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## The theoretical foundations of the personal component of individual experience research

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*The article contains a theoretical analysis of the personal component of individual experience, namely, its components, which most fully describe the features of its organization, are singled out. The analysis was based on the A.N. Laktionov individual experience concept, suggesting the presence of personal, social and mnemonic components. During the consideration of the personal component, its analysis was made in three aspects: the interpretation of oneself, the interpretation of others, and the interpretation of the surrounding world. The components of the personal component of individual experience are meaningfully defined: in the aspect of self-interpretation, self-esteem, self-regulation and the Self-concept; in the aspect of interpreting others, the values and the Self-concept; in the aspect of the interpretation of the world - values and life-meaning orientations. Each of the components separately considered in the framework of various concepts. As a result, a separate attention was paid to the theory: self-regulation by V. Morosanova; the meaning of the life of V. Frankl, supplemented by D. Leontiev; the Self-concept of V. Stolin and the values of S. Schwartz and W. Bilski. The concept of the the Self-concept was also proposed as a generalization of ideas about one's own well-being as a representative characteristic of the personal component of individual experience, which was introduced due to the need to embrace the problem of dispersal of experience over time. Personal theories for their compliance with the characteristics of the study of personal experience, including both domestic and foreign, are considered. Facts are given that indicate that the integration of the concepts of Aysenck, Allport and Cattell could create one of the most relevant conceptual foundations for the study of personal experience. It was concluded that the most appropriate holistic theory, within which the personal component of individual experience can be investigated, is the theory of the Big Five, which, while fully describing the personality as a whole, makes a separate emphasis on the attitude of the person to his own experience.*

*Key words: individual experience, personal component of individual experience, the Self-concept, self-regulation, self-assessment, life meaningful orientations, values, "Big Five".*

*У статті проведено теоретичний аналіз особистісного компоненту індивідуального досвіду, а саме - виокремлення його складових, які найбільш повно описують особливості його організації. За основу взято концепцію індивідуального досвіду А.Н. Лактіонова, що постулює наявність особистісного, соціального і мнемічного компонентів. В ході розгляду особистісного складової був зроблений її аналіз за трьома критеріями: інтерпретація себе, інтерпретація інших та інтерпретація навколишнього світу. Змістовно визначені складові особистісного компонента індивідуального досвіду: в аспекті інтерпретації себе - самооцінка, саморегуляція і образ «Я»; в аспекті інтерпретації інших - цінності і образ «Я»; в аспекті інтерпретації світу – цінності та смисложиттєві орієнтації. Кожна зі складових розглянута в рамках різних концепцій. В результаті окрему увагу було звернуто на теорії: саморегуляції В. Моросанової; сенсу життя В. Франкла, доповнену Д. Леонтьєвим; образу «Я» В. Століна; і цінностей Ш. Шварца і У. Білські. Також було запропоновано поняття образу «Я» як узагальнення уявлень про власне благополуччя в якості репрезентативної характеристики особистісного компонента індивідуального досвіду, яке було введено завдяки необхідності охопити проблему розосередження досвіду в часі. Розглянуто особистісні теорії на предмет їх відповідності особливостям вивчення особистісного досвіду, серед яких - як вітчизняні, так і зарубіжні. Наведено факти, які вказують, що інтеграція концепцій Аїзенка, Олпорта і Кеттелла може створити одну з найбільш відповідних концептуальних основ вивчення особистісного досвіду. Був зроблений висновок про те, що найбільш придатною цілісною теорією, в рамках якої може досліджуватися особистісний компонент індивідуального досвіду, є теорія «Великої п'ятірки», яка, досить повно описуючи особистість в цілому, робить окремий акцент на ставленні людини до власного досвіду.*

*Ключові слова: індивідуальний досвід, особистісний компонент індивідуального досвіду, образ «Я», саморегуляція, самооцінка, смисложиттєві орієнтації, цінності, «Велика п'ятірка».*

*В статье проведен теоретический анализ личностного компонента индивидуального опыта, а именно – вычленены его составляющие, которые наиболее полно описывают особенности его*

