

**VALENTYNA VOLOSHYNA**

Ph.D., in Psychology, Professor, Professor at the Department of Theoretical and Advisory Psychology, Dragomanov Ukrainian State University, Ukraine; ORCID: 0000-0002-4372-5824; *e-mail: vvoloshyna@npu.edu.ua*

**VIKTORIA SEREDIUK**

Ph.D. in Law Associate Professor at the Department of Theory of Law and State Taras Shevchenko National University of Kyiv; ORCID: 0000-0001-6456-8701; *e-mail: v.serediuk@gmail.com*

**HANNA VARINA**

Master of Psychology, Senior Lecturer at the Department of Psychology Bogdan Khmelnytsky Melitopol State Pedagogical University; ORCID: 0000-0002-0087-4264; *e-mail: varina\_hanna@mdp.u.org.ua*

## SANOGENIC POTENTIAL OF VITAL VALUES OF AN INDIVIDUAL

s. 103-116

### ABSTRACT

The present article represents the results of both theoretical and empirical research on the psycholinguistic transformation of a person's life-purpose system of values. The relevance of the outlined issue is of a dual nature. Firstly, it is connected with the existence of current social and political tensions in the Ukrainian society. Secondly, it is predetermined by the duration of the frozen military conflicts and those extensive upheavals in socio-economic development that have affected every sphere of human existence, launching the irreversible process of axiological transformations of personal beliefs and ideals.

Based on the results of the theoretical analysis of this problem, it was found that those individuals who experienced a crisis or traumatic situation are in need of rethinking their past, present, and future vision of life. In this context, a crisis situation is a resourceful stimulus for this process. Outlining capabilities boundaries, the crisis is a situation that motivates the person to rethink the axiological. It requires a psycho-linguistic transformation at the level of a person's meta-consciousness.

According to the results of empirical research, military personnel participating in Joint Forces Operations (hereinafter referred to as JFOs) goes through a crisis and psycho-traumatic situations. Therefore, the dynamics of the axiological sphere of the individual are transformed significantly. Interpretation of the diagnosis results of the value hierarchy and the establishment of life-purpose orientations illustrates that the semantic transformation of axiological self-consciousness is inherent for the majority of respondents. Such a process is primarily linked to the activation at the meta-level of the axiological consciousness of cognitive reflection, self-identification, and self-regulation of the existential sphere of one's own life and responsibility for actions and conduct. These processes intensify the personal ability to rethink and find argumentation of the significance of the experienced psycho-traumatic circumstances, in order to make an informed choice of new life-affirming behavior patterns and strategic lines of personal development.

It was also established that the process of psycholinguistic transformation of an individual's life-purpose value-based orientations strengthens the process of building new preferences, including the creation of critical awareness about professional interests, generation of desire for the development of new abilities, motivation to learn a foreign language, as well as the possibility to master new technologies. Therefore, such a process accelerates the return of the individual to his/her usual living conditions and facilitates recovery from the crises.

### KEYWORDS

life-purpose value orientation, axiosphere, psycholinguistic transformation, crisis situation, the individual.

## Introduction

Current socio-economic and political situations are full of global challenges, thus creating new challenges for human beings since they intensify emotional stress related to the further perspectives of personal development and confidence in the future. Crisis processes are still occurring in all major spheres of a contemporary transitional society. In these bifurcation periods of social upheaval, the social orientation in search of meaning in the processes of the surrounding social and professional realities has significantly increased. Senses are important factors in the construction of personal freedom, especially for the ability to make responsible decisions and choose new directions for the development and implementation of personal capabilities. Regardless of the desire, within present-day conditions, every individual is affected by a variety of different stressors, which can change his or her purpose in life, substantially determining the process of personal fulfillment. In turn, this causes a person to think over the matter of his/her own actions and the value of life in general. After all, for every individual, the meaning of life is particularly affected by the risk awareness regarding the danger of losing one's own ideological markers, and frustration of the future life purpose. At the same time, it is worth remembering that such processes have a reverse side of experiencing the life-purpose crisis, which is predominantly accompanied by an increase in the number of person's inadequate emotional reactions, destructive interpretations of his or her situation, a temporary loss of adequacy of reactions to failure and loss, and the weakening of self-regulation mechanisms. Having paraphrased J. Bruner's (Bruner, 2005) statement, stories do not arise in real life, but it is more likely that they are internally constructed in people's minds, we argue that in order to reduce a person's emotional and motivational losses during a crisis and accelerate the return to full functioning, he or she needs to change his or her lives within own thoughts and perceptions. At the psycho-linguistic level of meta-consciousness, it means rethinking and reformulating crisis events. Only through revealing meaningful existence spheres and identification of new semantic markers, can a person work towards the implementation of behavioral models in real life.

Given the above, we consider the problem of psycholinguistic transformation of a person's life-purpose system of values to be closely connected to experiencing crisis situations or traumatic events, thus it remains highly relevant but is insufficiently highlighted in the latest psychological theory and practice.

