

MICRO- AND MACROGENESIS OF SEMANTIC ARCHITECTONICS OF
CONSCIOUSNESS

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Annotation

The purpose of the article is to highlight the genetic and functional plans of the semantic architectonics of human consciousness. The procedure of theoretical and methodological research is based on the methodological background of the genetic and modeling approach of S.D. Maksymenko, cultural and historical concept of L.S. Vyhotskyi, activity and system paradigms. It is defined the concept of “semantic architectonics of consciousness” as a multidimensional semantic construction that “puts” traces of fixed previous interactions and attitudes into events and situations in the semantic fields and mnemic contexts. It is specified that the “world picture” is a system of variable and objective cases of conceptualization of semantic architectonics of individual’s consciousness - intentionally activated dynamic semantic network with multiformat structure of plurality of individually set images of the world and oneself in it and hierarchical semantic connections (relations) between all specific elements that make up partial images and the network as a whole. The sources of the unique emotional color of crystallized patterns are revealed. These sources determine the detail and scale of a person’s subjective reality, his or her subjective personal response to the influence of objective reality. It is proved that the genesis of new semantic connections creates internal conditions to act in an active way, changing one's life world (subjective reality), “setting” it for the real world in a more specific way. It is substantiated the procedural chain of finding of the meaning, the progress-movement of which as an instrument of man’s discovery of oneself and the world, has a transitional but inverse form, namely: “world” ← → “unconscious connotations of non-verbal experiences” that have somatopsychic manifestation ← → “necessity” ← → “interiorisation” (which is combined with the selectivity of perception of another person due to the action of imprintings and mnemic contexts) ← → “intention” ← → “attitude, activity” ← → “understanding and interpretation” ← → “meaning” ← → objectified “intersubjective meaning” ← → “world”.

Keywords: microgenesis, macrogenesis, re-living, teleologicity, imprinting, mnemic context, “world picture”

Introduction

In the context of the pressing need of modern society to find ways for solution of today's global problems, the psychological science raises issues of human’s existential space and the means of its existence, which mark the key exploring perspectives of the phenomenon of “consciousness”. In particular, the core of the national psychological science is the research doctrines of modeling the inner intentions of subjective reality (Zh.P. Virna); conceptual system of senses and meanings of the linguistic consciousness of the individual (O.M. Lozova); the inner world of a human as a means of its existence

(S.D. Maksymenko); means of human existence in the integrity of its internal life relations (M.V. Papucha); inexhaustible resourcefulness of self-manifestation (T.M. Tytarenko); functional plan of ethical discourse of consciousness (V.V. Turban); life-creating essence of consciousness (A.V. Furman); personality-oriented life projects (N.V. Chepelieva); historical and cultural postulates of consciousness (Y.M. Shvalb); professional image of the world (N.F. Shevchenko); latent causation of deep impulses of activity (T.S. Yatsenko).

Thus, the research into the mechanisms of paraphernal perception of the inevitability of changes and comprehension of the world, authentic existence and awareness of the limits and directions of one's own freedom and responsibility, the re-living of existential fullness as a force to accept the world and oneself in it, are carried out straight in the tideway of meaning-centered psychological theories of consciousness (Ahafonov, 2003; Leontev, 2018; Papucha, 2018; Längle, 2011; Varela, 1995).

The researchers have created a convincing space of scientific ideas that open the possibility to take the next step, namely: to explore the principles of micro and macrogenetic movement of consciousness as an individual semantic system of creating a world image that allows a person to self-determine in the real world, actively influencing it and creating many subjective worlds, which in each separate case are based on the individual and empirical experience of a human to uniquely represent the world for himself or herself (Kalishchuk, 2020: 197).

It is known that the image of the world has the property of an integral formation and is not reduced to a plurality of reflected images. In addition, it can be stated that the image of the world presents previously established meanings and their connections, which determine the construction of a multiplicative subjective reality of human in their systemacity and constitute the semantic architectonics of his or her consciousness. However, the important questions are: "What is the genetic root that determines the organization of the semantic structure of human's mental life? How exactly is the modeling of reality happening? What determines the quality of personal reality and its basic "settings"?" Thus, the **purpose** of the article is to highlight the genetic and functional plans of the semantic architectonics of human consciousness.

