https://doi.org/10.16926/eat.2025.14.15

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Conceptualization of the Value Intelligence Model within a Comprehensive Scientific-Innovative Framework: Theoretical Foundations and Modeling Principles

How to cite [jak cytować]: Pelekh, Y., & Oksentiuk, N. (2025). Conceptualization of the Value Intelligence Model within a Comprehensive Scientific-Innovative Framework: Theoretical Foundations and Modeling Principles. *Edukacyjna Analiza Transakcyjna*, *14*, 259–289.

Abstract

The article presents a theoretical and methodological justification and conceptualization of the Value Intelligence (VI) Model as a complex psycho-pedagogical phenomenon integrating cognitive, emotional, and behavioral mechanisms of self-regulation within a value-based coordinate system. The model was developed within a comprehensive scientific and innovative framework that combines the principles of system organization, hierarchy, emergence, reflexive-adaptive regulation, interdisciplinary integration, and axiological orientation.

It has been found that Value Intelligence functions as an open, dynamic, and emergent system capable of transforming environmental challenges into resources for growth and maturity. For this purpose, the modeling method and theoretical empirical methods were used.

It has been established that the proposed model serves as a theoretical and prognostic construct defining the structural and functional organization of Value Intelligence, its key components, variables, and levels of development. It provides a foundation for further empirical validation, the creation of diagnostic tools for assessing VI, and the design of value-oriented educational programs aimed at fostering moral maturity and humanistic competence in individuals.

Keywords*:* axiological integration, humanistic approach, model, self-regulation, value Intelligence.

Introduction

A person of the twenty-first century is compelled not only to adapt to a rapidly changing world but also to continuously reinterpret personal meanings while preserving integrity and the ability to act in accordance with inner convictions. In this context, the need arises for an integrative psychological mechanism that enables the coordination of emotional, cognitive, and moral processes – namely, Value Intelligence (VI).

The problem of value regulation of consciousness and behavior has deep roots in axiopedagogy and axiopsychology, humanistic psychology (A. Maslow, C. Rogers), logotherapy (V. Frankl), and contemporary models of emotional and social intelligence (D. Goleman, R. Bar-On) (Maslow, 1943; Rogers, 1946; Goleman, 1995, 1998; Bar-On, 2005). However, most existing frameworks focus primarily on emotional-social or cognitive effectiveness, while leaving aside the value dimension of consciousness, which underlies moral maturity, meaning-making, and ethical self-regulation. This value dimension becomes central to the development of a modern individual who acts not only rationally but also humanistically.

Within educational, psychotherapeutic, and cultural practices, there is a growing need for a model that can describe and explain how values become a system-forming factor of human thinking, emotions, and behavior. Such a model must not only integrate insights from multiple disciplines – psychology, pedagogy, and philosophy – but also elucidate the mechanisms by which a person transitions from reactive behavior to reflexive, conscious activity, aligned with both personal and universal values.

The purpose of this article is to provide a theoretical rationale and construction of a model of Value Intelligence as an integrative system that unites cognitive, emotional, behavioral, and axiological components of personal self-regulation. The objectives include defining the structural and functional organization of Value Intelligence, uncovering its internal dynamics, clarifying the role of the axis of the Self as a psychodynamic center of integrity, and describing the deep-level processes of personal transformation triggered by value experiences.

The study draws on system-synergetic, axiopedagogical, axiopsychological, and humanistic perspectives, combining elements of cognitive, emotional, and moral psychology. The proposed model is viewed as an emergent open system in which the interaction of cognitive and value processes generates new levels of consciousness that determine the individual's maturity and inner freedom.