организации. За основу взята концепция индивидуального опыта А.Н. Лактионова, предполагающая наличие личностного, социального и мнемического компонентов. В ходе рассмотрения личностной составляющей был сделан ее анализ по трем аспектам: интерпретация себя, интерпретация других и интерпретация окружающего мира. Содержательно определены составляющие личностного компонента индивидуального опыта: в аспекте интерпретации себя – самооценка, саморегуляция и образ Я; в аспекте интерпретации других – ценности и образ Я; в аспекте интерпретации мира – ценности и смысложизненные ориентации. Каждая из составляющих отдельно рассмотрена в рамках различных концепций. В результате отдельного внимания удостоились теории: саморегуляции В. Моросановой; смысла жизни В. Франкла, дополненной Д. Леонтьевым; образа Я В. Столина и ценностей Ш. Шварца и У. Билски. Также было предложено понятие образа Я как обобщения представлений о собственном благополучии в качестве репрезентативной характеристики личностного компонента индивидуального опыта, которое было введено благодаря необходимости охватить проблему рассредоточенности опыта во времени. Рассмотрены личностные теории на предмет их соответствия особенностям изучения личностного опыта, среди которых как отечественные, так и зарубежные. Приведены факты, которые указывают, что интеграция концепций Айзенка, Олпорта и Кеттелла может создать одну из самых соответствующих требованиям к изучению личностного опыта концептуальных основ. Был сделан вывод о том, что наиболее подходящей целостной теорией, в рамках которой может исследоваться личностный компонент индивидуального опыта, является теория «Большой пятерки», которая, достаточно полно описывая личность в целом, делает отдельный акцент на отношении человека к собственному опыту.

*Ключевые слова:* индивидуальный опыт, личностный компонент индивидуального опыта, образ «Я», саморегуляция, самооценка, смысложизненные ориентации, ценности, «Большая пятерка».

Continuing the individual experience study [38–41], we set out to bring psychological phenomena that would most fully reveal its features. Thus, the article is devoted to the theoretical substantiation of the peculiarities of individual experience organization.

Within the framework of the O.M. Laktionov experience model [20], which is adhered to by us in the studies, the author through the concept of personality and through analysis of a number of theories of personality led to the definition of the personal component of individual experience. First of all, based on the notion of fundamentalism of Maslow's experience, J. Kelly's meta-theory, the analysis of the phenomenon of interpretation by N. Chepaleva, the «Self-concept» theories by R. Burns, C. Cooley, G. Mead, K. Rogers, etc., as well as a number of other scientific ideas, Laktionov introduces into his own model the notion of a personal interpretative complex and subjective statistics.

The researcher understood the personal interpretation complex as a psychologically orderly, coherent and understandable individual system that points to the existential basis of self-esteem of the personality and its Self-concept at the macrostructural level. In turn, subjective statistics, according to the author's opinion, represent a psychological unit of individual experience at the microstructural level, and indicates a quasi-stable set of traces of events, and the basis for the formation of subjective scales [21].

On the basis of these concepts, in an effort to distinguish between the phenomena inherent in the personality and the two other components of the experience, Laktionov defines the personal component as a set of persistent human assessments based on the formed system of interpretations, endowed with a part of the individual characterizing the human ability to evaluate the world, others and himself on various grounds [20].

Expanding the content of the personal component of experience, Laktionov speaks of the fact that it exists, as we have said a little above, on the micro and macrostructural levels. At the microstructural level, personal experience is manifested in the sequence of events of everyday life, which change each other. Macrostructures are formed on the basis of the individual's attitude toward himself as a value, motivational-value orientation, interpersonal relations, professional and other activities [20].

In general, Laktionov within the framework of personal experience considered the following aspects: the interpretation of oneself as a cost, the interpretation of others as compatible with the subject of experience, the interpretation of the surrounding world as the value of its parties, as well as a separate issue - the experience of deviant behavior.

The subjective value of himself, defined by the researcher as the basic characteristic of personal experience, is based on the interpretation of a person of his own Self, and, as experimental studies by Laktionov have shown, the system of self-esteem is based on the knowledge, personal qualities, skills, and material achievements of man. Its value orientations, which form the scale of subjective assessments themselves, are determined by the human need to achieve and maintain a certain level of self-esteem.

The phenomenon of the interpretation of others in the views of the researcher is based, first of all, on identifying the characteristics of the formation of compatibility with people, which interacts with the subject of experience. Based on this compatibility, human beings develop different strategies for constructing interpretive complexes in the interpersonal sphere.

Interpretation of the surrounding world, according to Laktionov, is based on generalized motivational-value orientations of a person. From the time of self-identification of a person in the world around him, the task of selecting and accumulating in the experience of that content, which may be useful in the future, arises. Consequently, value orientations in personal experience are not only general and non-specific in relation to objects of life, but also represent a universal tool for evaluating and interpreting the accumulated «material» about the world in the human experience.

The deviation experience within the framework of individual experience research is interesting because its definition contributes to a better understanding of its features, since deviations, showing violations in this component, indicate how its mechanisms should work in the absence of problems. Laktionov pointed at the deviant experience as a complex separate structural and dynamic system, which consists of phenomena of social, psychological and psychosomatic origin, which are divided into two levels: on the top of the system there are deformed interpretative complexes in terms of compliance with social norms; in the basis - latent structures of experience, representing certain patterns of behavior.

