceptional synergistic significance of the value-meaning sphere in the axiogenesis of the individual, during the implementation of a series of methodologically verified by canons of post-nonclassical scientific rationality of axiological researches of an interdisciplinary direction, and above all, those that reasonably highlight the formation, improvement and acmeological regularities of the development of the professional activity of specialists of various fields and specializations, qualification of a higher educational institution and work experience. Obviously, the importance of such research increases significantly, as much as there is talk about co-vital systems «human – person» and, accordingly, about representatives of socio-economic professions (psychologist, social worker, teacher, doctor, priest, manager, lawyer, trainer, etc.). And this indicator is understandable, because it is they who actualize, develop and, in the end, in the selected spectrum of systemic influences, form the sphere life flow of *the axiopsychic* of a specific individual (client, respondent, pupil, patient, layman, subordinate, colleague, etc.), constantly stimulating it to value-meaning, self-construction, self-growth and self-realization. And this means that *axiopsychological resources* of the professional activity of psychologists and social workers, who will be immersed in continuous business interaction with clients of different status, age, nationality, social experience, psychotype, personal development and self-actualization maturity, need primary training.

**The scientific problem** is formulated by us in the form of a reflected cognitive contradiction: today, on the one hand, there are significant theoretical-applied developments in such an important disciplinary direction as axiological personality psychology, which constitutes the newest realm of personological studies of post-nonclassically oriented scientific rationality (mainly the works of Z.S. Karpenko (Karpenko, 1998; Karpenko, 2018; Karpenko, 2008; Karpenko, 2021) and representatives of the school (Hulias, 2023; Hulias, 2020), on the other hand, there is still no theoretical systematization of the object of study of the methodological foundations of cognitive sources and epistemological prerequisites for the emergence of the goal, object and subject of axiopsychology as a binary field of modern rational-humanitarian knowledge.

**The state of scientific development of the problem topic.** The founder of the development of axiological psychology of personality as an innovative direction of psychological cognition is the well-known Ukrainian researcher Zinovia Karpenko, who over the past thirty years: a) argued the philosophical-psychological sources of the emergence of axiological psychology, b) substantiated the author's concept of its subject, method, technological support, as well as applied opportunities, c) in accordance with the requirements of the proposed principle of integral subjectivity, carried out an axiological reinterpretation of culturally relevant, psychodynamic, phenomenological and psychotherapeutic aspects of the progressive

process of axiological personogenesis, as well as d) highlighted the essential horizons of axiological development in the psychology of the individual with existing resources of theoretical construction and methodological modeling, e) outlined a holistic project of personal life realization by intelligible means of axiopsychology, etc.

In this thematically updated epistemological coverage, for example, I.A. Hulias developed the concept of axiopsychological projection of life achievements of an individual, based on the one hand on the mentioned principle of integral subjectivity, on the other – on the use of methods of the factor-analytical approach to the empirical study of objectively understood mental phenomena. It has been proven that every individual is subjectively capable of self-initiation and self-transcendence, self-determination and control of the course of his own life. Moreover, it is positive that the author's theoretical model represents axiopsychological design as a dual synergistic process of value-target expectation (anticipation) of states and statuses (achievements) desired for a certain person and their subject-resource provision with appropriate competencies relevant to specific life situations (Hulias, 2020).

**The purpose of the study:** on the basis of a five-module set of lenses-modules of the author's methodological optics, the argumentation of four basic groups of sources-principles of the emergence of axiological psychology of personality, and **the main task** is to present the author's interpretation of the goal, object and subject of this newest metadisciplinary direction of the evolution of psychosocial knowledge.

**The object of study** is a human as a personality in his ontogenetic environment – in the formation of the axiopsychic as an original, value-oriented and meaningfully enriched sphere of essentiality and situationally fluid existence throughout the life path of an individual.

**The subject of research** is the value-meaning sphere of the individual, which contains in the central link the complex developmental psychodynamic picture of axiogenesis, a separate unique world of axiopsychic and essentially characterizes its level of conscious maturity.

**The methodological optics of the current research** is constructed according to the author's – thought-deed, super-reflective, post-nonclassical – *scheme of meta-methodologization*, which is implemented at five levels: *universal – general – special – individual – specific* (A.V. Furman) and has shown its high heuristics both in cognitive processes – creation of the most complex objects of study (psychosocial, vita-cultural, human-dimensional), as well as during posing and solving the most complex methodological problems of modern philosophical and psychological discourse (Furman, 2022; Furman, 2023; Furman, Turchyn, 2023). In particular, in the object-subject field argued here, the methodological optics of substantiating the origins, prerequisites, canonical content and attributive parameters of axiopsychology are as follows:

– *vita-cultural methodology*, which covers the megasystem of canonical knowledge about the forms, methods, means and tools of thinking in the light of its eight

directions of development, which are described in the corresponding categorical coordinates: «being – consciousness», «world – man», «culture – life», «philosophy – social experience», «science – art», «theory – practice», «thinking – activity», «intention – deed» (Furman, Furman, Shandruk & Co, 2019; Furman, 2023);

– *the sphere of professional methodologization* as a unique freedom-practice of existential presence of an expanded life stream of consciousness, which is a dialectical continuation and intellectual concretization of the world of methodology as a separate, unique for culture, knowledge resource (primarily forms, methods, means and tools of thinking activity) in its central link – *in substantive afterlife of methodological thinking* (Furman, Furman, Shandruk & Co, 2019; Furman, 2016; Furman, 2005; Furman, 2017);

– *philosophical-psychological theory* of interdependent value-orientational and meaning-life development of personality A.A. Furman, which organizes her intentional and potential self-requests in the sphere flow of conscious materiality, confirms his full understanding of himself and the surrounding reality, constitutes the existential center of his personified covital presence in the world (Furman, 2007; Furman (Pavlichenko), 2005; Furman, 2020; Furman, 2016; Furman, 2017; Furman, 2018);

– *axiological psychology* (abbreviated as axiopsychology) as a relatively new philosophical-psychological discipline in the author's justification of prof. Zinovia Karpenko and representatives of her scientific school (O.G. Parkulab, O.M. Kormylo, N.V. Nazaruk, V.I. Smetanyak, A.A. Simak, D.V. Cherenchikova, V.P. Holovan, I.A. Hulias) and its developed methodological resources, primarily conceptual and categorical means, principles, approaches, methods, models, modes of triangulation, etc. (Hulias, 2023; Hulias, 2020; Karpenko, 1998; Karpenko, 2018; Karpenko, 2008; Furman, 2016);

– *the concept of self-efficacy* of the well-known North American scientist of Ukrainian origin Albert Bandura (1925–2021) and empirical methods of increasing the self-awareness potential of an individual, which mutually highlight his belief in the ability to cope with the chosen activity by himself, which, under the conditions of proper actualization of self-resources (determination, evaluation, regulation, improvement, implementation, etc.) causes both the achievement of a certain social result and personal productivity (Bandura, 1982; Bandura, 1986; Furman, Turchyn, 2024).