Theoretical Framework

The importance of modeling in scientific research is discussed in the works of modern scientists, who describe this process in detail and in various ways. These are works on graphical modeling (Allen, 2020), digital modeling (Lewis, 2016), and others model systems that present images as empirical research data (Late et al., 2024). All these models are able to consolidate large flows of information, while leaving the advantage of interpreting data to the researcher, not to the machine (e.g., AI). In our work, we were guided by Chassanoff that images are objects that "become information through the connections and meanings we put into them" (cited in: Late et al., p.325), which we will reflect in our description of the VI model, based on this system-forming regularity.

The Value Intelligence model was created by us after a detailed theoretical description of this concept (Pelekh, 2021). The concept of Value Intelligence derives from Howard Gardner's theory of multiple intelligences (1983, 1993, 2006) and Daniel Goleman's concept of emotional intelligence (Goleman, 1995, 1998), but focuses on a specific area of competencies related to values and connections in a complex system. Value Intelligence encompasses the ability to recognize values in various contexts, understand their meaning, interpret them in relation to professional and social situations, and apply them in practice. The concept of Value Intelligence, understood as

> […] the ability to think in a coordinate system of values (taking into account universal human values, and if necessary, professional values), to respond adequately to challenges (especially those related to the order of values) arising from the social and natural environment, to make accurate and timely decisions and take responsibility for them (Pelekh, 2021, p. 351).

It was later clarified that

> …Value Intelligence can be reasonably defined as a specific cognitive quality of an individual, which is evidenced by a set of mental intellectual processes that provide a person with the possibility of value-oriented self-determination based on internalized axiological knowledge and hierarchical individual-personal values, which act as the basis for solving life (value) conflicts (Pelekh, Matviichuk, 2024, p. 175).

If we consider the above definition in the context of building a model of Value Intelligence from the standpoint of the humanities – in particular, based on the

comprehensive approach of axiological and cognitive psychology, as well as the concepts of emotional, social, and moral intelligence – then Value Intelligence can be understood as an integral cognitive-value characteristic of a person. In this case, creating a model is necessary for the theoretical substantiation and building integral connections between the cognitive, emotional, and value components of the psyche and other characteristics, abilities, mechanisms, and levels of development of Value Intelligence. We also created a research group that tried to empirically measure Value Intelligence in university students during a pilot project with great caution regarding the validity of the tool (Pelekh et al., 2025). After this experimental work, we were faced with the question of developing a model of Value Intelligence as an indicator of the practical significance of the research concept and the method of its implementation (for example, as a tool for measuring the elements of VI in their relationships separately (to measure certain aspects) and holistically (when people do not know that they are being observed, but act naturally in accordance with their Value Intelligence, which is integrated in a natural way)). In our opinion, the development of a theoretical model of VI is an important and necessary stage, given that it allows clarifying and structuring three main parameters of the study: a) ordering the conceptual apparatus of the object under study; b) a clear vision and description of the organizational and operational aspects of the implementation of the research; c) designing scientific approaches and diagnostic tools. During the research, we took into account the basic provisions for modeling living systems (Andras, 2011) (the model is self-regulating by analogy with living systems). In particular, we consider our model to be an open emergent system that is constantly evolving and does not function in a permanently stable environment. A living system is open, dynamic, and emergent, that is, it is in constant development and self-organization.

Applying the modeling method to VI, we take into account the global problems, including the formation of human responsibility at three levels: a) for oneself; b) one's activities in the social and natural environment, taking into account and correcting, in addition to one's own actions, the actions of others according to self-regulation mechanisms; c) activities related to functioning as a "citizen of the world" in conditions when mental stability is more important than IQ, when relationships, emotions, and values are more important than knowledge, and human readiness is also important.

Since the system of values and value orientations of an individual formed in the process of value interiorization have a direct impact on the above-mentioned processes, Value Intelligence is an important personal ability of an individual (one of the abilities of general intelligence "g" (Spearman, 1904) who has the ability to act purposefully, think rationally, and respond effectively to the environment (Wechsler, 1958), as well as generate and regulate actions, deter-

mining the nature of behavior. Therefore, the model that we have created establishes the nature of the origin, functioning, and application of VI (in particular, in the field of education). In addition, it defines a certain list of specific psychological and pedagogical problems that need to be solved at the stage of globalization. Its content outlines several specific problems related to the functioning of VI. These are, first of all, the mutual coordination of the three main components and the achievement of practical results – value-based mature and morally refined practice.