In the course of further theoretical analysis, we aim, based on the definitions given above, to deepen somewhat the notion of personal component of individual experience.

Consequently, one aspect of the functioning of personal component of individual experience, according to Laktionov, is the human's interpretation of himself as a value. Such a resolution of the question leads us straight to the notion of self-esteem, and the researcher spoke about this, noting that the basis of the personal interpretative complex is the aggregate of self-assessments accumulated by the individual [20]. Here we are faced with the question of whether self-esteem is a «complete» substructure that determines the functioning of the personal component of individual experience, or it is just such an ingredient that builds on experience, feeds on it, and is merely a reflection of experience. Laktionov did not raise such a question because he was not aimed at a detailed analysis of the relationship between substructures of individual experience, stating only what is included in these substructures. We focus on personal experience, however, we seek to consider more closely the interaction of its substructures.

Turning to the concept of self-esteem, it should be noted that this phenomenon has an incredible amount of research within the framework of a variety of concepts. Thus, W. James spoke of self-esteem as a phenomenon, that indicates the satisfaction or dissatisfaction of one's own [9]. According to Burns, self-esteem in the structure of «Self»-concept is a set of attitudes of the individual to himself, which determines the general «Self-concept» [6]. G. Mead and C. Cooley submit self-esteem as a result of an individual's interaction with a group [26; 19]. Of course, these and similar approaches somehow reveal the concept of self-esteem in the aspect of experience, but in this same aspect self-esteem is only a result of experience; a phenomenon that emerged from experience, but not a phenomenon that somehow determines experience. From this standpoint, self-esteem as an element of personal component of individual experience in our study is not a priority, since we have only one-way communication that leads us from experience to self-esteem; that is, we can not rely on self-esteem already formed, analyzing the further formation of experience, but only to state the features of the formed already personal experience. Of course, self-esteem can determine the behavioral patterns that somehow have to influence the formation of experience, but because of that not everything that happens to a person passes into its experience, this fact will not be taken into account.

However, considering self-esteem as the core of self-consciousness, which is typical for domestic psychologists A. Leontiev, A. Rean, B. Ananiev, S. Rubinstein, B.C. Mukhina, V.V. Stolya [22; 33; 2; 36; 29; 43], etc., it should be noted that this phenomenon is interpreted as an element of self-regulation of the personality, which reflects the peculiarities of self-awareness, hence, there must be a fact of the reciprocal influence of self-esteem on experience. Leontiev notes that self-esteem is one of the most important conditions for the formation of a person [22]. I. Kon says that self-esteem represents certain cognitive schemes that systematize and generalize the experience of the past, and it aims at organizing and structuring new information about the aspect of evaluating «Myself» [17]. In this case, we observe the orientation of self-esteem for the future, which largely correlates with the above-mentioned O. Laktionov provisions about the formation of experience on the basis of the interaction of the past and the future at a particular moment. Such a correlation calls us to a greater extent in our researches to focus on the interpretation of self-esteem as an element of self-consciousness, which is offered by domestic psychologists.

As part of self-esteem understanding as a core of self-consciousness, it is said that this phenomenon is presented as a certain opinion of the individual about himself, as an assessment of his own importance, and the values of individual aspects of his personality, as the idea of his own behavior, of individual actions and activities in general. Summarizing this and the preliminary facts, one of the most important conclusions that we can make for ourselves, and on which we can rely on in the further course of the study, is that self-esteem can be considered «complete» in terms of interaction with other components of personal experience, a full-featured substructure of personality experience.

During the analysis of the phenomenon of self-esteem, the concept of self-regulation was indicated. While continuing to consider such an aspect of the personal component of individual experience functioning as an interpretation of ourselves as a value, we will pay particular attention to this phenomenon for the following reasons:

First, self-regulation in the above-mentioned concepts of O. Leontiev, A. Rean, B. Ananiev, S. Rubinstein et al., which we follow in our work, are closely related to self-esteem, so it automatically becomes the status of the indispensable «attribute» of the personal experience.

Secondly, self-regulation, as A. Voshchinin notes, is a phenomenon that seeks to preserve the stability of a particular system [45], which is in line with the position of Laktionov with respect to the desire to maintain the stability of the pace of the dynamics of individual experience at the organizational, social and psychological levels. This similarity in direction can indicate that self-regulation is one of the most important substructures of personal component of individual experience, and its focus on the stability of the system hypothetically determines the desire for stability of all personal experience. We emphasize that at this stage we

can not argue this because we have no reliable evidence of this data, but even this assumption is a sufficient reason for more careful attention to self-regulation as a component of the personal component of individual experience. Perhaps in further research we will aim to test empirically such an assumption, but in the current work we have other tasks, especially since this is not the only reason we pay more attention to self-regulation.

