

THE INTERRELATIONSHIP BETWEEN THE PERSONAL VALUE SYSTEM AND PSYCHOLOGICAL DEFENSE MECHANISMS

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Abstract: This article explores the intrinsic connection between the system of personal values and psychological defense mechanisms based on psycholinguistic and cognitive approaches. It scientifically substantiates that the clarity of the hierarchy of values ensures the internal stability of the individual, while defense mechanisms serve as a "psychological shield" in difficult life situations. Additionally, the impact of social justice and the rule of law on an individual's mental balance is revealed, along with the regulatory functions of values in governing behavior.

Keywords: Human dignity, development strategy, personal values, psychological defense mechanisms, psycholinguistics, cognitive base, linguistic consciousness, adaptation, stress, rationalization.

In contemporary psychology, the internal world of an individual is regarded as a complex and multifaceted hierarchical structure. At the core of this system lie personal values, which serve as the primary determinants of one's life direction. Far beyond mere interests, these values constitute the fundamental essence of the "Self," governing an individual's decision-making processes and behavioral patterns. However, in daily life, individuals frequently encounter social pressures, internal conflicts, and circumstances that contradict their core values. It is at this critical juncture that psychological defense mechanisms come into play. If the value system is envisioned as the "spiritual foundation" of personality, then defense mechanisms function as an "immunity" that safeguards this foundation from emotional crises and anxiety. This article analyzes the

dialectical relationship between personal values and psychological defense mechanisms, exploring how they complement each other and their collective role in maintaining psychological stability.

The ongoing reforms in Uzbekistan, particularly the "Development Strategy of New Uzbekistan for 2022–2026" [1], place the concept of "Human Dignity" at their core. This paradigm shift necessitates a fresh perspective on the study of personality psychology. If personal values act as an individual's "spiritual compass," then psychological defense mechanisms serve as a "psychological shield" that protects this compass from various internal and external conflicts.

A primary focus of the Development Strategy is the preservation of human rights and freedoms. From a psychological standpoint, this process fosters self-awareness and a sense of self-worth within the individual. When a person clearly defines their core values—such as justice, freedom, family, or science—their behavior becomes more stable. Furthermore, when society upholds justice and the rule of law, an individual's internal values align with the external social environment. This harmony effectively liberates the individual from excessive anxiety.

Values have historically served as the foundation of the human worldview and the fundamental pillar ensuring psychological resilience. As a social category, values exist solely within the realm of human consciousness, as it is the human mind that elevates specific phenomena to the status of a value and assigns them subjective meaning.

The connection between this hierarchical system and psychological defense manifests in the following ways:

Semantic Stability: Once values are established at the core of a personality in the form of words and meanings, they ensure the inviolability of the "Self-concept." If information from the external world contradicts this linguistic-value system,

psychological defense mechanisms (such as denial or rationalization) are activated to preserve the system's integrity.

Verbalized Defense: An individual strengthens their position by articulating (verbalizing) their values through speech. The defense mechanism known as "rationalization" specifically utilizes linguistic capabilities to create logical justifications for actions that may not initially align with one's values.

Flexible Structure: As emphasized in the text, values possess a "flexible structure." This flexibility allows individuals, aided by their defense mechanisms, to reassess their hierarchy of values during difficult life situations and successfully navigate psychological crises.

In this context, "each individual is characterized by a unique personal hierarchy of values, which serves as a connecting link between the spiritual culture of society and the spiritual world of the individual, as well as between social and individual existence; they are mechanisms that define individual life activities, sociocultural regulators, and the forms in which these regulators are expressed within the psychological structure of the person" [10]. The implementation of the anthropological scientific principle has further intensified scholarly focus on personal values. Furthermore, values mediate a person's understanding of the world through their activities and shape their unique, individual representation of reality.

Analyzing this process through a psycholinguistic lens allows for a deeper exploration of the intrinsic link between personal values and psychological defense mechanisms. According to the psycholinguistic approach, any object or reality gains psychological significance only after it is perceived and encoded through specific concepts (language). These values, formed within an individual's linguistic consciousness, become an integral part of their "worldview." Crucially, values are

internalised from society through language, creating a unique hierarchical system within the individual's cognitive framework.