In the context of the Value Intelligence model, the external environment plays the role of a dynamic field of influences, which can both stimulate the development of the system and create conditions for value imbalance. The problematization that puts pressure on the system includes both socio-cultural and psychological factors that affect the stability of the value core and the coherence of its components. In the modern globalized world, an individual is constantly exposed to the influence of contradictory information flows, relativization of moral guidelines, fragmentation of identity, and emotional overload. These factors create the effect of value noise, which destabilizes the internal harmony between the cognitive, emotional, and behavioral levels of the system.

The external pressure manifests itself in the form of value polarization (when an individual is forced to balance between opposing social or cultural norms), information overload (which makes it difficult to form stable cognitive value structures), emotional fatigue (which reduces the ability to empathize and reflect), and behavioral disorientation (due to the blurring of moral boundaries and social uncertainty).

An additional dimension of problematization is associated with modern transformations in the field of humanitarian thinking, caused by post- and transhumanist trends. In the context of the development of artificial intelligence, bioethics, robotics, and technological improvement of humans, the very concept of subjectivity, and therefore the value status of humans as moral agents, is changing. This creates a new type of challenge for Value Intelligence: the need to adapt to an environment where moral, social, and technological boundaries of the human are no longer clear. This situation makes relevant the need to rethink human values in the context of coexistence with non-human agents, including artificial intelligence systems, and requires the development of value reflection capable of maintaining a humanistic balance in a world that exceeds the human level.

In such conditions, the system of Value Intelligence is forced to activate its own self-regulation mechanisms primarily through reflexivity and adaptability, which perform the function of stabilizers.

It is due to these mechanisms that Value Intelligence is able to maintain internal balance, responding to external challenges not through destruction, but

through transformation. Under the influence of the problematized environment, there is a reassessment of meanings, renewal of value structures, and deepening of the level of the Self, which allows the system to reach a new level of integration. Thus, the external environment not only creates tension, but also acts as a catalyst for development – it provokes the evolution of the system from reactive to proactive, in which an individual begins not just to react to social influences, but to meaningfully transform them, building own moral and value autonomy. This is what happens at a deep level when Value Intelligence is involved at the level of personality changes: preserving one's uniqueness and control over one's life; understanding and respecting differences; understanding one's limits and possibilities; feeling of one's own security within the limits of certainty in one's coordinate system; not always correlating oneself with status or victory; feeling of one's identity, responsibility for one's own development (if there is suffering as a part of life, it can be a signal for self-improvement, which includes cognitive, emotional, and conative components, which are activated gradually and integratively with available resources and correlate with VI); avoiding manipulation by others; open dialogue and communication; ability to delegate to a person who is different; avoiding power and subordination by inviting others to joint activities on the basis of shared values, i.e. temporary ecosystems, where values can act as a skeleton for building living systems with further coordination of principles and rules of interaction, and so on according to the fact that a person has his/her own system of values (although it may coincide with the one that is socially and culturally instilled in accordance with the common goal of the social era and thus the periphery influences the core of the personality).