**Presentation of the main research material.** The system of guidelines, ideals, values, moral standards and cultural norms mastered by a human from birth decisively characterizes a mature personality and determines the need-motivational and emotional-volitional direction of his everyday behavior and the effectiveness of everyday life activities, the productivity of communication and the usefulness of actions. Social markers, value orientations and conscious intentions as structural links and a component of *the axiosphere of the individual* reflect the internal readiness and, to a certain extent, the ability of a person to

perform the chosen act of active deed, are aimed at satisfying perceived needs and actualized interests, and therefore indicate strategic models and tactical schemes of his situational behavior and supra-situational thinking activity, contributing to both covital self-realization and purely individualistic, spiritual and creative self-realization.

At the same time, extremely complex interweaving of vital, social and spiritual values in the psycho-spiritual world of the individual, being essentially pleromatic (multiple, full-fledged) in relation to external (socio-cultural) factors and internal (individual-psychological) factors of behavior, determine the emergence, organization, direction and methods of implementation of specific forms of life, primarily social and purely professional. A special role here is played by the values that are appropriated by it through the channels of visual perception of the reality of the external world and subsequently manifest as an effective component of everyday action, are realized in the specialist self-affirmation of the individual as a professional of a certain role. This primarily concerns the most humane professions – social sciences, the main mission of which is to provide versatile psychosocial, medical, legal and other assistance to all those in need, which requires from such specialists a particularly harmonized development of the value-meaning sphere and personal stability during the largely problematic communication with visitors, clients, colleagues, patients.

Personology (from Latin – persona – mask, person, individual, and from Greek. λόγος – word, thought, meaning, teaching) is, as is known, an integral scientific direction of complementary development of the psychology of the individual and the psychosophy of the individual act, which is based on polyparadigmatic and interdisciplinary studies and the subject field of which covers the study, genesis and self-creation of a person as an inspired individual in his epistemological, ontological, phenomenological, cultural, psychosocial, existential-behavioral and other aspects or angles of coverage. As an integral science about personality, personology has a fundamental philosophical root, first of all, in the most reflexively elaborated theoretical approaches and concepts of cognition of that psychosocially contained essentiality, which is called the term «personality».

It is gratifying to state that this organization of human essentiality has been carefully studied by philosophers and psychologists for more than a century (O.F. Lazurskyi, V.M. Bekhterev, V. James, J. Dewey, Z. Freud, V.V. Zenkivskyi, L.S. Vygotskyi, L.I. Bozhovych, O.Y. Maksiuk, V.O. Moliako, V.P. Miasyshchev, V.O. Tkachenko, B.Y. Tsukanov, A.A. Furman, etc.). For example, in the extensive textbook edition «Theories of personality in domestic psychology» of 2006 and 2015, prepared by Prof. V.V. Rybalka, not only numerous – philosophical, pedagogical, psychological, sociological, cultural – theories of personality are cited, but also, which is not justified, smaller epistemological formations – local concepts and models, which even to this day have not acquired the proper knowledge content precisely as theories or theoretical systems (Rybalka, 2015).

In our opinion, *the definition of the personality* of the authoritative Ukrainian psychologist prof. V.P. Moskalets, which successfully combines at least five of its attributes: a personality is a person who (a) has a social nature and (b) is the bearer of self-awareness (that is, comprehension of one's own self as a separate subject), (c) social experience, embodied in conceptual knowledge, work, cognitive, communicative, game abilities and skills, which (d) is a subject of conscious reflection of the surrounding world and (e) regulates its existence in it on the basis of its orientation (Moskalets, 2020).

At the same time, in the current study, the author's definition, the most complete in terms of the volume of logical-meaningful material and at the same time the most contentful in terms of the essential mosaic of fixed attributes, was chosen by us for the conceptual landmark and methodological means: *«personality is a canonical form of the existential presence of man in the world and the last in his psychospiritual afterlife and at the same time it is a way of the authentic, subjectively inspired by its life-realization, in which the main value is an act, deed, through which it objectifies its creative essence, reveals a unique human nature, consciously realizes the vocation, in the end experiences the whole range of attitudes towards the world and comprehends – with the mind, feelings, intuition – opportunities to discover the meaning of being and the meaning of life»* (Furman, 2018).

Thus, the personality is a separate, basically deed-canonical, section or dimension of here-existence of a person and can be adequately known only from interdisciplinary and polyparadigmatic positions, which are characterized by the widest horizon of post-nonclassically oriented intellectual discourse (Ball, 2017; Furman, Biskup, Morshchakova, 2020; Furman, Furman, Shandruk & Co, 2019; Furman, 2016) as well as the works of P.A. Miasoid (Miasoid, Shatyrko, 2016; Miasoid, 2016), I.H. Titov (Titov, 2019), A.A. Furman (Furman, 2007; Furman (Pavlichenko), 2005; Furman, 2020; Furman, 2016; Furman, 2017), O.Y. Furman (Furman, 2019; Furman (Humeniuk), 2008).

In the context of the illumination of the objective-subject field of this research, we emphasize the heuristic nature of the concept we have established as a “paradigmatic-research map of cognitive peculiarity”, and on the basis of his research as an effective tool for professional methodologization (Furman, 2016) the creation of *meta-methodological optics* of six-component mapping the special world of people as self-existing, mainly unmanifested, transcendently rooted, in a creative way here-existence of manifested, psycho-spiritual reality (Furman, Furman, 2018). In particular, it is said about:

a) distinguishing features of the categorical concept «personality» in various paradigmatic-research maps and taking into account the definition of self-efficacy as the self-aware ability of a person to be competent and successful in his activities, inspired and responsible in external (social) and internal actions;

b) the object-subject field of a separate philosophical-psychological study of a person as an individual and how

he evaluates his own effectiveness in the performance of a specific activity or in the performance of personally and socially significant actions;

c) a theoretical model or conceptual field of a separate study as an interdisciplinary, polyparadigmatic, hyper-reflexive in the unity of value-meaning orientation and anticipation of the effectiveness of the individual as an ideal-supertask of a person, when he is convinced that he is able to successfully implement behavior or actions that will enable him to achieve his goals, not so much the expected, but more and more developmentally complex and personally productive results;

d) an effective methodological model (architectonics, optics) of a clearly objectified study of personality as an existential slice or way of human essentiality with its unchanging feeling and confidence of one's own value, competence, perfection;

e) the empirical basis of a specific, more or less complete, personality theory and a certain format of its practical application, which reveal the resources of a person's self-efficacy in relation to polymotivational strengthening of a set of performed activities, emotional-sensual promotion of its course and effectiveness, as well as the growth of self-esteem and the detection of greater perseverance, conscientiousness, self-actualization;

f) foundations or fundamentals as separate cognitive integrity of one or another theoretical system that enrich personal self-efficacy in its core – in confidence in one's own ability, in belief in the ability and ability to successfully complete new tasks and achieve success, in the ability to existentially maintain (and regardless of changes in life situations) developmental-functional psycho-spiritual state or rhythm of personal here-existence.