Thirdly, as M. Basov said [4], self-regulation should be considered in two aspects: on the one hand, this phenomenon is based on the general personality setting, which again sends us back to self-evaluation and leads to the conclusion that in this aspect self-regulation is based on the experience of the past; on the other hand, self-regulation is characterized by a constant restructuring of the process and ways of its organization, which directs this phenomenon into the future, so that it is also able to determine the peculiarities of the formation of the personal component of individual experience. The last fact allows to define self-regulation, as well as self-evaluation, as so-called «full» components of the personal component of individual experience that have two-way communication within the framework of this component and are not only the result of experience but also can determine the peculiarities of its formation, hence it is still one more reason for such close attention to this phenomenon.

The problem of self-regulation is quite widely represented in psychology. V. Gansen notes that self-regulation is one of the functions of consciousness [14]; I. Kon says about self-regulation targeting not only on adaptation, but also on the development of effective life orientation [17]; V. Morosanova, O. Konopkin and O. Osnitsky, represent self-regulation as a process of initiation, nomination and achievement of certain goals of activity on the part of the subject [28]; L. Dyka allocates the arbitrary and involuntary self-regulation [8]; such activity approach assignees, as L. Vygotsky, A. Leontiev, and S. Rubinstein, insist that conscious activity fully determines the phenomenon of self-regulation [46; 22; 36]; N. Ozhiganova considers self-regulation as a characteristic that opens the way to the development of personality, while experience - as a factor contributing to the manifestation of this characteristic [32]; etc.

Since in the model of Laktionov's experience, which we observe in the work, experience is not associated with unconscious phenomena, then we will not focus on the approaches that are considered involuntary self-regulation. The most appropriate and relevant today is the above-mentioned Morosanova and colleagues theory of self-regulation, which refers to it as a phenomenon that relies on both the dynamic and the substantive aspects of the personality, which is appropriate, again, given our adherence to the structural and dynamic approach in learning the experience. In view of this, and the fact that in this theory the most widely involved in the consideration of the most varied phenomena, processes, and levels of the psyche (researchers consider both individual and subjective personal self-regulation), in our work we will more closely adhere to in defining the notion of self-regulation of this particular concept.

While continuing to explore such an aspect of the functioning of personal experience as an interpretation of human himself as a value, in the framework of theoretical analysis, we set the task to bring about a phenomenon which, in comparison with self-assessment and self-regulation, more widely and in general reflects personal experience. If self-assessment is more directly responsible for self-assessment and self-regulation is for the formation of a new experience, then the personal experience should also have such a component that integrates the substructures we have reviewed, coordinates them and directs them. Here we draw attention to such a phenomenon as the Self-concept.

The Self-concept, proposed by W. James, was introduced into psychological science to distinguish between «Me», that cognizes, and «Me» empirical [9]. Subsequently, this phenomenon was studied in a variety of concepts: K. Rogers studied the structural components of Self-concept, among which he singled out «Myself» real, «Myself» perfect, «Myself» is shown, etc. [34]; G. Mead considered the peculiarities of the formation of Self-concept as the result of communication between a child and an adult [26]; K. Lewin and F. Hoppe studied the regulatory function of the Self-concept in the situation of goal-setting [24]; R. Wickland, in the context of this problem, spoke about the contradictions between direct desires, and also on the conformity of behavior to values [47]; S. Jacobson linked the Self-concept with a moral choice [48]; D. Elkonin spoke about this phenomenon in the context of self-education [10]; etc.

Interesting from our point of view is the concept of V. Stolin, in which the Self-concept is defined as a system of representations of the individual about himself, based on the emotional, sensory, behavioral and value-normative components of the individual, which is aimed at the formation of self-consciousness. It is precisely the presence in this phenomenon of the perceptions of itself already providing the basis for attributing the Self-concept to the personal experience. In addition, analyzing the nature of this phenomenon, the researcher speaks of the Self-concept as a certain social setting [43]. The latter definition gives us the opportunity to carry out a systematic transition from the study of the aspect of evaluating ourselves as a value within the framework of personal experience to the aspect of evaluating others. That is, the Self-concept in the above-mentioned new sense, being attributed to the components of the personal component of individual experience, is responsible for both the assessment itself and the evaluation of others. This position forces us to follow this model in the further study of personal experience, since it enables the most effective integration of one concept into another.