*The purpose of the article is to present the results of the theoretical and empirical study of the psycholinguistic aspects of a person's transformation of the life-purpose value-based orientations.*

## Methodology of research

The essential meaning of personal life lies in its value orientations and, axiological and purposeful nature of the creative life actions. Undoubtedly, a person independently defines his/her own life-meaning value concepts, combining them into a definite integral, which serves as a central guide for personal growth, and professional formation, as well as a system of interpersonal relationships. A person cannot avoid these axiological choices, because, as Sartre emphasized (Sartre, 1989), even if the person does not make certain choices, he or she still chooses. It means that despite the absence of a clearly defined orientation, he or she still remains in a specific personal sphere, more precisely, in the denotational and connotational context of the understanding of the personal sense of life.

Unfortunately, in the maelstrom of vital events, while from the social normativity perspective events are positive in their effect, the person does not always „*have time*” to think about the importance of the proper existence of the necessary implementation of socially prescribed norms, requirements, guidance, or proposals. Thus, by „*running through*” a definite part of life, where there is nothing personal in the dispersal trajectory, the person concludes that it is necessary to reconsider or even choose from the chaos of life something special that could precisely define him or her, where, through the prism of inherent worth and social significance you can find the appropriate life-sense. This desire activates the mechanism of cognitive reflection, which represents itself in the sifting of something superfluous through its own mentality with an aim to find the true reflection of its own essence. At this time, the motive of a person’s action is the desire to find new content or to give a meaningful notion that cannot be changed. At this level of life, several important guidelines are missing, some of them even becoming absurd for the person. Instead, at the level of meta-consciousness, elementary, still, imperceptible things acquire new psycho-linguistic forms that are enchanting with their simplicity and captivating meaning. Having reduced the level of emotional stratification, such axiological rethinking, changes the person’s perception of the whole world. However, the measure of freedom and self-sufficiency of the personal choice essential for further life-purpose orientations largely depends on the degree of awareness and comprehension of their own past, present, and future.

For the individual, the process of changing the meaning of life paradigms, and reassessment of values is somewhat logical. In-depth criteria for his personal growth are inherent in such axiological transformations. Nevertheless, the very process that can take place both in evolutionary and revolutionary ways is equally painful, causing discomfort and congruent conflict of a personal nature. This is mainly due to the fact that any crisis (personal, social, professional) makes us reflect on the true meanings of our acts and actions. And this is a key way to self-knowledge, self-determination, and self-affirmation of capabilities and future life-formation prospects. In this case, as was defined by Frankl (*Frankl, 2004*), it is not a search for an abstract meaning of life, but the definition of its own uniqueness and particular mission, which, by acquiring the motivational energy, would become a life destination. Consequently, life-purpose orientations, as meaningful denominators in constructing the image of the world and the self-concept of the individual in it, are based on denotational-semantic signification and value-semantic attitude. The latter, particularly, is a cumulative result of a person’s experienced and recognized psychological conditions, which lead to the appearance of new value ideas and aspirations.

In this sense, I. Yalom (*Yalom, 1999*) noted that the personal meaning of life consists of actions or conditions that give a person a feeling of life purpose. This may encompass altruism, devotion, creativity, or hedonism. Within the first three conditions, persons feel themselves required, useful, and efficient. The hedonic decision reveals the essence of personal relevance, preserving the feeling of pleasure from immersion in the creation of own life rhythm, as well as the perception of the next day as a gift.

Within the scope of current research, another quite important opinion was provided by T. Tytarenko (*Tytarenko, 2010*) about the reasons for the loss of feeling and perception of the meaning of life that occurs at times of alienation. A person misses the connection with real deeds, actions, and values, which transforms his or her behavior into that of automated tools. Thus, the loss of meaning in life occurs not because of the lack of ambition, goals, and aspirations of a person, nor because of the lack of need for self-

expression or failure to implement them. Indeed, the meaning of life is lost because of the disproportional personal or psychological costs that a person pays to achieve the goal. Too high a psychological „price” of success, reduces both motivation and aspiration and ruins previously approved meanings of life.

The reasons for the loss of a person's life-purpose value orientations vary substantially. These include stresses, crises, and injuries, both physiological and psychological. Although each of these situations can cause personal pain, the most difficult for a person to experience is a psychological crisis that has traumatic consequences. At the same time, a constructive way to recover from the crisis through the desire to find new meanings and the purpose of the future may be the result of reaching a certain life idea and changing of social roles or statuses, etc.