So, our author's duet, methodologically substantiating six complementary features of the attributive components of any perfect (mainly philosophical-psychological) theory of personality within the framework of the paradigm-research map of cognition/creation as an integral knowledge organization, quite rightly argues the epistemological integrity and completeness of five theoretical systems of world-famous thinkers (Furman, Furman, 2018):

– O.F. Losev (1893–1988), created in the bosom of the myth dialectic, understood by the famous thinker as «being personal or, more precisely, as an image of being personal, personal form, image of personality»;

– M.M. Bakhtin (1895–1975), that as a concept of responsible personality created by the author in the context of the ontological-deed philosophy, in which the category of the deed is assigned a general-cultural meaning: essential eventness and therefore the full-fledged presence of human in the world, their true realization as a personality is possible only through the deed – thought, feeling, action, word and even consciousness, and thanks to the deed as a tool for revealing the world, its acquisition of definitions (Bakhtin, 2019);

– M.O. Berdiaiev (1874–1948), substantiated in the context of the existential-personalistic direction of philosophizing, where the personality is understood as a

spiritual reality and therefore «no law is applicable to it»; moreover, it «is not a substance, but a creative act» and therefore resistance, rebellion, struggle, victory over heaviness, the kingdom of freedom over slavery; actually, considering this, «it cannot be turned into an object of scientific research», but on the contrary, «it is recognized as a subject, in an infinite subjectivity, in which the secret of existence is hidden» (Berdiaiev, 2024);

– S.L. Rubinstein (1889–1960), proposed at one time (1957) in an exceptionally tense problem field of philosophical thought – the most difficult issue of cognition the nature of the mental, consciousness in their relation to being, to the material world (Huseltseva, 2021), and later in the interaction of a human and the world. Back in 1922, substantiating the principle of creative amateur activity, he writes that only in the creation of an «ethical, social whole is a moral personality created. Only in the organization of the thought world is a thinker formed; a spiritual person will appear in spiritual creativity. There is only one way – if [at all] there is a way – to create a great personality: a great work on a great creation. The greater the personality, the greater its sphere of actions, the world in which it lives, and the more accomplished this latter, the more perfect it is itself. By the same act of creative amateur activity, creating both it and himself, the personality is created and determined, only by being included in its comprehensive whole...» (Rubinshtein, 2021);

– V.A. Romenets (1926–1998), which is logical, historically and ontologically integrated into the psychosophy of a deed and canonical psychology; the first is a philosophical-psychological theory of action and at the same time, of course, under the conditions of its reflexive use by the thinker, becomes the cognition methodology of the sources and essence of human existence; the second essentially appears as a kind of worldview «position of vision and comprehension of the mental», as the fullness of the coexistence of a human and the world, which is the alpha and omega of this psychology of exemplary phenomena of being (Romenets, Manokha, 2017).

Having outlined the problematic zones of philosophical-psychological thought regarding such an extremely complex *object* of study as *personality*, in its invariant theoretical deployments and as a reliable substantive basis for further substantive search, let us pay attention to two more epistemological systems of modernity: *metaphysical theory of personality* of Prof. V.A. Sabadukha on the basis of which an original approach to understanding the primary sources of social and personal existence is proposed, philosophies of history, philosophical positions of the ideology of personalism and the role of metaphysical and conceptual characters in the crisis conditions of impersonal being (Sabadukha, 2019) and the obvious contours of the author's *metatheory of personality*, which gives an understanding of the personality as an ontophenomenal reality and vitacultural value and at the same time reveals the horizons of both its personal here-being and the synthesis of methodologies of its cognition (Furman, Furman, 2018).

The ontological picture of the full-fledged philosophical-psychological versions of cognizing/constructing what a personality is, in our opinion, will be incomplete if we avoid the fully productive methodological direction in Ukrainian psychology, namely *the integrative-personal approach*, which in the last two decades of the creative path was developed by Prof. H.O. Ball (1937–2017) and his successors, and that is intended to overcome the one-sidedness of the most common psychological definitions and conceptual fillings-with-the-context of personality and the reduced options of the personal approach based on them (Ball, 2017). It is gratifying to note that it is this approach that seeks to competently synthesize two extremely important aspects of interdisciplinary theorizing: on the one hand, a perfect methodological justification has been made to the principles, concepts, categories as basic epistemological components of existing concepts that correspond to different versions of the understanding the personality, on the other hand, the ontological perspective of considering a person in the unity of his somatic (bodily), psychological (psychosocial) and spiritual features has been successfully and reasonably involved. At the same time, the *category* of personality is comprehended intelligently on a wide horizon of the meaningful-semantic intersection of the categories «*culture*» and «*human*» as worldview universals, where the first is interpreted as a set of those means and signs-qualities of existence, activities and deeds of individuals, groups and large communities that ensure the implementation of two fundamental functions of the cultural development of mankind – reproductive-normative and dialogic-creative, while the second is interpreted as a subjective (that is, as a consciousness-driven multi-organized activity) appropriation of cultural available assets; therefore, personality is a highly metasystem trait-quality of the human individual, which indicates his ability to be relatively autonomous in his behavior and commission and self-peculiar in psycho-soulful experiences as a subject and at the same time a conscious carrier of the cultural achievements of the nation and humanity, self-aware as a person of specific civilizations, epochs, ethnos, social status, professional occupation, hobby-preferences, family and marital status, gender and religion.

The considerable explanatory potential of the integrative-personal approach as an original methodological tool in psychology is convincingly confirmed, for example, by the study of I.H. Titov, devoted to the clarification of the multifunctional role problem of *the worldview* in the structure of a personality, namely its organic connection with both directionality and cognitive, experiential, characterological and regulatory components, which is proved with reliance on author's integrative model of structural-functional organization of personality (Titov, 2019). In the format of the subject field of a search chosen by us, the scientist's generalization regarding the guiding complementarity in the personal world of a person of worldview ideals, principles and beliefs are weighty, which, raising it to an existentially higher level of psycho-spiritual being, provide hierarchization of motivational-value personal

formations and thus make productive tactical and strategic life choices possible. At the same time, fairly assigning the fundamental organizing role to the worldview in the life-functioning of personality, it is proved that it is the worldview beliefs that become the value-orientation support of situational and program goal-setting and conscious self-regulation, achieving the contents' transfer of the experience of its social everyday life to the structured and specified personal tasks, plans, projects with the possibility of their local, partial or full implementation.