Consequently, the Self-concept as a system of representations of the individual about himself, is one of the most important components of individual experience. In accordance with the Stolin concept, in this phenomenon should be distinguished the following three levels:

First, it is a physical self, a concept of oneself, based on physical well-being.

Secondly, it is a social identity that reflects the individual's need to belong to a certain community.

Third, it is «Differentiating Self-concept», a phenomenon that includes knowledge about oneself, and aims at comparing oneself with other people. The Self-concept at this level gives the individual a sense of their own uniqueness, and also provides the need for self-realization and self-determination [43].

We see that the Self-concept at all levels can in some way characterize the personal experience, and also - to define it. Thus, the memory of their own physical well-being in the past, reflecting on experience, may in some way restructure it, guiding the future activity to its proper construction. The same can be said about social identity and the differentiation of the Self-concept. Consequently, we emphasize again that the Self-concept is one of the most significant components of individual experience.

In our opinion, self-esteem, self-regulation and the Self-concept are those components of the personal component of the individual experience that fully describe the peculiarities of the functioning of personal experience in terms of assessing oneself as a value, since these phenomena reflect self-perception of the individual at all possible levels: on the emotional, the sensory, behavioral, value-normative, social, etc. Consequently, we intend to proceed with the analysis of the evaluation of others in the framework of the personal component of the individual experience.

As recently noted, such a phenomenon as the Self-concept is an element that somehow characterizes the aspect of self-assessment within the framework of the personal component of the individual experience, however, given that this phenomenon is a social setting, it is parallel to the evaluation of others (self-assessment in comparison with others at the level of social identity for Stolin it is impossible without evaluation of others). So let's remind, that the Self-concept is one of the significant components of the personal component of the individual experience, and, as we have already considered it above, let's turn to the analysis of other substructures that define the peculiarities of personal experience in the context of the evaluation of others.

Let's remind, that Laktionov pointed out that the interpretation of others is based on the identification of the characteristics of the formation of compatibility with the people, which interacts with the subject of experience, and if we look for the same phenomenon, which, on the one hand, would fit the parameter definition of compatibility between people, and on the other - had would be the most expressive attitude to the personal aspect, we arrive at the concept of human values. It is in our opinion that values are, in our opinion, one of the most important phenomena on the basis of which compatibility between people is formed (we do not take into account the compatibility at the psychophysiological level, since experience in the concept of Laktionov does not involve the presence of unconscious processes). Thus, on the basis of common values, the highest compatibility can be formed, and cardinal differences in value priorities can lead to total incompatibility. Consequently, we emphasize: Values are a significant component of the personal component of the individual experience in terms of evaluating others.

The phenomenon of human values is the subject of psychological research within the framework of many concepts. So, N. Berdyaev defines values as an object of personal orientation, distinguishing material, spiritual and social values [5]. V. Turgarinov speaks only of spiritual and material values, but classifies them in such a way, based on the sphere of their manifestation [44]. D. Leontiev highlights public ideals, subject and personality values [23]. D. Spranger distributes values based on the orientation of the person [42]. M. Rokeach highlights the terminal (focus on the ultimate goal) and instrumental (concentration on the mode of action) value [35]. V. Momov comes from the place of a certain value in the life of the person (values-goals, values-ideals, values-desires, etc.) [27]. A. Maslow points to the existence of the values of being and deficiency values [25]. V. Frankl, on the basis of the delimitation of values as semantic universals, distinguishes between the values of creativity, the values of experience and the value of the relation [11]. E. Fromm analyzed perceived and unconscious values [13], and so on.

As part of our work, we must turn to such a definition of values, which, on the one hand, would be fully based on the delimitation of social and personal values (to separate the values belonging to social and personal experience within the framework of Laktionov's model), and on the other hand - was based on the culture, environment, mentality of society, since one of the tasks of our work is to study the dynamics of the personal component of the individual experience processes, due to socio-political changes. For both parameters with a high degree of correspondence, the concept of the values of S. Schwartz and W. Bilsky approaches. It is these researchers who distinguish between social and individual values, saying that the knowledge of needs is based on the peculiarities of the socio-cultural environment [37].

Consequently, Schwartz and Bilsky, when determining values as well-known, aware needs that are directly and to a large extent dependent on the environment, culture, and mentality of a particular society, classify them based on a motivational trend that is determined by value. On this basis, they distinguish two groups of values, each of which is represented by two subgroups. The first group includes dichotomous values of conservation (namely, safety, traditions and conformance) and values of change (self-regulation and completeness of feelings). The second group equally includes the values of self-determination (welfare of the group and of mankind as a whole) and the values of self-elevation (represented by power, hedonism and achievements).