The crisis occurs repeatedly in the life of any person, requiring significant energy costs, strength, patience, courage, and the ability to overcome obstacles on the way to reach a goal. In psychology, the crisis is such a difficult stage of life, where the old ideas, plans, and projects, about their own forces are being threatened. As a result, the person has to abandon the usual values, ideals, and meanings. It causes a breakdown of the usual world and lifestyle. The person is forced to find responses to complex questions that do not have clear answers. The crisis puts a person in extreme conditions, demanding a revision of his or her own past, present, and future. But the real possibilities of addressing the situation, as T.Tytarenko (*Tytarenko, 2010*) argued, mainly depend on the type of crisis (age-specific, normative, progressive, abnormal), its stages (superficial, medium, or deep) and the person's attitude to the situation (ignoring, exaggerating, demonstrative, voluntarist, or productive).

Researchers, focusing on the impact of crises on the human psyche, have identified significant changes in the person's mental states, and sometimes even captured changes in the structure of the person's self-concept. Certainly, we are talking about abnormal crises that arise in difficult living conditions and suddenly change the person's fate. Such crises require from the person, actions exceeding their adaptive capacities and energy resources. Janoff-Bulman (*Janoff-Bulman, Ronnie, 1992*) described these situations as „psychologically seismic”, that can considerably affect, threaten, or overthrow a number of established behavioral patterns that were previously employed by the person in the process of understanding and decision-making.

Unfortunately, Ukrainian society is currently going through a period of traumatic and stressful situations and for most of the population, such situations have turned into a crisis, because they non-consensually changed the usual course of their life. No sooner had the gardens of the persons displaced from the Chernobyl exclusion zone flourished, than we already have a different, dramatic test of military actions and a new wave of internal refugees from the zone of the Joint Forces Operation. Obviously, both the Chernobyl accident and the combat actions are psychologically seismic situations. It is no use denying that they have significantly transformed the consciousness of every citizen. With the aid of neuro-linguistic terminology, we can assume that with the help of the mechanism of psycholinguistic cognitive self-regulation, at the person's level of meta-consciousness, there was reprogramming, and consequently, a change in the mental representation of Ukrainians of the value of such concepts as patriotism, state, anthem, flag, Ukraine, home, family, etc. However, revealing the degree of the impact of combat actions on the citizens' mental state is not yet possible. Unfortunately, the results of these events will be traced for a long time. Therefore, it cannot be assured that

researchers have a full arsenal of rules to understand the process of transformation of psychological structures and psycho-linguistic patterns of people who have experienced psychological trauma. In order to study this issue, data collected during other combat operations, as well as the investigation of past crises, stress, traumatic situations, or disasters, must be taken into account.

Every year in our state, the number of people who have suffered the traumatic impact of war events in Eastern Ukraine is continuously rising. Servicemen who accomplish combat missions in Eastern Ukraine are affected by various stressors, which have an extreme influence on their mental health. They receive stress from combat on the battlefield, living in the trenches, being wounded, and injured, witnessing the death of their fellows, being captured, and so on. The psychological consequences of all of the above-mentioned traumatic situations in most cases are manifested after their return to normal life. Most of the soldiers, especially those who were not engaged in military affairs before the war and went to protect state borders as volunteers, experience symptoms of post-traumatic disorders which are reflected in: the loss of the meaning of life; a sense of unreal existence; a sense of approaching catastrophic changes in life or rapid death; inadequate decrease or inflated self-esteem; suicidal thoughts and mood; the emergence of antisocial tendencies; the need for new the strong sensations related to the risk of life, etc. (Tytarenko, 2017; Timchenko, 2017; Yablonska, 2017). Meanwhile, the negative psychological consequences of stress can exacerbate the traits of the character of the servicemen, which complicates their interaction with other people (Korchemny, 2010). Confirmation of this view is found in the works of T. Titarenko (Titarenko, 2010), where it is noted that social values and the assessment or analysis of military situations of the military personnel differ significantly in contrast to the civilian people. The scientist conceptualizes this difficult period for a person as a specific kind of landfill for reviewing the basic living standards, originating strategies for the confirmation of oneself and others, and updating the internal potential. After all, war changes all who experience it. And the person who was on the verge of life and death will never be the same. After returning from the war, people have a higher sense of justice, which becomes a sense of life value. Half-tones disappear in social relations. Soldiers have learned to use weapons and are tempted to take advantage of physical strength in conflict resolution. For them, there is no possibility of „two truths,“ so justice and honesty serve as a measure of all acts and a criterion for the admissibility of their own behavioral conduct, the assessment of the surrounding, external circumstances, process, and quality of life.

A coherent analysis (simultaneous analysis) of contemporary national and foreign studies in the field of a person's psychological changes within the framework of stress-traumatic events, convincingly confirms the existence of a profound transformation of meanings of life and life-purpose orientations of individuals who were in psychologically seismic situations. Along with that, Tedeschi and Calhoun (Tedeschi and Calhoun, 2004) show the positives that may come from crisis situations. These scientists have empirically proven that a person who is struggling to find meaning in life is able to experience psychological growth. According to (Tedeschi and Calhoun, 2004; Joseph, 2009), the person's discovery of new meanings leads to inspiration, energy regeneration, and the spontaneous discovery of the benefits of experience. A veteran of Vietnam, the psychologist Frank Pucelik, working with veterans of the JFO, noticed that every participant of combat actions, who has been demobilized, found a new life sense commenting it in the following ways: „Now I feel wiser ...“, „I feel more adult ...“, „I know who are my friends ...“, and so on.