Theoretical background

The analysis of the genesis and representative features of the semantic architectonics of human consciousness is based on the following theoretical background.

According to the genetic and modeling approach of S.D. Maksymenko (Maksymenko, 2000) it is revealed, firstly, the progress-movement of distinction and clarification of meaning in the process of development, didactic and educational experience of a human. Secondly, the sources of formation of subjective filters of perception and assessment of objective reality are outlined.

In line with the cultural and historical concept of L.S. Vyhotskyi, the psychological nature of human is understood as a set of social relations that are transferred inside and have become functions of the individual and forms of its structure (Vyhotskyi, 1983). Therefore, a person's mastery of his or her own life can be considered as an instrumental act of its creation, which happens due to the fact that a

psychological tool (meaning) is contained between the world and the psychological operations aimed at it (perception, re-living, cognition, understanding, interpretation). This psychological tool becomes the structural center of a certain “picture of the world” of the individual. The “instrumental method” of L.S. Vyhotskyi allows for “causal and genetic” and “historical and genetic” analysis (Maksymenko, 2017), namely: to reveal the mechanisms of arrangement of the semantic architectonics of consciousness. The consideration of the sequential removal of interim stages of meaning generation in the completed forms (re-living, pre-meanings, modal meanings: positive, negative, conflict, paradoxical) allows to build a certain progress-movement of dynamics (macrogenesis) of semantic architectonics of consciousness. Thus, the instrumental method focuses on the analysis of the process of generation of meanings and its dynamics with the reproduction of its specific moments.

According to the activity paradigm, the semantic architectonics of consciousness is created in complex multidimensional correlations of individual situations, acts of behavior and contexts of life, which are determined by the system of activities of the subject. Meaning as a variable connection between objects, events, situations is a personal principle of combining the subject and motive of activity. At the same time, meaning not only determines the features of re-living, understanding, interpretation and conceptualization of the objective world, but also performs the function of activity regulation (Leontev, 2003).

The system approach as an integrative, multidimensional and “auto-poietic” process of continuous subjective creation of the world, caused by multiple interactions with the environment through spiral repetition and relationships, each of which triggers structural changes in the system (Varela, 1995). The integrity and diversity of the semantic architectonics of consciousness allows us to distinguish the plan of microgenesis (conditions of formation) and the plan of macrogenesis (regularities of dynamics) in the integral process of its genesis. The selected plans are systematically interconnected, but each of them has a specific impact on the composition and decomposition (reorganization) of the semantic architectonics of the individual's consciousness.

Methodology

The procedure of theoretical and methodological research is aimed at achieving the substantial and structural and organizational results of the genesis analysis and representative features of the semantic architectonics of human consciousness. It is based on the following methodological background:

1. Genetic and modeling approach of S.D. Maksymenko (Maksymenko, 2000).
2. Cultural and historical concept of L.S. Vyhotskyi (Vyhotskyi, 1983).
3. Activity paradigm (Leontev, 2003).
4. System approach (Varela, 1995).

Results

The semantic architectonics of consciousness is considered by us as an object area of consciousness, as a system of semantic construction of the mental, which is determined by the process of understanding of its own “text” by consciousness; it

accumulates and “puts” traces of fixed previous interactions and attitudes into the world, its objects (occurrences, situations) in paraphernal semantic fields (Kalishchuk 2020: 132). The genesis of the semantic architectonics of consciousness is a process of continuous self-creation of semantic multilayered space, which includes an ontological subjective background (means of being), a functional plan of internal actions and a stable-dynamic “multiple text” of consciousness. That is why the problem of the genesis of semantic architectonics actualizes the question of:

- conditions of generation and reorganization of meanings in the semantic fields (“multiple text”) of consciousness, which consists of various “pictures of the world” - variable-subject cases of objectification of semantic architectonics of individual’s consciousness;

- dynamics of semantic fields, which provides the action of “self-assembly” and the change of connections and relationships between the elements of the system through the expansion of vital space;

- means of changing of mnemonic contexts and actualization of the zones of meanings of the unconscious, which form the semantic outline of “recurrence” as a repetition and renewal of integral meanings;

- content and direction of the influence on the nature of the connections between the meanings that organize the semiotics and semantics of the “text” of consciousness.