So, *axiological personology* is the newest meta-disciplinary direction of the post-non-classically oriented development of modern psychology, the **object** of which is the axiogenesis of the personality, which is explained by the laws of the ever-growing integral subjectivity of human up to the heights of spiritual maturity and perfection, and the **subject** is the cognition, construction and self-creation of the value-semantic sphere of the personality as the center of its psychocultural formation and social realization.

Axiological personality psychology is the author's megaproject of the well-known in Ukraine and the European Union Ukrainian researcher Zinovia Karpenko (Karpenko, 1998; Karpenko, 2018; Karpenko, 2008; Karpenko, 2021) and representatives of her scientific school (O.H. Parkulab, O.M. Kormylo, N.V. Nazaruk, V.I. Smetanyak, A.A. Simak, D.V. Cherenchychkova, H.K. Radchuk, V.P. Holovin, I.A. Hulias, etc.) in the direction of creating over the past twenty-five years the latest field of personological studies that are fully consistent with the scientific search for post-non-classical paradigm variants of a holistic reflexive understanding of epistemological (theoretical) construct of *personality* and that phenomenology which resides or is embraced by it.

The critical analysis of the available thematic literature and the constructive reflexive synthesis of the obtained scientific material carried out by us provides grounds to determine **four groups of the main sources-premises** of the emergence of axiological personality psychology:

1) *cultural-historical origins* that explain the process of appropriation by a person of socially specified (mainly through the continuity of social situations of development and their event development in personified perception, understanding, interpretation and speech design) cultural norms, moral standards and spiritual values as patterns-canon of humane behavior, productive activity and gracious deeds;

2) *psychodynamic foundations*, which reflexes the reverse picture of the axiogenesis of the personality as a programmatically meaningful finding of trajectories and methods of actualization (self-generation, involvement, creation) of its innate (hereditary predefined as natural inclinations, biopsychic, psychophysiological) spiritual intentions and resources in the time space of specific social interactions, relationships and various mutual intersubject influences;

3) *phenomenologically conscious beginnings-foundations*, which represent complementarity of cultural-historical and psychodynamic origins in their removal (i.e.

denial and essential preservation at a new level of clearly defined theorizing) and syntheses, namely, which form the indivisible holistic unity of objective (external, material, natural, social, etc.) and subjective (internal, subjective, psychic, soulfully-spiritual) sources of personality axiogenesis and their phenomenal appearance in the spherical life-flow of consciousness, where the highest manifestation of its personal maturity is the value-semantic center as an ideal system-forming link and the Self-concept, and constantly repeating reflection, and self-actualization and self-effectiveness;

4) *deed-reflexive fundamentals* that exude, on the one hand, from *the philosophy of the deed* by M.M. Bakhtin, according to which every comprehended thought of a reasonable person is individually unique, the only responsible **deed**, that is, one of those valuably weighty deeds from the totality of which ultimately her life is formed as a continuous act, because the life path is one complex, large and long-lasting, act; in addition, a deed is always an original event in the aspect of its implementation from the inside in reflexive acts of making possible both its semantic weight, and the actual accomplishment in all its real historicity and personal uniqueness, and a motivated comprehension in real thought-active fulfillment (Bakhtin, 2019), on the other hand – *the philosophical-psychological theory and psychosophy of the deed* of the outstanding Ukrainian thinker of the second half of the twentieth century V.A. Romenets, according to which the act becomes the logical center of non-classically oriented psychology and the history of world psychology, the full-fledged category of socio-humanitarian science, and is also transformed into a solid methodological basis for competent cognition of the most complex (human-centered, self-developing, psychosociocultural) objects – a deed principle and a deed-canonical orgscheme of reflexive understanding, thinking, activity (Miasoid, Shatyрко, 2016; Miasoid, 2016; Romenets, Manokha, 2017; Romenets, 2013; Furman, 2019; Furman, 2016), and on the other hand, *the cyclic-deed approach* by A.V. Furman, created in the last two decades in the epistemological format of the vitacultural methodology (Furman, Furman, Shandruk & Co, 2019; Furman, 2023; Furman (Humeniuk), 2008) and is used as a multi-module and exceptionally effective methodological tool for perfect thinking-activity and professional methodologization (Furman, Furman, Shandruk. & Co, 2019; Furman, 2022; Furman, 2016; Furman, 2005; Furman, 2017; Furman, 2007; Furman, 2024), conceptually and instrumentally covers four principles (deedness, cyclicality, metasystem, synergism), six laws and a number of derived norms for the realization of philosophical-psychological cognition-construction of any representation, in particular, such psycho-spiritual reality as the value-semantic sphere of the personality.

As a result of the coverage of cognitive sources and existing epistemological prerequisites for the emergence of axiological personology in the perspective argumentation of the substantively outlined goal of the study, we emphasize the importance of the systemic and continu-

ously implemented *axiopsychological influence* of the innovatively oriented time space of the university on the formation of both a professional psychologist and a social worker as a practical psychologist in working with people. Such value-semantic influence is achievable under the optimal, that is, the best psychodidactic, conditions of parity educational activities of teachers (professors and docents) and students-applicants (A.V. Furman, A.I. Krysovaty, etc.), first of all, in a situation of harmonized combination of actualization of different layers of subjectivity and levels of purposeful formation of semantic dispositions, or, in other words, complex use by channels of reflexive cognition, understanding, activity, thought-activity of the existing spectrum of predispositions of the applicant's person to a certain perception and internal acceptance of the conditions of educational-professional work and to the implementation on this basis the relevant, from lower to higher and vice versa, deed facts and acts. According to Z.S. Karpenko, the disposition personal construct contains the following levels: relative, mono-, poly-, meta- and absolute subject. The formation of an effective worker of the socioeconomic profile as a psychologist occurs at the last three levels: a) the polysubject, when *the person's own value-semantic consciousness* develops intensively and acquires design, b) the metasubject, under which the uniqueness, originality of the personality, its creative orientation is realized, and c) the absolute subject, which presupposes transcendent universality of the meaning of life awareness, deed involvement in the world, spiritual self-development and obtaining existential experience of transcendence.

Therefore, self-regulatory mastery by a person their *value-semantic sphere* means their acceptance, awareness and further thought-action application, which function as *a mechanism of self-determination* of a person, the result of which is the transformation of personal meanings into value orientations that constitute the highest level of dispositional organization of behavior, communication, and performing. In the axiosphere of a professional, first of all of a psychologist and a social worker, *a sense-making idea* is embodied, which defines his here-existence as the situational existence of a cultivated person in general and a specific, single subject of psycho-spiritual orientation and ratio-humanistic intentioning on the world, surrounding and self-realization itself.

Methodological resources of the cyclic-deed approach, based on the postulates of canonical psychology and on the subject field of psychosophy of V.A. Romenets and realizing the ideal and norms of post-non-classical scientific rationality, make it possible to solve the main task of this study – to present the author's interpretation of the goal, object, subject of the personality axiopsychology.