Undoubtedly, the importance of the traumatic event or the crisis for mental health is extraordinary. Nevertheless, it also causes the individual's psychological recovery through the discovery of new life-purpose orientations, and the struggle for the possibility of further life without fear, with special reference to the mistakes of previous periods. All these things start with a word, or rather, the transfer of emotional images to the cognitive conceptual measurement. It does not happen instantly and is not predetermined by the conditions or individual's desires. The necessary time for which consciousness reprogrammed the surrounding reality into a safe world, has formed new conditional ties, placing new „*neuro-linguistic anchors*”. The psycho-linguistic transformation of life-purpose orientations consists of redefining the automated models of behavior, goals, views on the future, motivations, and values and finding new meanings, even in the „old” things, relationships, and circumstances. T. Tytarenko linked this process with the person's ability to interpret the meaning and significance of the past, present, and future life path. As the scientist noted, after a crisis or traumatic event, the search for meanings is not slowed down, does not stop, but continues at a different level of apprehending. Even those individuals, who are used to living in a non-reflexive mode, face the need to interpret the events of their own lives, to search for new ways of behavior, and new forms of contact with the environment (Tytarenko, 2015). In this way, crisis examinations facilitate the fullest possible comprehension of fundamental values, the search for a vocation, and the understanding of their own role in everything that happens. A desire occurs to find out their purpose and the higher, spiritual, and valuable meaning of their own birth.

### **Methods of research**

Based on the theoretical analysis of the previously outlined problem, we developed and implemented the program for empirical investigation of the features of a person's psycholinguistic transformation of life-purpose orientations. Our study included 73 people surveyed, namely, men aged 25 to 35 who participated in combat operations from 2014 to the end of 2016, and after the combat action, from 2017 to 2018 when they were employed in security structures or private security. Some of the respondents were unemployed in 2017 were unemployed, and since 2018 they have worked as security guards at various enterprises. Taking into account the fact that the empirical study of the features of the respondents' psycholinguistic transformations of the life-purpose orientations was carried out after they had already been demobilized, we were faced with several tasks: 1) to identify the dominant sense of the life of the participants fighting in the JFO zone; 2) to determine the accuracy of verbal coding, namely, the degree of correlation of the connotation-denotational definition of the JFO participants' life-purpose orientations; 3) based on the results of the analysis of the JFO participants' memoirs, to correlate the measure of the significance of the available life-purpose orientations during the crisis situation and after it.

### **Results and discussions**

The results of the empirical study are presented with the most informative methods: 1) The Test of Life-purpose Orientations (LPO) provided by D.O. Leontiev (*Leontiev, 2000*); 2) the Morphological Test of Living Values (MTLV) offered by V.F.Sopov, L.V. Karpushina (*Sopov, Karpushina, 2002*).

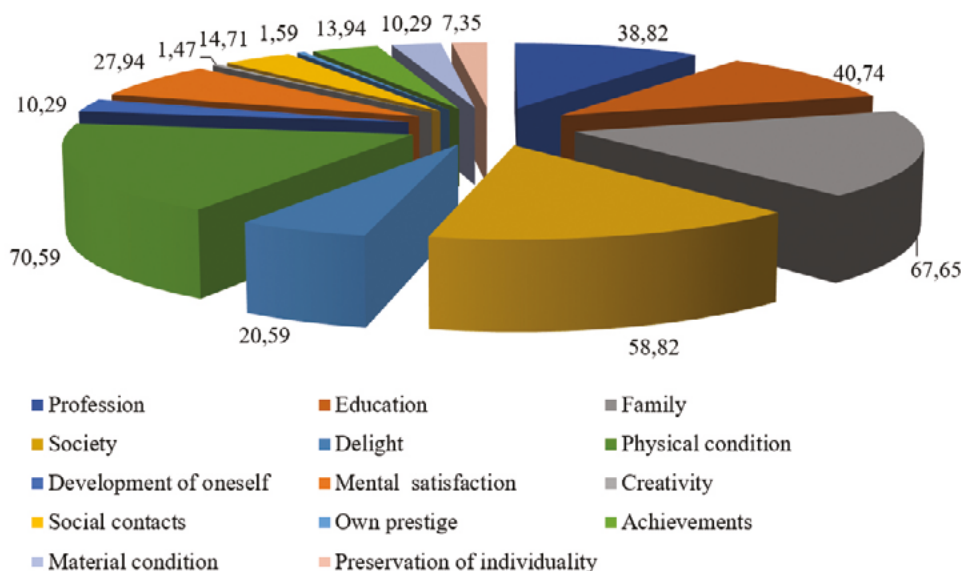


Fig. 1. Quantitative indicators of representing values in the structure of meta-consciousness of JFO participants  
 Symbols: 1 - value (v) „profession”; 2 - v. „education”; 3 - v. „Family, family”; 4 - v. „society”; 5 - v. „delight”; 6 - v. „physical condition”; 7 - v. „development of oneself”; 8 - v. „mental satisfaction”; 9 - v. „creativity”; 10 - v. „social contacts”; 11 - v. „own prestige”; 12 - v. „achievements”; 13 - v. „material condition”; 14 - v. „preservation of identity”