That is, problematization as "environmental pressure" generates in the VI system:

— value crises and cognitive dissonance → stimulus for rethinking;
— behavioral uncertainty → search for value-consistent solutions;
— information overload → development of cognitive selectivity and metacognition;
— the desire to preserve one's own uniqueness → the formation of an authentic Self as the axis of internal stability;
— emotional instability → activation of emotional reflection mechanisms;
— the need for control over life → development of internal self-regulation instead of external domination;
— encountering the differences of others → expanding axiological tolerance and empathic understanding;
— awareness of one's own limits and capabilities → strengthening psychological security and the ability to self-limit;
— reduction of orientation towards status or victory → reorientation towards the value of process, meaning-making, and interaction;

— sense of identity → integration of experience into a stable "I", based on one's own value system;
— responsibility for one's own development → activation of meta-motivation and self-education;
— encountering manipulation → formation of ethical sensitivity and limits of personal freedom;
— the need for community → developing the ability for open dialogue and horizontal communication;
— the need for delegation → trust in otherness as a condition for collective development;
— avoidance of power and subordination → transformation of relationships towards co-creation and shared responsibility;
— creating joint actions based on values → forming temporary ecosystems, where values act as the structural "skeleton" of living systems;
— harmonization of various principles and rules of interaction → formation of cultural competence and axiological integration in the system "person – community – world".

The author's concept does not have such a c o m p r e h e n s i v e analogue and is aimed at increasing the effectiveness of the functioning of an individual in a constantly changing society, activating at the cognitive, emotional, and activity levels the entire range of values and attitudes that an individual managed to form in the process of upbringing, training, being in the environment, practical activity, and personal life experience. The higher this level of functioning of Value Intelligence, the higher the expected results at different levels of functioning and self-realization of an individual can be. The proposed concept is the author's first experience submitted for wide scientific discussion. This model is a theoretical construct that will serve to develop, first of all, a diagnostic tool for measuring the concept of "Value Intelligence" and to continue the study of axiological theory in pedagogy, psychology, philosophy, and other sciences. In this paper, we describe the theoretical concept, but in the future we will also need to test the hypothesis whether VI interacts (and if so, to what extent) with general, emotional-social intelligence, or whether they are not strongly related and are separate constructs. This will be done by clarifying the degree of overlap between the VI test and cognitive and emotional-social intelligence tests confirmed by David Van Rooy and his colleagues (Van Rooy & Viswesvaran, 2004; D. L. Van Rooy, personal communication, April 2003; Bar-On, 2004), who suggests that no more than 4% of the variance of the EQ-i can be explained by cognitive intelligence according to a recent meta-analysis including 10 studies (n>5,000). In addition to shedding light on the construct validity of the Bar-On model and measure of ESI (i.e., what it is and is not describing), these findings indicate that emotional-social intelligence and cognitive in-

telligence are not strongly related and are most likely separate constructs. Not only is this assumption statistically supported by the findings presented by me and others (Bar-On, 2004; Van Rooy & Viswesvaran, 2004), but there is also neurological evidence suggesting that the neural centers governing emotional-social intelligence and those governing cognitive intelligence are located in different areas of the brain. More succinctly, the ventromedial prefrontal cortex12 appears to be governing basic aspects of ESI (Bar-On et al., 2003), while the dorsolateral prefrontal cortex is thought to govern key aspects of cognitive functioning (Duncan, 2001).

Detailed research hypothesis

Therefore, our main hypothesis is that Value Intelligence measures not only personality traits, but *is* an integrative functional construct that encompasses: Value-cognitive processes – mental operations aimed at evaluating, choosing, and prioritizing values. Motivational-semantic(meaningful) regulation – the ability to orient activities towards moral, ethical, and socially significant goals. Moral-empathic mechanisms – a combination of cognitive empathy, moral judgment, and ability to ethical foresight. Axiological self-reflection – awareness of one's own values and their alignment with universal ones. Value-behavioral integration – the ability to transform value orientations into real actions, decisions, and deeds. That is, this concept is much broader and more diverse. In other words, VI reflects the level of awareness, hierarchy, and implementation of values in the individual's activities, that is, the ability to act in accordance with one's own value system in complex social and moral contexts.