*Personality* is (a) a certain psychosocial organization of the inner world of a human that (b) constitutes a single subject product of the culture-historical development of society, (c) is a carrier of socio-role properties and genetically programmed inclinations, (d) integrates natural and transcendental human capabilities and (e) characterizes

by itself a super-complex, self-developing, structural-systemic and at the same time content-functional, unity, (f) has a certain spiritual aspiration or claim, which (g) externally manifested as a value or value-orientation relationship (attitude), (h) in the existential relevance of situational here-existence constitutes a creative act, a moment of spiritual self-fulfillment and (i) the main thing is the exponent of the two-sphere life-flow of consciousness and self-consciousness, asserting in the Earthly dimensions of existence its God-like nature.

In other words, personality is not only a metasystem or global human trait-quality – the one that goes beyond the everyday life framework of its sensory capabilities, establishes itself as a specific psychosomatic subject that has reached a certain level of psychocultural development and social status. Human as *apersonality* is the greatest mystery, and not by nature, but by spirit, and therefore the whole universum, the potential universe in individual form, the existential center of the universe, it is not a substance, but a creative act, not the environment, the natural environment, space or anything extraneous, external, but the primary creative reality (M.O. Berdiaiev). At the same time, personality is not a ready given at all, but a task, an ideal of development, a way of person's self-construction, that is, an exception, not a rule, not a substance, but a creative deed, and therefore activity, living existentialization, «effort and struggle, mastering oneself and the world, victory over slavery, liberation». Therefore, it cherishes itself and «carries out its destiny, finding a source of strength in a being that exceeds it» and affirming through original creative deeds itself as a subject among subjects on the basis of ancestral and hereditary material available from nature and the environment. At the highest levels of perfection, «the human personality is the apex value», where «the victory of the spiritual center means not the submission of human to the universum, but the disclosure of the universum in the personality», its constant, free from any provocation and source-pure, transcendence, the exit from closed subjectivity into unexplored existential dimensions of transsubjectivity and the movement-paths of *existential communication* and in the end volitional walking along the road of *true self-fulfillment* (Berdiaiev, 2024).

In addition to this, we will point out two more important methodological moments. Personality is a scientific abstraction, a powerful theoretical construct that allows understanding and interpretation of psychosocial properties and existentially conscious abilities of a person, his ability to live and act constructively in various covital entities: family, labor collective, professional community, public organization, etc. In the latter case, the personality is a structural-functional epistemological model that directs idealized images of social life to the inner afterlife of a person, and also masters and anticipates his own deeds, behavior, activity, explains views and forms a worldview in general. In addition, according to M.O. Berdiaiev, «a personality is not a naturalistic, but an ethical and spiritual *category*». This means that it is «independent of the material world, which is the material for the work of the spirit»

and is «a universum that is filled with an all-encompassing meaning and which animates the nodal point of intersection of the two worlds, where there is a struggle between spirit and nature, freedom and necessity, independence and dependence». In another way, the personality is universal and at the same time specific: «space, humanity, society are in it, and not vice versa». It «creates its consciousness from its own depth», realizing freedom as a duty. That is why the quintessence of personality lies in *the freedom of spirit*, the existential expansion of creative spiritual energy combined with conscious vocation, true reflection as a spiritual foundation and as a heroic inner deed, and active resistance to the power of the world, objectivity (Berdi- aiev, 2024).

However, the original ontophenomenal world of the human personality by researchers is often unjustifiably identified either with a more mundane (natural, subjective content, or with an overarching subjectivity). Unfortunately, the vast majority of «definitions of personality not just only does not take into account its actual ontic rooting, that is, does not take into account the essentially existential, existentially imbued and deed designed presence of human in the world, but also describes the phenomenon of personality statically, monotonously, deadily and therefore formalized, simplified, areally. In fact, this psychospiritual phenomenon is an exceptionally complex-dynamic, developmentally pulsating, life-giving variable formation. «After all, personality is a form and way of being, a special state of life, a find of evolution», – writes K.M. Mamardashvili, – ...this is the «majestic thought of nature». And thought as the psychoenergetic core of the personality is born only in the *act of thinking itself* and lives in the process of one's own *self-fulfillment*, that is, self-fulfilling and self-exhausting in the inner plan of one who is in the vital specificity of the *self-deed act* that inspirationally and responsibly carries out this personality» (Furman, Furman, 2018).

In any case, it is the dynamic system of semantic formations and conscious functionals that is the constitutional basis of the personality, on which both generalizing semantic organizations in his inner world (motives, dispositions, behavioral models, etc.) and derived and localized (ideals, beliefs, interests, inclinations, desires, claims, etc.) appear. Herewith, as Z.S. Karpenko rightly notes, the fundamental theoretical construct here is *a vital*, essentially value-semantic, covital, *relation*, from which both sense-meaningful motivations and dispositional ways of behavior flow causally. Indeed, the conceptual horizon of the mental relation in its value-semantic expansive environment, which is shrouded in the multi-sphere life-flow of a separate individual consciousness appears to the research mind to be immeasurably wide. All this makes it possible not only to define the object and subject of axiopsychology as an original scientific discipline, but also to formulate the goal, method and main tasks of the development of this new epistemological direction of psychological science.

Z.S. Karpenko, G.K. Radchuk, I.A. Gulyas and other researchers of this direction define axiopsychology as a branch of psychological science, in the format of which

the structure, content, features and phenomenal appearances of the value-semantic sphere of an individual, as well as patterns, determinants, factors and mechanisms of its functioning, development and harmonization in ontogenesis are subjected to studying and construction. In addition, it is generally accepted that «*the object* of axiological psychology is *axiopsychics*, and its *subject core* is ontological dimensions of a value-oriented personality». At the same time, the subject of axiogenesis is the personality «as a transcendental spiritual subject, the bearer of the noumenal definitions of man» (needs, attitudes, motives, meanings, senses), as well as «its phenomenal, attributive acquisitions» (types of character, lifestyles, moral positions, accepted ethical codes, etc.) (Hulias, 2023). Here-with it is rightly stated that in psychosophical cognition V.A. Romenets (Romenets, Manokha, 2017), A.V. Furman (Furman, 2016) of values and valuable orientations, there is their invariably stable connection both with those personal traits-qualities that play an intermediary role in actualizing the claims of a person as a balanced super-complex system of its action-deed trajectories of realization, social forms, schemes and models of mental activity, and with constantly changing, deeply individualized and recursively developing, meanings of existence and the senses of life (Furman, 2017; Furman, 2020), their search, design, enrichment, compaction.