Thus, we emphasize once again that values are one of the significant components of the personal component of the individual experience, which largely determines the peculiarities of its functioning, and in our research we will adhere to the understanding of the values proposed by Schwartz and W. Bilsky.

It should be noted here that, in our opinion, the Self-concept and values are sufficient concepts for describing the characteristics of the functioning of the personal component of the individual experience in the aspect of evaluation of others, since they fully cover the entire spectrum of formation of compatibility,

on the basis of which, according to Laktionov, the interpretation of others: from representations about their own personality features on the emotional, sensory, behavioral and normative levels to compare the values of interacting individuals. It should also be noted that Schwartz and Bilsky talked about the experimental study of values at the level of personal ideals and levels of behavior that manifested in the social aspect, and, given our focus on the personal component of the individual experience in our study, the overwhelming majority would be focused on values at the level ideals.

Finally, we turn to the analysis of the components that characterize the functioning of the personal component of the individual experience in terms of interpretation of the surrounding world. We will search for such constituents based on two provisions.

The first proposition is that according to Laktionov, as we have already noted, experience in the aspect of evaluating the world around us is based on generalized motivational-value orientations of man, and value orientations in personal experience are not only general and non-specific in relation to objects of life, but also represent a universal tool for evaluating and interpreting the accumulated «material» of the surrounding world in the experience of man. Consequently, as in the case of the phenomenon of Self-concept in the personal component of the individual experience, when this phenomenon also relates to the aspect of the interpretation of itself as a value, and to the assessment of others, the values are similar in terms of belonging to the personal experience of the constituent, since they, by defining the peculiarities of the evaluation of others people, are simultaneously sent to the assessment of the world around. Since the phenomenon of values we have already considered above, we will concentrate on finding additional components that could be called meaningful in defining the features of the functioning of the personal component of the individual experience, and for this we are referring to the second provision.

The second position is based on the understanding of the researcher of the deviant experience, which, in his presentation, is formed, among other things, in the aspect of conforming to the social norms of the interpretive complexes. The experience of Laktionov's deviant experience is bound to be related to the deviant behavior, which in his empirical studies was presented by alcoholism, drug addiction, home escape, vagrancy, prostitution, and false-suicide [20]. In search of components that, besides the phenomenon of values, could still be called significant in determining the characteristics of the functioning of the personal component of the individual experience, we aim, based on the definition of deviant experience, by way of the reverse to determine how the personal component of the individual experience should function normally in the aspect of the interpretation of the surrounding world. And here we turn to the existential-humanistic concept of V. Frankl, in which the researcher noted that the deviant behavior (the same drug addiction, alcoholism, etc., considered by Laktionov) is a direct result of suppressing the person of his own spirituality and the consequence of leaving his responsibility for the search for meaning of life [11]. By such a definition, the phenomenon of the meaning of life can become precisely the component that largely describes the features of the functioning of the personal component of the individual experience in the normal sense in the interpretation of the surrounding world. In our opinion, the concept of the meaning of life, which we traced to Frankl, is in such a way that it fully fits into the concept of individual experience of Laktionov in assessing the individual of the world, since the meaning of life, as claimed by Frankl, is not a subjective category, since man does not create he will not artificially invent, but finds it in the world around him. Consequently, the source of the origin of the meaning of life on the one hand, and its opposition to deviance, on the other hand, give us reasonable grounds to attribute the meaning of life to the significant components of the personal component of the individual experience, which manifest themselves in the aspect of the interpretation of the surrounding world.

Generally, in psychological science there are a fairly large number of concepts in which the meaning of human life is considered. Thus, initially S. Freud [12], and later K. Horney [16] in general, determined the pursuit of the meaning of life as a pathology or disease. A. Adler considered the meaning of life in connection with the facts of the universal human life in the world, human life in society and the relationship between sexes, indicating that the meaning of life is shaped by the peculiarities of the relationships between the indicated facts [1]. C. Jung linked the meaning of life with spiritual and cultural goals [49]. In domestic psychology, the problem of the meaning of life is also presented fairly widely. L. Vygotsky said that meaning is formed on the basis of unity of affective and intellectual processes [46]. A. Leontiev under the meaning understood the relation of the motive of activity to the goal [22]. S. Rubinstein linked meaning with the disclosure of human spiritual life [36]. B. Ananiev identified the meaning of life and the mainstream of life [2]; etc.