The dynamics of the semantic architectonics of consciousness is determined by the action of two driving vectors: microgenetic and macrogenetic, the connections between which determine the causal and meaning-making determination of the semantic architectonics of consciousness, as well as the trend forecast of fixed changes. The microgenesis of the semantic architectonics of consciousness is the process of formation of the paraphernal swirl, which absorbs and accumulates undifferentiated experience, determined by etiological factors of the perinatal and early biographical period of human development. The process of microgenesis in the questions of creation of “mnemonic contexts”; compilation of “imprinting of experience” and “crystallized patterns”; formation of “style and tagline of life”; existing “scheme of apperception” is outlined. The answers to these questions are in the conceptual and methodical instrument of individual psychology and the practice of coding and decoding the imprinting of experience, in particular, birth (perinatal matrices).

The determination of sources of microgenesis of the semantic architectonics of consciousness and the possibility of finding means of their objectification is postulated by two axiomatic positions. First one is the supersystemic integrity of the unconscious and the conscious (A. Adler's “psychological truth”, S. Grof's “integral communicative texture of consciousness”). The second one is that consciousness is conditioned by the “mnemonic contexts” (A. Ahafonov's definition), “latent causation of deep impulses of activity” (T.S. Yatsenko's definition) and hierarchical cross-contour subordination and “set course” of higher contours of consciousness by prenatal experience (Balatskyi, 2008). M.V. Papucha fairly states: “To say a person exhausts reality” means to say that there is something that is exhausted, there is a place and means for exhaustion” (Papucha, 2018:201). The sources of microgenesis of semantic architectonics of consciousness are objectified in imprinting and “mnemonic contexts”. The imprintings are

permanent and long-lasting personal tunnels of human reality, the creation of which is associated with the establishment of neural reflex networks (Wilson, 2016). The hierarchical cross-contour model of consciousness, which was developed by Ye.V. Balatskyi, proves that fixed (crystallized) imprintings arise as a result of unsuccessful interiorization of previous mental contours. Ye.V. Balatskyi emphasizes: "The transition to a higher contour is possible only when the interiorization of the lower contours, i.e. their recognition with all the inherent connections and relations, took place. The corresponding contour, in the form of its characteristic system of relations and interactions, enters the inner world of a man in the form of an ideal model in which all insignificant connections and parameters became obsolete" (Balatskyi, 2008: 60).

We consider that the key for the search of sources and factors of the genesis of the semantic architectonics of consciousness is the idea of a cross-contour hierarchical model of its functional properties, which is proposed and substantiated on the example of the emergence of serious diseases by Ye.V. Balatskyi. The cross-contour model is a topographic and functional basis not only for explaining the microgenesis of semantic architectonics of consciousness, but also for finding specific points of intervention, in particular at the level of perinatal matrices, in order to optimize their progressive action, aimed at the development and quality of life.

The "mnemic contexts" are actualized traces of the previous experience of human life, which consist of sources of sublimated re-living, mnemic tails of meanings, schemes as an organized set of knowledge about events, scenarios as a fixed sequence of events. As it is emphasized by A.Yu. Ahafonov and P. Lindsay, the elements of mnemic contexts are kept in the form of a "deep semantic structure" – "semantic constellation" (Ahafonov, 2003: 156; Lindsay & Norman, 1974:417). The semantic organization of "mnemic traces" is regulated by neurophysiological mechanisms, in particular by the continuous process of fluctuations of semantic information in the form of: unstoppable reverberations of excitation, defining afferentation, "patterns" of synaptic microstructures, "perceptual configurations", gestalt-pyramids, multimodal associative structures.

The physical embodiment of imprintings and mnemic contexts are somatopsychic manifestations and unconscious experiences, which are characterized by the totality of preservation and are in a certain area of access, namely: open access (f.e., breathing); partial access (bodily tension) and closed access (unconscious connotations of nonverbal experiences).