Thus, if cognitive intelligence describes how a person thinks and emotional-social intelligence describes how a person interacts with others, then Value Intelligence shows why and with what moral and value orientation a person does it. Van Rooy and Viswesvaran expanded the number of studies in their original analysis of the construct validity of emotional intelligence. Their most recent meta-analysis suggests that the degree of overlap between the EQ and personality tests is probably no more than 15% based on 8 studies in which more than 1,700 individuals participated (D. L. Van Rooy, personal communication with Bar-On from April 2003; Bar-On, 2004; Van Rooy & Viswesvaran, 2004; Van Rooy et al., 2004). This overlap is smaller than was previously thought and strongly suggests that the EQ must be measuring something else other than personality traits.

We will also strive to prove that our conceptual model is capable of predicting the foundations and principles of human behavior and life for the effective building of the future, and therefore has the right to life. The Bar-On model of ESI predicts various aspects of human performance. In addition to demonstrat-

ing that the Bar-On model is able to describe what it is meant to describe (ESI), it must also be shown that it is capable of predicting various aspects of human behavior, performance and effectiveness in order to argue that it represents a robust and viable concept.

Principles of Value Intelligence modeling

The process of Value Intelligence modeling is based on a combination of methodological principles of systemic, axiological, and humanistic approaches.

1. The principle of integrity involves considering Value Intelligence as a unity of cognitive, emotional, and behavioral processes integrated around a common core.
2. The principle of hierarchy defines the structure of the model as a multi-level system in which each component is subordinate to higher semantic levels of value organization.
3. The principle of dynamic equilibrium describes a flexible balance between the stability of the value core and the plasticity of its peripheral processes, which ensures the development of the system.
4. The principle of reflective-adaptive interaction emphasizes the role of self-reflection and adaptability as internal mechanisms for maintaining the integrity of the system in a changing environment.
5. The principle of interdisciplinary integration is implemented through the synthesis of knowledge from philosophy, psychology, pedagogy, neuroscience, and axiology, which forms the scientific and innovative framework of the model.
6. The principle of emergence assumes that the holistic properties of a system are not reduced to the sum of individual components, but arise in the process of their interaction.
7. The principle of axiological orientation sets the vector of system development – an orientation towards the formation of moral maturity, meaning making, and harmonization of the individual's relationship with the world.

The use of these principles allows us to consider the Value Intelligence model as an open, self-regulating, evolutionary system capable of combining knowledge, emotions, and actions into a single semantic integrity.

Principles of modeling psychological phenomena in developing the Value Intelligence model

The development of the Value Intelligence model is carried out taking into account general scientific and special psychological principles of modeling, which ensure its conceptual coherence, theoretical validity, and applied relevance for educational practice. Modeling in psychology involves not only a de-

scription of the structural elements of a phenomenon, but also the reproduction of the internal mechanisms of its functioning, dynamics, and development. Therefore, the developed model is based on the following basic principles.

The principle of systematicity defines the understanding of Value Intelligence as a holistic psychological formation in which all components – cognitive, emotional, and behavioral – are interconnected and interdependent, and their integration is ensured by a central value core. The system is characterized by openness, self-organization, and the ability to self-regulate.

The principle of structural-functional correspondence requires that each element of the model not only has its place in the structure, but also performs a specific psychological function. The cognitive component provides the understanding of values, the emotional component provides their energetic and motivational support, and the behavioral component provides their practical implementation. Such correspondence ensures the reflection of psychological reality in the theoretical structure.

The principle of dynamism emphasizes the procedural nature of psychological modeling. The model is not a static scheme, but reflects constant changes, development, and transformation of personal values. Value Intelligence functions as a living system in which the interaction of components generates new qualities and meanings.

The principle of emergence reflects the regularity of the emergence of new properties of a system that are not reduced to the sum of its parts. In the context of Value Intelligence, this means the emergence of higher integrative qualities such as moral self-regulation, empathy, and reflective maturity, which are formed only in the process of interaction of cognitive, emotional, and behavioral processes.