According to the obtained indicators for MTLV (V.Sopov, L.Karpushina), for the JFO participants, the values of their own physical state ( $t = -3.36$  at  $p < 0.01$ ), the presence of family and family relationships ( $t = -2.70$  at  $p < 0,01$ ) and society and social processes ( $t = -2.55$  at  $p < 0.01$ ) have become top priorities. On the other hand, the subsequent values have slightly lost their significance – their own prestige ( $t = -0.93$  at  $p < 0,01$ ), creativity ( $t = -0.46$  at  $p < 0.01$ ), individuality preservation ( $t = -1.17$ , at  $p < 0.01$ ), development itself ( $t = -1.33$ , at  $p < 0.01$ ), material condition ( $t = -1.28$ , at  $p < 0.01$ ).

Based on the results of interview with the military servicemen, which was conducted after the test, we concluded the following: 1) values of more than half of the respondents (67.65%), according to their own sense of the current situation of life, have changed dramatically, namely, they lost the feeling of importance of a career, a profession, a successful business, but in contrast the importance of family has increased; 2) 70.59% of respondents noted about increasing the importance of their own health. They try to get rid of bad habits and participate in sports, to control their dietary habits, arguing that it is always necessary to stay in shape. Against this backdrop, one of the participants has emphasized: „If God gave me a second chance, then my duty is to use it”; 3) more than half of respondents (58.82%) noted the raised interest in the development of social events and social justice. They clearly identify with the processes of historical changes. They believe that they are responsible for the present and must actively act for the sake of their own future and that of their descendants.

The key aspect that we have been able to identify in our research for soldiers to answer the test questions is their increased emotional strain. According to one of the respondents, „*Test questions and written answers cannot show all that is felt*”. Thus, we can state that for them the actual life-purpose value orientations have acquired a new level of emphasis. Senses and values, having acquired vivid emotional and expressive shades, became resourceful, motivational, emotionally sensitive semantic codes. In other words, this means that the mechanism of cognitive reflection has intensified the process of psycholinguistic re-coding of a person’s life states and situations. This contributed to the qualitative elaboration of the crisis situation essence. With elaborating the axiological identification at the level of an individual’s meta-consciousness, the subjection of the transformed meanings of the life orientations of the servicemen – the JFO participants took place.

According to J. Bruner (Bruner, 2005), the history of our lives consists not of those realities „as they were”, but as we perceived and interpreted them. A similar situation was observed with our respondents. Emotionally and motivationally inspired values are built up in a new hierarchical structure, and, having acquired signs of life-purpose orientations, begin to change the lives of respondents. Awareness of the finality of life, experiencing the moment of death or injuries of friends, directs the person to the achieving of new vertices, experiencing emotionally rich events, committing some, non-specific actions, etc. The fear of death phenomenon is a resource for human life as it promotes awareness of life strategies and priorities. That is, the awareness of the fear of death motivates an individual to reflect on the meaning of life and establishes a new life-purpose orientation. By operating the death anxiety, and turning it into a more conscious level, the person integrates psychological and energy burdens into life, transforming their negative influences into their own vital resource. Understanding the fear of death and the correction of its negative influences can become an important resource for a person to update the semantic structure of life, serving as a fundamental resource for the qualitative improvement of a further life strategy. Alongside this, the victorious exit from the crisis situation makes the servicemen follow the characteristics of their current self-concept and form new personal qualities.

According to the results of the LPO test (D.Leontiev) (Fig. 2), the dominant meaning of life-purpose orientation for JFO participants is the presence of a „life goal” (32.9%), which may indicate an updating of the desire to find new meanings, goals, reevaluation of the past, the presence of purposeful search, which can still be purposeless.