The macrogenesis of the semantic architectonics of consciousness is a dynamic movement of the semantic construction, which is determined by the process of understanding of its own "text" by the consciousness through the attitude to it and the development of its own values through the variable interpretation of previously discovered meanings. Thus, macrogenesis is a dynamic process of reorganization of the semantic field, which determines the dynamics of self-organization of the individual and the expansion of his vital space. The change of connections and relations between the elements of the semantic system is provided by the compositional analysis with the definition of hierarchy and integration of structural elements of semantic fields of different contexts.

The study of the laws of the dynamics of the world vision and the specifics of its experience is reflected in numerous significant studies. In particular, V.V. Nalimov fairly noted that the change of the “text” of consciousness, its “evolution is associated with the spontaneous appearance of a filter (y/μ) in some situations (y), which interacts in a multiplicative way with the original function $?(μ)$ ” (Nalimov, 1989). According to the author, “ $?(μ/y)$ ” is a distribution function that determines the semantics of the new “text”; “y” is an evolutionary impulse, which shows itself in an event or situation (challenges of life, situations of impossibility-infinite possibilities); “ $?(μ)$ ” is the probability density, which is determined by the original semantics, plural text, integrated meaning; “ $?(μ/y)$ ” is a “text” with new semantics, with new found meanings. The concept of ordering of meanings on a certain axis “μ”, and hence the degree of density of their probability on this axis, introduced by V.V. Nalimov in the analysis, allows comparing and correlation of the meanings in terms of their significance for a human. In this case, the meanings find not only “significant” correlations, which are defined as the initial attitude to the situation and event, but also acquire the quantitative characteristics in addition to the qualitative one.

The laws of modification of senses, meanings, images are explained by Z. Pylyshyn using the concept of “cognitive permeability – impenetrability” (Pylyshyn, 1981). The author emphasizes that the meanings that relate to a particular environment and change or, on the contrary, do not change depending on whether the goals, expectations, intentions, beliefs, aspirations of the individual can influence (permeate) into the functional architecture of the previous meaning. Directly, the mechanism of the specified “permeability – impermeability” is interpreted by Zh. Verno by means of the definition “conceptual field” (Verno, 1998). The researcher notes that the development of the new depends on the previously mastered concepts that make up a certain conceptual field. This emphasizes the role of the deep layer of the image of the world, the content of the mnemonic context and semantic fields - the main elements of the semantic architectonics of consciousness, which, on the one side, determine the finding of meanings. On the other side, they determine their coordination of intersubjective, contextual and regulatory meanings in the system of meanings.

At the same time, the well-known experiment of V. Shtern “Dramatization of the picture” is described by L.S. Vyhotskyi as a discovery, “capture” of the relationship shown in the picture, which is mainly carried out by children in the game, when complex concepts do not yet have the appropriate speech expression (Vyhotskyi, 1982: 259). Non-verbal meanings in the form of images and symbolic actions are revealed in the game, which is the leading activity for a 4-5 years old child. This position confirms the existence of two forms of representation of meanings: verbal and nonverbal, and opens the way to explain the genesis of “conceptual fields”, their actualization and development in an inseparable way from the leading human activity.

Another important perspective on the macrogenesis of meanings was explored by Ch. Osgood, revealing the term “connotative meaning” as the formation of certain states that follow the perception of a word (image, situation) and precede the meaningful perception. Ch. Osgood called such states “affective-sensory tones” that determine affective meaning, starting with pre-meanings on the sensory-perceptual contour of

consciousness (Osgood & Susi & Tannenbaum, 1957). We can assume that “connotative meaning” as an affective-sensory tone of perception, firstly, is assigned by the deep layer of the image of the world, which contains integrated meanings of the attitude to the world and the system of personal meanings. Secondly, “connotative meaning” is a filter, the multiplicative function of which provides the self-generation of new meaning.