The principle of meaningful (axiological) determination defines the dominant role of the value core as a source of meaning, motivation, and internal regulation of the entire system. This principle is based on the provisions of axiopsychology (M. Scheler, V. Frankl, D. Leontiev) and axiopedagogy (Pelekh, 2024), according to which values are the highest regulators of personal development and behavioral decisions.

The principle of reflexive-adaptive regulation reveals the system's ability to self-knowledge, self-correction, and flexible adaptation to changing environmental conditions. Reflexivity provides internal awareness and value consistency, and adaptability provides variability of response strategies and openness to development.

The multi-structural (multi-level) principle involves considering the model at several levels of psychological analysis: intrapersonal (cognitive-emotional regulation), interpersonal (value communication), social (value integration into cultural norms). This allows describing Value Intelligence as a system that functions at different levels of mental organization.

The integrative and interdisciplinary principle ensures the scientific innovation of the model. Its construction is carried out at the intersection of philosophy of values, personality psychology, pedagogy, cognitive science, and neuropsychology, which allows synthesizing different paradigms in a single analytical field.

The principle of verifiability and operational character implies that each structural component of the model can be described through specific indicators and parameters that are subject to empirical verification. This ensures the further development of methods for diagnosing the level of Value Intelligence and the possibility of applying the model in psychological and pedagogical practice.

The principle of reflexivity shows the internal dynamics of the model: reflection acts as a mechanism of self-knowledge, self-regulation, and reassessment of values, which ensures the development and transformation of the system. The principle of adaptability determines the ability of the model to reflect the living, flexible nature of the human psyche, its ability to adapt to changes in the social environment, cultural contexts, and crisis events. The principle of eco-psychological coherence orients the model to harmonious relationships between a person and the environment, other people and own internal system, which is the basis of value-oriented education and personal growth.

An important methodological basis is the principle of holism, which means considering the personality as a single psycho-spiritual organism, where cognition, feeling, and action do not exist separately, but mutually shape each other. In this context, the model is based on the ideas of psychosynthesis of R. Assagioli, transactional analysis of E. Berne, and the theory of selfhood of H. Kohut (Berne, 1961; Kohut, 1971; Assagioli, 1965), which emphasize the integrity of the person's internal structures, the importance of reflective integration of subpersonalities, and mature self-regulation as an indicator of psychological maturity.

Thus, the model of Value Intelligence is not a purely descriptive construct, but represents a psychodynamic model of personality integration, in which the central axis of the Self performs a coordinating and harmonizing function between the cognitive, emotional, and behavioral dimensions of personal existence.

Therefore, the application of these principles ensures not only the structural and functional coherence of the Value Intelligence model, but also its compliance with modern scientific requirements for psychological modeling. The model appears as a dynamic, self-organized system capable of integrating knowledge, emotions, and actions into a single axiologically oriented structure of personal development.

The concept of "Model" and the method of modeling psychological and pedagogical phenomena

Despite the fact that some researchers refrain from a normative definition of the concepts of "model" and "modeling" (Ciula et al., 2018), the closest and most understandable for our study is the definition of the concept of "model" (Fr. modelle, mod. modèle; It. modello; Lat. *modus, modulus* – measure, image…) as a certain image of the object under study, which actually exists and whose size is constructed imaginatively, and the properties need to be copied (Boltzmann, 1974). Further, these properties are usually studied and tested in theory and practice. In the general sense, we treat the model as an ideal (abstract), simplified image. But at the same time, unlike the concept (which is a set of ideas about what we understand, how we describe a phenomenon, and is not a forecasting tool), a Model requires greater structuring: it does not just show the idea, but also describes the relationships, patterns, mechanisms, shows the stages and blocks for empirical testing and verification of hypotheses, predicting consequences as the embodiment of the concept (i.e. how we apply this idea for analysis and forecasting). Our model is a graphical representation used in the humanities and more recently – in the digital humanities. The research plan is visualized using geometric shapes filled with the specific content of the concept under study. Such visualization is a structured analysis and transmission of the results of scientific research, which contains network analysis to show the connections between the components of a single whole, its essence. We can also say that this is a certain system of a certain form, consisting of interconnected components that are placed in a clear sequence (central, peripheral, and additional) and constitute a single whole. They can complement each other and/or have a mutual influence within the system. As is known, the system resists if it experiences external influences that disrupt the functioning of its components. Therefore, in this research it was important for us to describe the external environment that accompanies the functioning of the model. Another argument in favor of data visualization and infographics presented in our model drawing is that it presents complex, grouped, and systematized information on the topic of studying the structure of Value Intelligence in a more understandable way (Banu, 2014, p. 40).