The theoretical model of the five-level structural organization of the personality's value-semantic consciousness was created a quarter of a century ago by Z.S. Karpenko (Karpenko, 2018; Karpenko, 2008). It is noteworthy that Zinovia Stepanivna considers not the value-semantic sphere of the psycho-spiritual world of man, but more broadly – its *value-semantic consciousness*, which shifts and problematizes the object format of research search. Obviously, the conceptual volume or meaningful-semantic horizon of the last term is wider than the intellectual horizon, and more indefinite psycho-contently. Moreover, in the existing foundations of the consciousness metatheory (M.K. Mamardashvili, A.Y. Savelieva, A.V. Furman (Furman, 2018; Furman, 2021) *consciousness* is comprehended as a substance-transcendental formation-sphere that is on the verge of being and nothing, phenomenal and noumenal, immanent and transcendent, natural and unnatural, and therefore in scientific coverage it cannot be either an object, subject or problem of research. In other words, the substantive consideration, in this case from the axiopsychological point of view, of human consciousness is a strong simplification (reduction) of what actually constitutes this only sphere of personal being that «unknowable to the end» (I. Kant).

Nevertheless, it can be taken as quite a valid theoretical generalization of Z.S. Karpenko of the following plan: «the result of the personality axiogenesis is a valuable consciousness with a full range of dispositional-motivational formations: the pre-disposition of «anticipate», which characterizes the naturally caused vitality and regulates the effectiveness of the organismic activity of the relative subject as a biological individual endowed with cer-



tain mental inclinations that can under certain conditions be transformed into abilities; «*disposition of «have to»*», which provides normative-appropriate behavior in cognitive, labor and communicative activity and is focused on the mastering by a mono-subject the criteria» of truth in obtaining objective knowledge, benefit in creating socially important products and things and justice in event acts of communication and compatible thought-communication; *disposition of «must»* consciously intentioned to charity as an integral condition for productive joint interaction of a polysubject; *disposition of «will»* aimed at creative mastering of reality and reproduction at the cultural reference level of creative activity by the metasubject according to the criterion of beauty and existentialization through oneself and beauty in oneself; a *superdisposition of «I accept»* – personally, spontaneously, existentially, which is achieved through the spiritual-deed practice of man as an absolute subject and responsible individuality, oriented towards the common good (Karpenko, 2018).

The essential understanding of the problem field of research defended by us indicates that the consideration of the system modules of sense-semantic formations of the personality has a peculiar self-superstructure over the above outlined phenomena of value-semantic psychogenesis. It is said that the exit of a person intelligent and active from the kingdom of necessity, that is, sociomorphic obligations «have to», «must», «will» into the world of total spiritual spontaneity-freedom, where a mature person reaches the fullness of the experience of his unity with the Universe and in existence «here – now – completely – always» (Furman, 2023) achieves inner harmony, being full of various affects and feelings – love and hate, suffering and joy, horror, longing and delight, ecstasy. In fact, this *state of existentialization* is the acceptance of grace by a person when they feel confidence in the world and the possibilities objectified in it as to a chance for his spiritual growth, personal breakthrough and self-transformation given by the Absolute (God, Almighty). At the same time, they, standing in front of the abyss of nothingness and realizing themselves actionally and deedly precisely as a person, *perform transcendence*, experiencing horror as a borderline state of standing before eternity and fear for their own physical existence. Therefore, the superdisposition of personal fulfillment is in the revelation of the true purpose of life and its source true meaning. And here the pinnacle value of personal existence is good, goodness, grace, which illuminate the positive content of here-existence, developing or strengthening versatile psycho-spiritual resources and potencies, freeing the person from the pressure of social obligation, embodying in life a unique purpose always more or less outstanding personality.

In the super-reflexive result of all the above, there are grounds to outline the author's understanding of the purpose, object and subject of this relatively new, personologically centered and post-non-classically oriented, direction of the psychological science development.

The *goal* of axiological psychology is to create a separate philosophical-psychological discipline of binary epis-

temological interpenetration: on the one hand, the illumination of the connections of mental-socio-cultural and subjective-personal in the projection into the sphere of the original life-flow of spiritual, moral, aesthetic, social, material and other values, on the other – the justification of their ontological-phenomenological time space, that is, the here-existence dimension of the development functioning and self-organization at the level of a particular person, which enables meaningful-semantic enrichment of their psycho-spiritual world and harmonizing the sense-meaningful canvas of consciousness and self-consciousness.

The *object* of axiopsychology is *the psycho-spiritual world of a person, a group, a community* in its ideal-normative, value-semantic and covital filling in the context of the multi-level development of the here-existence of consciousness in the individual, collective and social forms of human existentialization and in the moments and acts of free transcendence as a self-contained way out of closed subjectivity into unexplored existential horizons of transsubjectivity by the paths of true self-fulfillment.

The *subject* of axiological psychology is the ontological-phenomenological traits-characteristics, parameters and features of *axiogenesis* of the highest value – a person as a subject, personality, individuality and universum in its central link – in the emergence, development, enrichment, harmonization and multifunctional affirmation of *the value-semantic sphere*, which at the same time belongs to the vital realm of consciousness and self-consciousness, the interdependent spherical flow of which is created on the generic and hereditary, natural and social material by the person himself from his own noumenal depth with the freedom of the spirit and the existential expansion of creative energy, which, in combination with high vocation, the true austerity as a spiritual skill and as a heroic inner deed, makes it possible to be fully responsible for personal here-existence and for the immediate social environment and the natural environment.

The essential definition of the vast subject field of axiopsychology, based on its conceptual mosaic, gives grounds to conclude that in this, actually epistemological or purely theoretical sense, it is reasonable to talk about *the value-semantic consciousness* of the individual, which according to the concept of Z.S. Karpenko, has a five-level structure-functional construction and covers the hierarchical unity of spiritual aspirations, strivings, claims, namely, the predisposition of «anticipate» oriented to vitality as the value of the instinctive activity of the human individual, thanks to which he survives as a biological individual of a certain mental organization; disposition «have to» attuned to the values of truth, justice and benefit, which are achieved in cognitive, communicative and practical-transformative activities and provide psychosocial development of a person as a full-fledged subject of his own common everyday life; disposition of «must» which allows the functioning of the individual in the group and is oriented towards good as the basis of moral in content and compatible in form of activity and its reaching the personal level of development and active appearance of one's own subjective reality and

self-life realization; disposition «will», which approves and supports the social value of individual creative activity with its orientation to the beautiful that affirms the deed identity of the personality as a unique individuality; the superdisposition «accept», which indicates the supreme aspiration of human existence – the common good – and is achieved in devotion to the cause of life, in service, in the creation of oneself and the environment, when a person rises to the horizons of responsible accomplishment as the universum, that is, as a creative personality in the borderline existential livelihood of here-existence, in which the self prevails over the social, spontaneous over normalized, sensual over rational, spiritual over material (Karpenko, 2008).