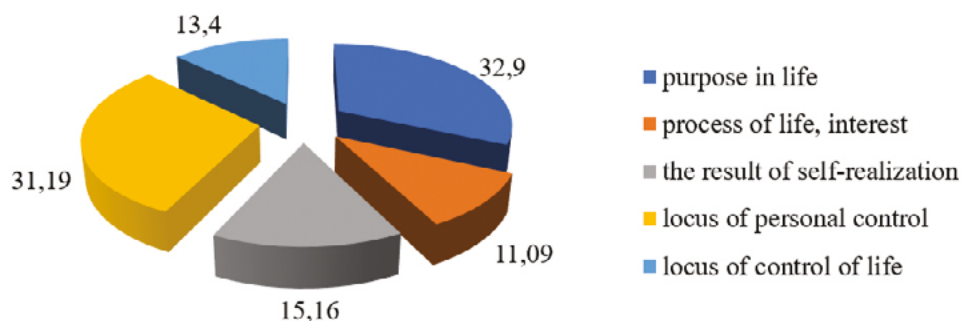


Fig.2 Quantitative indicators of the representation of the life-purpose orientations in the structure of the meta-consciousness of the JFO soldiers-participants



Next, is the „locus of personal control” (31,19%), which indicates the presence of personal self-confidence in their own strengths, and opportunities, the belief in the correctness of their actions, assessments, and judgments. At the same time, such assessments, for the most part, can be emotional and arise as a result of past combat actions. Excessive heroism, which remains for some time, raises self-esteem, enhances one’s pride for engaging in combat actions, and contributes to preserving the state. The vital goal is identified with the protection of the state, the family, honesty, and decency.

The indicators for „interest in life” (11,09%), „locus of life control” (13,14%), and „the result of self-realization” (15,16%) are comparatively low. They correlate with similar indicators on the results of the MTLV test, namely, such as the value of their own prestige, preservation of individuality, and development of their own personality. It has been revealed that JFO members, even three years after participating in combat actions, keep reliving military events and combat brotherhood. They are interested only in situations of the unfair attitude of the society towards the servicemen. Most of the former military are not satisfied with their own lives, in particular, with professional fulfillment. The secular life, which does not correspond to their emotional strain, did not acquire meaning for them, even at the level it was before the beginning of combat actions.

Among the most dangerous figures are the low indicators of „locus of a life control”, which can testify to the belief in the fatalities of life and any life situations, as well as the presence of suicidal thoughts of the participant of the JFO. These respondents, who account for 13.14%, require special attention from psychologists and psychotherapists. Reprogramming the traumatic event based on its rethinking will resolve internal personal conflicts, remove groundless self-accusation, and help to find the meaning of life for a former member of the JFO outside of military action.

Clearly, a serviceman who has returned to a peaceful life needs to traverse a difficult path of return to the initial conditions. He or she has to radically change himself/herself, giving up the usual and comfortable idea of his/her own value, his/her purpose in this world. Instead, it is impossible to return to the former one, because it becomes a changed attitude to the surrounding reality and the image of oneself is different. They have to find new meaning, build another, life, rediscover themselves, and present themselves anew to the world.

Certainly, the process of psycholinguistic transformation of the life-purpose value orientations facilitates and accelerates a person’s return to the usual life conditions, which existed before the experienced crisis situation or traumatic event. Reconsideration of vital senses, as well as the significance of the content of the actual crisis situation, leads not only to the connotative-denotative transformation of the axiological dimensions of the person but also to the changes in the points of view, interests, preferences, and life-purpose orientations in general.

Issues of value-semantic changes in the personal self-concept of JFO participants as well as the persons who have experienced a crisis or traumatic situation are still debatable. Thus, the following issues should be considered further: 1) the modifications of the person’s self-concept within the self-reflection results; 2) the extensiveness of changes in the person’s value self-assessment under the personal interpretation of the crisis situation. Perhaps, the crisis situation does not change but only reflects the hidden, potentially possible personal properties of the self-concept of a person that did not have favorable preconditions to be manifested previously.

## Conclusions

Thus, the psycholinguistic transformation of the life-purpose value orientations and the recovery of the ability to create meaning after experiencing crisis situations and depression is one of the strategies of personal self-preservation. The crisis situation requires a person to carry out a meaningful and reasoned analysis of what has happened. An emotional inspiration of new life-purpose value orientations from the perspective of crisis events serves as a resource for fundamental changes in professional activity, family relationships, polarization of interpersonal relationships, etc. On the other hand, the ability to realize the links between the past, the present and the future determines the degree of self-understanding and the choice of safer, positive-oriented strategies for the formation of a life-purpose value orientation.

The JFO participants returned to a peaceful life with the dominant values resulting from combat actions, namely, preserving their own lives, and protecting the family, and state borders, Such axiological meanings are firmly embedded in the deep structures of the soldiers' personal consciousness. Nonetheless, in the peaceful socio-psychological world, the mentioned values acquire somewhat different meanings and do not always receive the appropriate emotional response from others. The lack of proper recreational areas necessary to restore the psychological health of soldiers, family misunderstanding, or the low level of empathy from society often push them into an aggressive way of resolving conflict situations. The experienced crisis situation motivates a person to learn independently by choosing the meaning of life and keeping them responsible during the whole life process. However, the change in the human essence and life as a whole always occurs firstly in thoughts on the psycholinguistic level, in the newly formed connotational-denotational images, life-purpose values, and outlined life plans.