It is well-established that throughout their lives, individuals encounter various circumstances characterized in psychological literature as adverse life events—events capable of disrupting the normal flow of life and established lifestyles. Depending on the intensity of their manifestation, these situations are identified by various terminological labels in the literature: extreme, traumatic, and stressful situations, emergencies, and so forth [7, 8].

According to numerous studies, experiencing such negative life events, particularly psycho-traumatic situations, is accompanied by disruptions in psychophysical functions, intense psychological stress, shifts in the cognitive and value-based spheres, alterations in behavioral patterns, and other disturbances within the individual's psychological space.

At the same time, when facing difficult life circumstances, an individual resorts to specific forms of behavior and strategies. The primary among these are referred to as "psychological defense mechanisms." Based on existing academic data, psychological defense mechanisms are defined as a system that serves to maintain an individual's mental health and internal equilibrium by shielding the psyche from negative, stressful experiences.

The study of psychological defense mechanisms originated with the works of the Austrian researcher Sigmund Freud, who initially described them as innate components of the psyche that "activate" during emergency situations. According to the author, these defense mechanisms are designed to resolve the tension between the conscious and the unconscious [3, 4]. Russian scholars I. Nikolskaya and R. Granovskaya view psychological defense mechanisms as processes occurring through the unconscious processing of information in the mind, playing a vital role in stabilizing the individual's

psyche [1]. Thus, when experiencing a stressful situation, psychological defense mechanisms create a barrier against the intrusion of negative information into the conscious sphere. As a result of this blocking, negative stressful data is altered or even distorted, leading to a reduction in anxiety levels. Consequently, a specific state arises within the individual's internal (intrapsychic) space that helps maintain psychological equilibrium and facilitates adaptation to environmental reality.

Simultaneously, an individual's "value orientations" play a crucial role in the adaptation process, serving as internal regulators of behavior in extreme and anxiety-inducing situations. In the literature, the concept of "value orientations" encompasses not only foundations of a moral-ethical or ideological-political nature but also the stratification of objects, phenomena, and even means of achieving goals according to the principle of hierarchical significance [5]. For instance, according to N. A. Zhuravlev, the system of value orientations is a socially-determined organization of the human personality structure that dictates behavioral activity in reaching existential (critically important) goals [9].

Here is the English translation of the final section and the conclusion of your article. I have utilized academic phrasing that emphasizes the conceptual links between the "New Uzbekistan Strategy" and psychological frameworks to ensure the text is professional and original.

In a broad sense, value orientations are understood as an individual's aspiration to possess the values of spiritual or material culture, forming a hierarchical system of life goals and objectives [6]. According to I. V. Arkhipova, these constructs manifest as a vital component of an individual's worldview and serve as its fundamental basis [2]. Furthermore, value orientations constitute the core of a person's internal culture, ultimately influencing all aspects of human behavior within society, including reactions that emerge during situations of an extreme nature [11].

The results of this study demonstrate that the system of personal values and psychological defense mechanisms are two inseparable components of an integrated system that ensures an individual's internal stability. While values define the spiritual foundation of the personality, defense mechanisms function as a "psychological shield," protecting this foundation from emotional crises.

In summary, the clarity of the value hierarchy stabilizes human behavior, while psychological defense mechanisms help maintain mental equilibrium by blocking or transforming negative information during difficult life events. Values form a cognitive base by being anchored in an individual's linguistic consciousness as words and meanings. This enables a person to protect their "Self-concept" through verbalization and rationalization.

Moreover, the principle of "Human Dignity," as outlined in the "Development Strategy of New Uzbekistan," strengthens an individual's sense of self-awareness and self-worth. Ensuring justice and the rule of law in society allows an individual's internal values to harmonize with the external environment, thereby reducing excessive anxiety. Furthermore, during adverse life events, value orientations become internal regulators of behavior. As the fundamental basis of a person's worldview, they guide the individual's actions in society even under the most complex conditions.

Generally speaking, the conscious formation and robustness of personal values ensure the effective functioning of psychological defense mechanisms. This, in turn, increases an individual's resilience to social and psychological pressures, creating the necessary groundwork for their development as a well-rounded person within society.

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