M. Wessells' research and the model of counter-processing of information as a simultaneous exchange of two streams, proposed by him, can also be used to explain the process of meaning-making (Wessells, 1982). According to M. Wessells, the object (situation, event, challenge of life) is the input stimulation that creates the stream of information “from the bottom to top” and its interpretation. The counter-stream “from the top to bottom” analyzes and recognizes the context, reveals the objectification of meaning, attitudes, and intentions. The simultaneity and coherence of both multidirectional streams is a condition for knowledge of the situation, its consistent identification, understanding and interpretation - meaning-making.

It can be stated that the process of cognition of the world - its “exhaustion” (B. Spinoza’s definitions) leads to the formation, as it is rightly emphasized by M.V. Papucha, of “the living reality of human existence in the integrity of its internal life relations” (Papucha, 2018: 201). “Exhaustion” (removal, reading of the situation, embodiment) in the context of the macrogenesis of the semantic architectonics of consciousness means the discovery and creation of the part of oneself with the help of the acquired discovery that either confirms the image of oneself and the world, or decomposes it. The reorganization is carried out simultaneously in two ranges. First, it is an “increase - decrease” of scale, integration, details of the image of the world. Secondly, it is the discovery of one's own consistency in regards to the dimensions of freedom and responsibility, which individually set a person for the auto-poietic movement - a further process of the world’s cognition.

That is why the configuration of relations and essential features of the process of “exhaustion” of the external and internal world are considered as the pattern of “teleological force” by us. “Teleological force” is a vector of activation and an attribute of the integrity of mental and physical efforts of a human in regards to the formation of regulatory (borderline) meanings, which provide a control over the needs and emotions, a clear focus on the future and a long time perspective and independence (freedom and responsibility) in situations of impossibility-infinite possibilities and challenges of life.

It is known that with the concept of “teleological force” A. Adler explains the mechanism of establishing new patterns of behavior as an overcoming of erratic apperceptive schemes and the complex of inconsistencies (Adler, 2015). In particular, A. Adler defines teleologicity as the unity of physical and psychological efforts, which is a source of creative energy of life. D.O. Leontev considers teleologicity, in contrast to causality, as a sign of the formation of regulatory meanings that provide control over the needs and emotions, a clear focus on the future and a long time perspective (Leontev, 2003). V.A. Petrovskiy explains a priori existing human strategy of a given meaning with the phenomenon of “teleological closeness” (Petrovskiy, 1993).

In our opinion, teleologicity develops the macrogenetic plan of semantic architectonics of human consciousness, in which the activity of re-living is a marker of “necessity” (S.D. Maksymenko's definition), needs and their identification, verbalization and categorization in individual re-living, and therefore serves as a means for the forming of pre-meanings. The confirmation of this position can be found in the idea of Ye.M. Ivanov in regard to the individual selection of alternatives, which is directly related to sensory perception (Ivanov, 2007). The consciousness, according to Ye.M. Ivanov, chooses exactly what we perceive sensually, and therefore the choice of alternative and sensory perception align. Thus, sensory perception and the activity of re-living determine the process of understanding and direct the interpretation and, as a result, the generation of meaning.

Specification of the representative function of the semantic architectonics of the individual's consciousness involves the search for an answer to the question: “How is the “exhaustion” made?”. The establishment of the specifics of the “context-generating combination” (V.M. Tsapkin's definition) should be considered an essential feature of finding the answer. This combination leads to the objectification of the necessity. V.M. Tsapkin fairly emphasizes the role of activity and its objective side as a part of life and proves that the dynamics of the semantic horizon of the lifeworld is given by the point of intersection of two key operations:

- choice made by the events of the lifeworld;
- possible combinations (hypotheses) and context-generation, which are the result of the previously formed attitude; are the boundary framework of activity and life; and they provide the connection of meanings through the context (Tsapkin, 2008). That is why the point of intersection of the axes of “lifeworld” and “activities” opens the subject (occurrence, situation, event), which is, at the same time, a significant object of “lifeworld” and the motive of the system of activities. The objectified subject and motive are defined in a certain activity. They act as its condition-purpose-motive.

Thus, finding of a meaning is reflected in the integrity of the object (image, situation), possible actions in relation to this object and attitude to it. That is, three plans are distinguished in the genesis of meaning generation, namely: correlation of oneself with an object (situation, event), establishment of possible actions concerning an object and formation of attitude to it, its “re-living”, which has semantic nature and acts, at the same time, as the source and mechanism of the dynamics of consciousness, its evolution, involution, fluctuation, reactivity, sensuality.