## REFERENCES

- [1] Брунер Дж. Жизнь как нарратив. Постнеклассическая психология 2005. № 1(2). С. 9-29.
- [2] Знаков В.В. Тезаурусное и нарративное понимание событий как проблема психологии человеческого бытия. Методология и история психологии. 2010. Т. 5. № 3. С. 105-119.
- [3] Кокун О.М., Агаєв Н.А., Пішко І.О., Лозінська Н.С. Основи психологічної допомоги військовослужбовцям в умовах бойових дій: vet. посіб. К.: НДЦ ГП ЗСУ, 2015. 170 с.
- [4] Леонтьев Д.А. Тест смысложизненных ориентаций. Психодиагностическая серия. Вып. 2(а). 2-е изд. М.: Смысл, 2000. 18 с.
- [5] Мирончак К.В. Страх смерті як ресурс особистості. Актуальні проблеми соціології, психології, педагогіки: збірник наукових праць. Київ. нац. ун-т ім. Тараса Шевченка. Київ, 2011. Вип. 13. С. 161-167.
- [6] Рощин Д.Г. Понятия «смысл жизни», «смысложизненная ориентация» и «смысложизненная концепция»: дисциплинарные и теоретико-этимологические рамки концептуализации. Вісник Харківського національного університету імені В.Н. Каразіна. 2010. № 891. С. 105-109.
- [7] Сопов В.Ф. Морфологический тест жизненных ценностей (МТЖЦ). 2002. 56 с.
- [8] Титаренко Т. М. Испытание кризисом. Одиссея преодоления. 2010. 304 с.
- [9] Титаренко Т.М. Особистість перед викликами війни: психологічні наслідки травматизації. Проблеми політичної психології : зб. наук. праць Асоц. політ. психологів України, Ін-т соц. та політ. психології НАПН України. К.: Міленіум, 2017. Вип. 5 (19). С. 3-10.
- [10] Тімченко О.В. Психологічні особливості «виходу з війни» військовослужбовців та працівників служби порятунку. Особистість як суб'єкт подолання кризових ситуацій: психологічна теорія і практика: монографія; за ред. С. Д. Максименка та ін. Суми: Вид-во СумДПУ імені А. С. Макаренка, 2017. С. 201 - 216.
- [11] Frankl, V. Man's Search for Meaning: The classic tribute to hope from the Holocaust London. Sydney. Auckland. Johannesburg: Rider. 2004. 160с.
- [12] Хиллман Дж. Исцеляющий вымысел. / пер. с англ. 1997. 57с.
- [13] Яблонська Т.М. Трансформації ідентичності особистості в ракурсі онтогенезу і травматичних життєвих подій. Особистість як суб'єкт подолання кризових ситуацій: психологічна теорія і практика: монографія; за ред. С. Д. Максименка та ін. Суми: Вид-во СумДПУ імені А. С. Макаренка, 2017. С.138-166.
- [14] Ялом И. Экзистенциальная психотерапия. пер. с англ. Т.С.Драбкиной. 1999. 576 с.
- [15] Joseph S. Growth Following Adversity: Positive Psychological Perspectives on Posttraumatic Stress. Psychological Topics. 2009. Vol. 18 (2). P. 335-344.
- [16] Janoff-Bulman Ronnie. Shattered Assumptions: Towards a New Psychology of Trauma. New York: Free Press, 1992.P. 256.
- [17] Tedeschi R.G. and Calhoun L.G. Posttraumatic Growth: Conceptual Foundations and Empirical Evidence. Psychological Inquiry. 2004. Vol.15:1. P.1-18. [www.doi.org/10.1207/s15327965pli1501\\_01](http://www.doi.org/10.1207/s15327965pli1501_01)

## POTENCJAŁ SANOGENNY WARTOŚCI ŻYCIOWYCH JEDNOSTKI

### STRESZCZENIE

W artykule przedstawiono wyniki teoretyczno-empirycznych badań nad problemem psycholingwistycznej transformacji, znaczących i wartościowych orientacji dla jednostki. Znaczenie wymienionych zagadnień wiąże się z obecnością napięć społeczno-politycznych w społeczeństwie ukraińskim, czasem trwania konfliktu zbrojnego, oraz ogromnymi zmianami w rozwoju społeczno-gospodarczym, które dotknęły każdą sferę ludzkiej egzystencji, uruchamiając nieodwracalny proces aksjologicznych przemian osobistych, przekonań i ideałów.

Na podstawie wyników analizy teoretycznej wymienionych problemów ustalono, że osoby, które przeżyły kryzys lub sytuację psychotraumatyczną, potrzebują ponownego przemyślenia swojej przeszłości, teraźniejszości i przyszłości. Sytuacja kryzysowa stanowi impuls do wykorzystania zasobów w tym procesie. Wyznaczając granice możliwości, sytuacja kryzysowa motywuje jednostkę do ponownego przemyślenia wyborów aksjologicznych, co wymaga jej psycholingwistycznej transformacji, na poziomie metaświadomości jednostki.