Many of these concepts could lie in the theoretical basis of our study, since most of them clearly show human attitudes toward the world, but we have already noted that the most expedient in our current work seems to us to be the theory of Frankl, with the appropriate reasons. Within its own theory Frankl argued that the meaning of life is an innate motivational orientation of man, acting as the main determinant of human behavior and the development of his personality. As we have already said, the meaning of meaning, according to Frankl, is within the boundaries of the objective world, and the person should not choose or invent it, but to find it in the process of its realization and life activity. The researcher identified three groups of values, which are guided by the essence of human life: the values of creativity, values of experiences, and the value of the ratio [11]. The latter provision indicates a rather multifaceted understanding of the meaning of life within the framework of the Frankl concept, which once again assures us that it would be advisable to follow this theory in our study.

It should be noted that D. Leontiev later adapted and developed the Frankl theory of the meaning of life. Leontiev speaks of two ways of acquiring human meaning of life: the first he calls adaptation, which consists in the ordering of meaning in accordance with the actual reality; the second - by self-actualization, characterized by the ordering of life in accordance with its own meaning [23].

Thus, values and meaning of life are significant components of the personal component of the individual experience, and we believe that these two concepts are sufficient to describe the peculiarities of the functioning of personal experience in the aspect of the interpretation of the surrounding world, since they are shown to be described in a fairly wide range of the relation of man to the world, on which this interpretation is based.

Consequently, the significant constituents that characterize the features of the functioning of the personal component of the individual experience are:

- in the aspect of human interpreting of himself as a value: self-esteem, self-regulation and the Self-concept;
- in the aspect of interpreting others as compatible with the subject of experience: the Self-concept and values;
- in the aspect of interpretation of the surrounding world: values and meaning of life.

Although we have defined the set of the personal component of the individual experience components that is sufficient for further empirical research, in order to gain a better understanding of personal experience, we seek to find an integrative conceptual framework within which these components could be most fully disclosed. In other words, we must refer to such a scientific point of view, in which the most organically fitted the system of the personal component of the individual experience substructures, proposed by us. And, as we focus on the study of personal experience, of course, it is necessary to look for such a conceptual basis among theories of personality.

Analyzing different concepts of personality, it should be noted right away that the search for a scientific point of view, in which the personal component of the individual experience substructure system most fitted in the most organic way, proposed by us, will not be conducted among the psychodynamic theories, because in their framework the phenomenon of the unconscious plays one of the defining roles that does not correspond the situation regarding the absence of involuntary part of the experience in the concept of Laktionov, which we took as the basis of the study. Also, we will not stop at the domestic theories of personality (Leontiev, Rubinstein, Uznadze, etc.), because domestic psychology for a long time avoided the problem of experience by the side.

In the course of the analysis, we aim to consider such theories, which, firstly, as much as possible reflect the phenomenon of experience; and secondly, as extensively represented aspects of personality; and third, would take into account a fairly significant range of sources of personal development. All of this, in our opinion, should allow the fullest coverage of all aspects of the functioning of the personal component of the individual experience in the framework of further research.

Consequently, in view of the above conditions, we draw attention to the dispositional direction of the study of personality, and, first of all, to the theory proposed by G. Eysenck [3]. In this concept we are talking about the allocation of personality traits (extraversion, neuroticism, psychoticism), which can be called the appropriate statement we put forward on the condition of a broad representation of personality aspects. However, in the model of personality of Eysenck we are talking about the condition of these features exclusively psychophysiological features, which makes it impossible to comply with the condition of taking into account a significant range of sources of personality development. Consequently, we can not fully accept this theory in the scope of the study, especially since the experience in it does not have a representation, however, because of the fulfillment of one of the conditions put forward, we do not exclude it, but return to this concept later.

In the Cattell personality theory even more expanded representation of the personality traits, which in this case are presented in the form of sixteen factors. In addition, within the framework of his own concept, Cattell says that personality development is based on genetic factors, environmental factors, and their interaction [7]. However, Cattell has no experience in any way. Consequently, in this situation, two of the three requirements put forward by us to the concept, in which the most organic would fit the system of the personal component of the individual experience substructures, proposed by us, are fulfilled.

G. Allport [31] also distinguished both the environment and heredity as sources of personality formation. Also, the researcher for the description of the person introduced a number of features, including the concept of self-identity, rational self-management, and image of themselves, which are relevant to the constituents of the personal component of the individual experience, which opens up wide opportunities for using this concept in the study of personal experience. More than that, Allport's scientific thoughts can be traced to certain hints of the presence of experience: the researcher singled out a sense of respect due to the success of achievement, as well as - the rice responsible for setting and achieving goals, referring to the temporal aspect, on the basis of which the formation of experience takes place. However, such a presentation of experience is not sufficient for a thorough study of the personal component of the individual experience.