That is why the elements of the pattern of “context-generating combination” are the flow of meanings, the selectivity and uninterrupted ability of which to make a selection, is determined by interests and pre-thinking. This is how the original postulates and the generation of meanings are made and it constitutes the semantic image and gives an effective force to the meanings. The determinants of the stream of meanings are metaphorical transferals that trigger emotional reactions – “operational instructors of the categorization process” (V.F. Petrenko's definition), the experience of paradox, lack, fusion of unfused multiple polyphonic meanings, disagreement of expectations and signals of reality. These determinants signal the state of things and point to finding the answer to the question: “What is it? What happened?”.

Strong emotion (affect) shortens the dimensionality of space, transferring a person from the objective relation to the deep levels of categorization, to the following connotative features. This is done, as V.P Zinchenko emphasizes, subject to the existence of three conditions:

- intensity of delta of misunderstanding;
- difficulty of meaning definition;
- paradoxical meeting of “intersubjective meaning” - meaning (V.M. Tsapkin's definition) and subjective meaning (Zinchenko, 2009).

The definition of the guiding tendencies (“For what?”) of macrogenesis of the semantic architectonics of consciousness, outlines the boundary framework, i.e., the “teleological” essence of consciousness itself, namely the revelation of the question: “Why does the instrument of consciousness work?”. We consider that the core pattern of this unit of analysis is the “subjective obviousness of conscious experiences”, which is determined by the reflexive cognitive contour of consciousness. The key structural component of the representative function of consciousness is “relationship”. The attitude to the world, to oneself and to another person is the background of the appearance of experiences and is the content of reflection. The relation “man and the world”, the formation of oneself in relation to others, to events, to the World and the conditionality of this relation of self-expression and self-discovery. In our opinion, the interpretive appeal to one's own life is determined by the integrated dimensions of personality, namely: “freedom” and “responsibility”. The “freedom” reveals the ability to expand one’s own terrene of life and approve the ability of “I can”, in which the world and the man are intertwined, and the feeling of “I can” consists of an intrinsic component (personal part), which is represented by abilities, strength and extrinsic component (situational part) , which contains conditions and opportunities (Länge, 2011). “Responsibility” as a systemic semantic formation dialectically connects complexity, usefulness, resourcefulness and intentionality (intentions, necessity). It is revealed by actions of consistent finding or answering (as meaning), or deciding (as program), or action (as objective transformation). It forms a stable inherent value and the ability to “withstand” the challenges of life as a condition for the development of one’s own strength and as a manifestation of intentionality.

Thus, a meeting with reality, the semantic experience of another person, failure, the situation of impossibility, the challenges of life - these are the conditions for detecting semantic contradictions and the requirement to refuse the automatisms, defenses and schematics: “introjects”, “complexes”, “scenarios”, “psychological truth” etc. It can be stated that the real world is not so much explored by the individual as it is mastered and mentalized.

Discussion

The question of the genesis of the existence of the individual is raised in the research of S.D. Maksymenko (Maksymenko, 2006). The author emphasizes that the acceptance of life's challenges is a spontaneous, defined inherent activity that strengthens the individual, makes him or her demonstrative and, at the same time, leads to complications and development. S.D. Maksymenko notes: “The balance of recognition of leading values and meanings and unconscious experiences-movements is

what determines the productivity of the human path” (Maksymenko, 2006: 133). The researcher actualizes the question of forming the image of the world, linking the answer to it with the phenomenon of experience, when the transition from “folding” of sensory-sensuous saturation to the emergence of a sign (word, concept, meaning). The position, marked by S.D. Maksymenko, outlines the ontological background of the construction of the “inner world” of the individual and, at the same time, determines the main conditions and course of its relentless existence-formation in a consistent progress-movement: necessity → unconscious experiences → activity of experience → meanings.