Quite reasoned concerning the definition of the *method* of axiopsychology is the position of Prof. Zinovia Karpenko, who on this occasion emphasizes two points: firstly, the perfect psychosocial engine of the personality axiogenesis is *dialogicity* as a general way of actualizing its spiritual intentions, motives, aspirations; secondly, the main method of this study of axiogenesis is *psychological hermeneutics* with its omnipossible means of understanding and interpreting the psycho-spiritual world of an individual, his personal experience in interpreting and explaining various texts and narratives (in particular, verbal and non-verbal messages), and the main task on the part of the researcher here is to focus his consciousness on the intellectual comprehension of the dynamic picture of the developmental functioning of the person's value-semantic sphere in the complementarity of individual semantic vaccinations and sense-semantic formations (chains, organizations, fields, etc.) that receive one or another phenomenally interpretative appearance (Karpenko, 2018; Karpenko, 2008).

#### Conclusions and prospects for further researches

1. Personology, as an integral science of personality, has various trends and development prospects that differ in terms of productivity, both in Ukraine and abroad. First of all, we are talking about the wide possibilities of conducting polyparadigmatic and interdisciplinary researches, the integrative-personal and cyclic-deed approach, and in the future the creation of *the personality meta-theory* as an objectified in the texts epistemological product of a unique by the design methodological optics, qualitatively different from existing theories of object-subject fundamentality and post-non-classical type of scientific rationality. In this spectrum of vectors of personology enrichment, a prominent place is occupied by the work of advanced Ukrainian thought – *the axiological psychology of personality* (Z.S. Karpenko and the scientific school).

2. Axiological personology is the newest meta-disciplinary direction of the philosophically grounded, methodologically thought out and post-non-classically oriented development of modern psychology, the *object* of which is the axiogenesis of the personality, explained by the laws of the ever-growing integral subjectivity up to the heights of spiritual maturity and perfection of man, and the *subject* is the cognition, construction and self-creation of its value-semantic sphere as personality in this central

link of its psychocultural formation, social realisation and self-thinking-activity.

3. The value-semantic sphere of a person plays a system-creative role in his ontogenesis as personality, since it functionally causes both the features of the use of available incentive-motivational resources, and the completeness of the realization of moral-psychological potential, and the actualization of the intentional horizons of the life flow of personalized consciousness, and the achievement of spiritual maturity. In other words, it is the value-semantic sphere that is the determining center of personal growth and psychocultural perfection of an adult person, but provided that he masters this sphere consciously, reflexively, mentally, while individually self-determining and self-asserting. The result of a more or less holistic awareness of the incentive possibilities of the value-semantic sphere is the transformation of a plethora of personal senses and meanings into *value orientations*, which characterizing the highest degree of dispositional regulation of behavior, perform the function of a «prognostic model of world perception», which is used by personality to realize, interpret, explain and predict his own activity, comprehend the motives of a potential or actual deed (Furman, 2005).

4. Today, the value-semantic sphere of a human is the subject of such a new disciplinary direction as *axiopsychology*, which arose at the turn of the 20th-21st centuries mainly through the intellectual efforts of Prof. Zinovia Karpenko and representatives of her scientific school, and later enriched with fundamental researches by one of the authors (Anatolii A. Furman) in aspects of the theoretic-methodological coverage of the *axiosphere of the individual* as a system of polysemantic horizons of deed activity, which regulates in its consciousness and self-consciousness the intentional and potential requests for self-determination, self-cognition and self-creation and wider – to the philosophic-psychological justification of *the semantic sphere* of personality as a system of conscious organizations of covital activity, which directs his desires and intentions, confirms the full comprehension of himself and reality, constitutes the existential core of his personified here-existence (Furman, 2020; Furman, 2017). Constructive psycho-content analysis of these thorough developments of well-known Ukrainian psychologists makes it possible to carry out a systematic study of the value-semantic sphere of the socioeconomic.

5. The study has proved that there are *four groups of basic sources-foundations* of the emergence of axiological personality psychology: cultural-historical, psychodynamic, phenomenological-conscious, deed-reflexive. All of them in dialectical complementarity create a complex structural-content picture of *axiopsychics* as an original sphere of the person's here-existence, who finds a versatile epistemological (ratio-knowledgeable) reflection in the corresponding system of ideas, hypotheses, concepts, principles, models, patterns, categories, scientific facts, approaches, theoretical concepts, ways and means of design, methods of psychodiagnostics etc.

6. The model of the five-level structural organization of the personality's value-semantic consciousness, created at the turn of the century by Z.S. Karpenko, covers the spectrum of

disposition-motivational formations, namely the pre-disposition of «anticipate» (natural vitality and organismic activity), disposition of «have to» (norm-appropriate behavior in cognitive, labor and communicative activity), disposition of «must» (charity and fruitfulness of joint social interaction), disposition of «will» (mainly an attachment to creative activity carried out according to the criteria of the beautiful), the superdisposition «accept» (self-spiritual-deed practice for the common good). Giving the undoubted heuristicity to this model, yet it is noted that it considers not the value-semantic sphere of the psycho-spiritual world of a human, but somewhat wider – its value-semantic consciousness, which shifts and problematizes the object format of research search.

7. The principles of integral subjectivity (Z.S. Karpenko) in philosophical-psychological addition to the concept of onto-phenomenal unity of the meaning-sphere of being and the sensosphere of human life (A.A. Furman) make it possible to systematically study the value-meaning sphere of personality in the context of its progressive axiogenesis as a gradual ascent to the heights of psycho-spiritual maturity and therefore of professional-conscious perfection through consistent, evolutionarily motivated and existentially focused, *stages*: a) a biological individual as a relative subject (childhood), b) a subject of subject activity as a monosubject (general education and vocational training), c) a subject of socially distributed activity as a polysubject, that is, as a personality (higher levels of professional education and the stage of a novice specialist, or a young worker), d) a subject of socially useful creative activity as a metasubject, that is, as an individuality (period of professional competence and skill). Moreover, the highest stage of axiogenesis of an absolute subject, personifying universal spiritual values and psycho-spiritual health that is not obscured by anything, as empirical research has shown, is achievable by a few, actually self-actualized personalities.

8. In the author's interpretation, the *purpose* of axiopsychology is to create a separate philosophical-psychological discipline of double epistemological interpenetration of multi-causal and multi-species values and their personalized ontologic-phenomenological time-space of developmental existentialization in the context of the situational course of the personality's here-existence, which enables meaningfully-semantic enrichment of its psycho-spiritual world and harmonizing the sense-content life-flow of consciousness and self-consciousness; the *object* is *the psycho-spiritual world of a person, a group, a community* in its ideal-normative, value-semantic and covital content in the context of the multi-level development of here-existence of their consciousness and in the moments and acts of free transcending as a self-exit from closed subjectivity into unexplored horizons of trans-subjectivity by trajectories of true self-fulfillment; and the *subject* – is ontological-phenomenological signs-characteristics, parameters and features of human axiogenesis as a subject, personality, individuality and universum in its central link – in the emergence, development, enrichment, harmonization and multifunctional affirmation of the value-semantic sphere, which at the same time belongs to the vital realm of consciousness and self-consciousness, the interdependent spherical flow of which is created by the personality itself on a diverse material

and from its own noumenal depth by the freedom of the spirit and the existential spreading of creative energy, which, under other favorable internal conditions, leads to its full responsibility both for its own life and for the environment.