Na podstawie wyników badań empirycznych procesu psycholingwistycznej transformacji, znaczących i wartościowych orientacji żołnierzy-członków OOS, którzy doświadczyli sytuacji kryzysowych i psychotraumatycznych, zauważono dynamikę sfery aksjologicznej jednostki. Interpretacja wyników diagnozy hierarchii wartości i afirmacji sensownych orientacji życiowych udowodniła znaczącą przemianę samoświadomości aksjologicznej, tkwiącą u większości respondentów. Uwarunkowanie takiego procesu osobowości wiąże się z aktywacją metapoziomowej samoświadomości aksjologicznej, refleksji poznawczej, samoidentyfikacji i samoregulacji egzystencjalnego wymiaru własnego życia oraz odpowiedzialności za czyny. Procesy te wzmacniają zdolność jednostki do ponownego przemyślenia i znalezienia własnej argumentacji na temat znaczenia doświadczonych zdarzeń psychotraumatycznych, w celu dokonania rozsądnego wyboru nowych, afirmujących życie wzorców zachowań i strategicznych linii rozwoju osobistego.

Ustalono także, że proces psycholingwistycznej transformacji znaczących i wartościowych orientacji jednostki, aktywizuje proces kształtowania nowych preferencji i zainteresowań zawodowych, generuje chęć rozwijania nowych umiejętności, motywuje do nauki języka obcego, poznawania nowych technologii, a tym samym przyspiesza powrót jednostki do normalnych warunków życia i wyjście z kryzysu

### SŁOWA KLUCZOWE

orientacje na znaczące wartości, aksjosfera, transformacja psycholingwistyczna, sytuacja kryzysowa, osobowość.

## САНОГЕННИЙ ПОТЕНЦІАЛ ЖИТТЄВИХ ЦІННОСТЕЙ ОСОБИСТОСТІ

### АНОТАЦІЯ

У статті презентовано результати теоретико-емпіричного вивчення проблеми психолінгвістичної трансформації смисложиттєвих ціннісних орієнтацій особистості. Актуальність означеної проблематики пов'язана з наявністю соціально-політичного напруження в українському суспільстві, тривалістю воєнного конфлікту і тими масштабними зрушеннями соціально-економічного розвитку, які торкнулися кожної сфери людського буття, запустивши незворотний процес аксіологічних трансформацій особистісних переконань та ідеалів. За результатами теоретичного аналізу означеної проблематики встановлено, що особистості, які пережили кризову чи психотравмуючу ситуацію потребують переосмислення свого минулого, теперішнього і майбутнього життя. Кризова ситуація виступає ресурсним поштовхом для цього процесу. Окреслюючи межі спроможностей, кризова ситуація мотивує особистість до переосмислення аксіологічних виборів, що потребує їх психолінгвістичної трансформації на рівні метасвідомості особистості.

За результатами емпіричного дослідження процесу психолінгвістичної трансформації смисложиттєвих ціннісних орієнтацій військовослужбовців-учасниківООС,якіпережиликризовітапсихотравмуючіситуації,відміченодинаміку аксіологічної сфери особистості. Інтерпретація результатів діагностики ієрархії цінностей та утвердження смисложиттєвих орієнтацій засвідчила притаманну більшості респондентів смислову трансформацію аксіологічної самосвідомості. Зумовленість такого процесу особистості пов'язується з активізацією на метарівні аксіологічної самосвідомості когнітивної рефлексії, самоотожнення й саморегуляції екзистенційного виміру власного життя та відповідальності за дії та вчинки. Ці процеси посилюють здатність особистості до переосмислення й віднайдення власної аргументації значущості пережитих психотравмуючих подій, з метою обґрунтованого вибору нових життєстверджуючих моделей поведінки та стратегічних ліній особистісного розвитку. Встановлено також, що процес психолінгвістичної трансформації смисложиттєвих ціннісних орієнтацій особистості, активізує процес формування нових уподобань, професійних інтересів, породжує бажання до розвитку нових здібностей, мотивує до вивчення іноземної мови, оволодіння новими технологіями, а отже, прискорює повернення особистості до звичних умов життєдіяльності і виходу з кризи.

### КЛЮЧОВІ СЛОВА

смисложиттєві ціннісні орієнтації, аксіосфера, психолінгвістична трансформація, кризова ситуація, особистість.



Artykuł udostępniony na licencjach Creative Commons/ Article distributed under the terms of Creative Commons licenses: Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0). License available: [www.creativecommons.org/licenses/by-nc-sa/4.0/](http://www.creativecommons.org/licenses/by-nc-sa/4.0/)