The scientist actualizes here an important and fair question: “How do the images of objects, which a human has never perceived, appear?” (Maksymenko, 2006:157). How does a person “exhaust” them and build the “multiple text” of his or her life from them? The postulate of S.D. Maksymenko “If the inner world loses the ability for expression, it ceases to exist” (Maksymenko, 2006: 159) defines, in our opinion, the construct “ability for expression”, as key in finding an answer to the question of the genesis of semantic architectonics of consciousness.

What does “The ability for expression”, in the perspective of defining the subjective reality of a man, mean? In our opinion, it is the experience of correlating oneself (“I am”) and the world (the world is, life is, other people are). The result of this correlation is the image that is formed, the “inner world” of the individual that is formed within the zone where the world is “touchable” for the person, causing experiences, states and forming attitudes, speech meanings and signs. This ensures the following consistent self-attribution and correlation with other people and certain facets of the world.

Thus, the semantic connections that reflect the determination of a person by the world (“correlation of I with the world”), at the same time, create his or her ability to act actively, changing his or her lifeworld. That is why the operation of a representative system of semantic architectonics of consciousness is the establishment of new relationships in interaction with situations and occurrences (in situations of impossibility-infinite possibilities, challenges of life, experience of success, failure, interest, surprise, etc.) as establishment of relations, which are dependent on the previous activities. We think that the “reality” is opened in the “picture of the world” - in an intentionally activated dynamic semantic network with a multiformat structure of many individually set images of the world and oneself in it and hierarchical semantic connections (relationships) between all specific elements that make up partial images and the network as a whole. Therefore, “reality” is the subjective pole of objective reality. The subject and object are combined in the reality of an individual, regardless of the degree of “realism” of perception and understanding of the objective world.

Conclusion

The auto-poietic movement of the semantic architectonics of the individual's consciousness reveals its continuous structural changes, at the same time preserving the pattern that was built in the process of microgenesis while turning into an intention. The process of separation of signals that initiate the direction of “exhaustion” of the world determines the structural changes (macrogenesis) in the semantic architectonics of the

individual's consciousness and is an act of cognition that determines the continuous creation of the world due to cognitive activity of an individual or system of activities. This process is objectified in the re-living of the real world and in the construction of a unique view of the world.

We assume that the macrogenesis of the semantic architectonics of consciousness is carried out through the re-living of "correlation of I with the world" as an objective pole of reality. "Correlation of I with the world" determines the dynamics of the individual, the movement of his or her life through the re-living of a continuum of states and the creation of a semantic field organized by the connections of the corresponding mnemonic context. This experience is revealed in intrapsychic, interpsychic, existential and systemic perspectives. "Correlation of I with the world" provides the compilation of phenomenological content, namely taking of the position and its expression in relation to the world. In addition, the confrontation with other personal realities leads to the establishment of new associative connections on the semantic background of the "picture of the world".

In conclusion, we can emphasize that the conceptual approach of correlating the genesis of meanings with the layers of the image of the world allows making a procedural dynamic chain of semantic connections, which has a transitional and inverse form in each link and is described as follows: "world" $\leftarrow \rightarrow$ "unconscious connotations of non-verbal experiences" that have somatopsychic manifestation $\leftarrow \rightarrow$ "necessity" $\leftarrow \rightarrow$ "interiorisation", which is combined with the selectivity of perception of another person due to the action of imprintings and mnemonic contexts $\leftarrow \rightarrow$ "intention" $\leftarrow \rightarrow$ "attitude, activity" $\leftarrow \rightarrow$ "understanding and interpretation" $\leftarrow \rightarrow$ "meaning" (noematic correlation as immanently captured perception, judgment, pleasure in the re-living, i.e. proposed by the experience of a new semantic code) $\leftarrow \rightarrow$ objectified "intersubjective meaning" $\leftarrow \rightarrow$ "world".

It was found that dialectical streams merge in a single mechanism of the world reflection, in particular - the influence of integrated values (intersubjective meanings) on the perception of world objects and "finding" of new meanings as an arrangement of existing relations with the world. The creation of new semantic connections creates the internal conditions to work actively, changing one's lifeworld (one's subjective reality), "setting" it for the real world in a more specific way.

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