9. At the applied level of research, starting from the above developments, we outline the foundations of the system concept of understanding and cognition of the value-semantic sphere of the personal world of the socio-economic profile effective worker:

a) the formation of the personality of such an employee at the stages of its professional training and professional implementation corresponds to the principles, laws, standards and derived psychological features of *the personality axiogenesis*, the core of which is the integral process of the development of the value-semantic sphere, which is characterized by the corresponding biological, psychological, social, vitacultural and soul-spiritual capabilities;

b) *the axiopsychic* of a competent worker covers a number of various manifestations of his personally balanced value-semantic sphere, namely:

– motivational attitudes that characterize the degree and completeness of conscious motivation (first of all needs) to professional activity (subjective, personal-meaningful, individual-semantic attitudes);

– dispositional formations that indicate the readiness, propensity of a person to commit a behavioral act, a specific action or a holistic deed (mainly social attitudes, stereotypes-settings, value orientations appropriated by the person);

– motivational-intentional factors (aspirations, desires, intentions-plans, ideals, interests, beliefs, etc.) that make up the lace of internal conditions for the developmental functioning of the personality's value-meaning sphere;

– emotional-value characteristics and evidence of the process of experiencing as effective existentialization in situations «here – now – completely – always» (subjectification of worries and anxieties, filling-with-the-content the moral collisions, ambivalent amplitude of affective reactions, etc.);

– life choices and personal positioning of the named employee in various business circumstances of everyday life, forms and methods of social interaction with clients of different sexes, ages, mental experience, psychotype, spiritual maturity (mainly with the resources and means of their own self-awareness, self-determination, self-realization, self-transformation).

10. The conceptual model of *the socio-economic speciality effective worker* defended by us is fully focused on his *personality*, which, on the one hand, is characterized by a wide internal horizon of humane features-qualities and personalized psychosocial competencies, on the other – by the self-core of a special here-existence filling – *the value-semantic sphere*, organized as the sense-semantic composition of the ideal life-existentialization of its consciousness and self-consciousness. This sphere, being psychospiritually oriented, sacrificially tuned, professionally centered and through worldview imbued, is covital (common-life), socio-empathic, thought-active, polyreflexive. Herewith, the formation of the ideal value image of this employee is caused by the following essential angles of actualization of his professional thought-activity: a) a multidimensional personal portrait, b) a repertoire of performed

social roles and professional duties, c) a public position concerning the provision of assistance and support to everyone who needs it; d) internally accepted and actional system of supervision (mentoring). In addition, his personal world, balanced by internal value-semantic resources and social capabilities of competently professional work, is distinguished from other human specializations by the formative tendency of the constant expansion of the activity-deed field-environment of establishing constructive interpersonal relationships with others, which enhances the intentional conscious potential and psycho-spiritual abilities of this increasingly effective worker and which are reflected in the cognitive, operational, communicative, moral and reflexive existential belts of his self here-existence.

**Prospects for further researches.** In a productive format of the search carried out, it is obvious that in the future interdisciplinary coverage will require at least two questions: a) substantiation of sources, factors, forms and means of organizational-activity enabling *the problem dialogue* (Furman, 2007) as the optimal form of the thought-spiritual presence of man in the world and as a system-creative factor of his deed carried out axiogenesis as a full-fledged personality; b) the construction of a separate methodological optics of axiopsychology as post-non-classically oriented, with a super complex object and subject of study (Furman, 2019) the philosophical-psychological discipline; let's say, in our common belief, a worthy place in the arsenal of methodological tools here should take *the method of reflexive-deed reconstruction of the personality's life events*; especially since the exceptional significance of the latter in the value-semantic development of the person is reasonably indicated by Prof. Inesa Hulias (Hulias, 2023).

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## ОБ'ЄКТ І ПРЕДМЕТ АКСІОПСИХОЛОГІЇ ОСОБИСТОСТІ: ДЖЕРЕЛА І ПЕРЕДУМОВИ ВИНИКНЕННЯ

Метою міждисциплінарного пошуку є аргументування чотирьох базових груп джерел-засновків постання у чвертьстолітньому інтелектуальному дискурсі України аксіологічної психології особистості, яка аналізується на засадах п'ятимодульного набору лінз-модулів постнекласично зорієнтованої методологічної оптики, а основним завданням – подати авторське витлумачення мети, об'єкта і предмета цього новітнього філософсько-психологічного напрямку еволюції психософійного знання. Об'єктом вивчення обрана людина як особистість у її онтогенетичному осередді – у становленні аксіопсихіки як самобутньої, ціннісно інтенційованої і сенсосоціально збагаченої, сфери ось-буттєвості та ситуаційно плинного екзистенціювання упродовж життєвого шляху окремої особи. Предмет дослідження становить ціннісно-сміслова сфера, що узмістовлює складнорозвиткову картину аксіогенезу, конститує окремих неповторний світ аксіопсихіки і сутнісно характеризує її рівень свідомісної зрілості. У результаті проведеного рефлексивного аналізу: а) доведена евристичність створення в найближчому майбутньому метатеорії особистості, яка б не лише інтегрувала новітні багатопредметні здобутки (теорії, концепції, підходи, поняття-уявлення тощо) у царині персонології, а ще й створила низку повноцінних парадигмально-дослідницьких карт пізнання/творення особистості як головного надзавдання людини; б) визначено чотири групи джерел-засновків аксіопсихології як первинного авторського мегапроєкту української дослідниці З.С. Карпенко: культурно-історичні витоки, психодинамічні узаasadнення, феноменологічно-свідомісні першопочатки і вчинково-рефлексивні фундаменталії; в) новаційно виповнено і водночас деталізовано за принципом логіко-змістового взаємодоповнення мету, об'єкт і предметне поле аксіологічної психології, що являють собою методологічно вивірені канонічні параметри цієї синтетичної дисципліни як постмодерно спрямованої галузі раціогуманітарного знання; г) окреслено засадничі положення авторської концепції розуміння та пізнання ціннісно-сміслової сфери особистісного світу ефективного працівника соціономічного фаху.

**Ключові слова:** людина, особистість, цінність, аксіогенез, ціннісно-сміслова сфера, аксіологічна психологія (аксіопсихологія), методологічна оптика, смисложиттєва сфера, персонологія, категорія «особистість», свідомість, диспозиція, екзистенціювання, ось-буттєвість, психодуховний світ, трансцендування, проблемний діалог.

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