In this situation, the idea of integrating these concepts with the condition of completing their ideas about the experience for further study of the personal component of the individual experience should arise. However, such a necessity disappears, as there is already a personality theory based on the provisions of Eysenck, Allport and Cattell, and largely takes into account the representation of experience as an element of personal existence. This concept is the model of the «Big Five» of Goldberg and Norman [15; 30], a theory that postulates the presence of five features that fully describe the personality.

Firstly, in this concept a distinctive feature is the orientation of the personality to the experience. This feature is the openness of experience, which determines the extent to which a person is open to the perception of various incentives; how original it is; how wide is her interest; as well as this feature reflects how much a person is willing to risk. This definition demonstrates the nature of the relationship between the individual

and the experience, so the involvement of the phenomenon of openness of experience before our study should contribute to a more profound analysis of the personal component of the individual experience.

Secondly, the «Great Five» presents a fairly wide range of manifestations of personal activity: extraversion, benevolence, conscientiousness, emotional stability, and already called the openness of experience. These phenomena can with a certain effectiveness explain the personality features at all levels - from individual manifestations of abilities to personal orientation. In this case, we are talking about «certain» efficiency, because, nevertheless, in our opinion, this model, although covering a large part of personal aspects, does not include absolutely all of them. For example, the model does not trace the attention to intelligence, value orientation, etc. - a number of those phenomena that are reflected in other theories of personality. However, we do not consider this to be critical, since the concepts represented in the phenomenon largely satisfy our requirements for the study of the personal component of the individual experience.

Thirdly, all the features of the «Big Five» can be correlated with certain components of the personal component of the individual experience. Thus, extraversion, emotional stability, and benevolence relate to the aspect of the interpretation of others; conscientiousness - with the interpretation of oneself, openness of experience - with all aspects of the personal component of the individual experience simultaneously.

The introduction the «Big Five» model in the study, in our opinion, should contribute to a more in-depth and detailed analysis of the personal component of the individual experience for the following reasons:

1. With the help of the involvement of personality traits in the analysis of the personal component of the individual experience opens the possibility of studying the relation of the individual to certain components of personal experience. That is, the research acquires a character when it is not just studying the peculiarities of the relationship of certain substructures of experience, but these features in the context of the full functioning of the individual;

2. The implemented concept is considered in a holistic manner, which gives an opportunity to get relevant ideas about the functioning of the personal component of the individual experience on an individual level. In addition, such an approach should protect us from errors associated with the structuralism view of research.

3. There is an opportunity to observe the peculiarities of the dynamics of the personal component of the individual experience components, depending on the peculiarities of manifestation of personality characteristics.

Consequently, we considered components that reflect the peculiarities of the functioning of the personal component of the individual experience: self-esteem, self-regulation, the Self-concept, values and meaning of life, and also argued the need to involve the concept of personality in the study. Recall that this concept has become the «Big Five» of Goldberg and Norman. Now we face the challenge of how to build research to maximally effectively overcome the difficulties associated with the constant dynamics of a complex structural and dynamic system of personal experience, which leads to regular changes in the construction of the personal component of the individual experience. These changes may differ in the hierarchy of the substructures of the specified component, therefore, in the framework of solving the problem of the further construction of the study, we aim at the invention of such a component that would represent the most representative characteristic of personal experience, since the severity of the degree of representativeness should determine the accuracy of indicators of the features of the functioning of the personal component of the individual experience components. For further considerations, we came to the conclusion that such a characteristic could be the Self-concept, since, as we can see from the above analysis, it is a phenomenon that more than others is an integrative characteristic of the personal component of the individual experience, that is, through it can be certain other components of the personal component of the individual experience can be shown. However, the study of the Self-concept in the context of experience should involve the involvement of the time aspect, since the formation of experience, as noted Laktionov, is precisely due to the interaction of the past and the future. This situation of things does not allow us to study the Self-concept in a «pure» form, since, although based on past experience, it focuses more on the current moment through its own reflexivity, and here we draw attention to the theory of the Self-concept well-being [18]. Apart from the fact that this concept takes into account the time aspect, the very phenomenon of well-being reflects, in addition to certain personal orientations, a certain temporary condition, which is stated at a particular moment of human life. Consequently, this concept opens up the possibility of a «cut» of the state of human at any stage of the functioning of his personality, and this state will in a certain way reflect experience.

So, on the basis of the theoretical analysis, the conclusion is made that the sufficient phenomena for considering the personal component of individual experience are: self-assessment, self-regulation, the Self-concept, values and the meaning of life. A representative characteristic of personal experience is the Self-concept as a generalization of ideas about own well-being. It is important to note that personal experience is most appropriate to consider within the framework of the Big Five concept.

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