On the other hand, Eastern European scholars interpret a model as a material object or a system that plays the role of an intermediary between the researcher and the object under study and acts as a method of direct study of the original. In their opinion, a model can also be considered as a product and result of active research, created by a person to achieve the goals of cognition (Duraj-Nowakowa, 2010, p. 147). The purpose of modeling in our study is also related to a deeper cognition of the general object and subject of research and its elements in particular. After all, a model, as noted above, is a logical construct, presented as a picture, a graphic image, which often causes difficulties for under-

standing. Here we deal with data visualization, which is associated with the construction of information about the studied object and its properties. Therefore, with the help of a theoretically grounded and proven model, we aim to launch the process of a more detailed study of the object of cognition, namely, Value Intelligence. On this path, we will need to apply clear measures of each element of the author's model or criteria, which in humanitarian research are often quite abstract. Therefore, the description of the model is quite detailed and is based not only on the authors' practical experience in the fields of pedagogy, psychology, and psychotherapy, but also on already proven theories and facts.

Presentation of the main content

The modeling method in humanitarian research is determined by a variety of approaches. The modeling approach can be information processing (IP), formal-logical (FL), factor-analytical (FA), interactionist (INT), instrumentalist (INS), or skill-based (SB). The measurement approach can be performance metrics (PM), psychometric (PSY), or observational (OBS) (Da Silveira & Lopes, 2023). Therefore, the model type in our study is combined, namely: Interactionist–Instrumentalist–Skill-Based (INT–INS–SB), structural organization: Formal–Logical (FL), measurement type: Psychometric + Observational (PSY–OBS). Justification:

Interactionist (INT): the model contains an inter-component structure and describes how different mental systems interact in the formation of value decisions, i.e. the interaction of cognitive, emotional, and behavioral processes as components;

Instrumentalist (INS): since the model serves as a tool for explaining and predicting behavior based on values, it is used as a tool for predicting moral and value-based behavior; the presence of a "value core" and peripheral characteristics (flexibility, adaptability, contextuality): the model shows dynamic self-regulation, similar to living systems. Skill-Based (SB): it involves the development and improvement of the levels of VI – the pyramid of levels (egocentric → conventional → reflective) reflects the developmental dynamics, i.e. the transition between levels of complexity of thinking and value integration. This development logic is typical for skill-based (SB) models that consider intelligence as a competence that is being formed. The model contains elements of the formal-logical (FL) approach, because the structure is built in a clear hierarchical manner, with clear definitions, i.e. it contains formal structures and levels (components, connections, factors, key changes): For further empirical research, the model logically involves adding the Measurement approach: *psychometric (PSY) + observational (OBS)*, since some indicators (value orientations, ethical autonomy, reflexivity) can be assessed

through questionnaires, and others (value behavior, adaptive ethics) can be assessed through observations or behavioral indicators.

In an attempt to investigate the divergent construct validity of the Bar-On model, the EQ-i was used concurrently with various indicators of cognitive intelligence (including the Wechsler Adult Intelligence Scale, Raven's Progressive Matrices, and the adult general intelligence scale) to a total of 4,218 individuals in six studies (Bar-On, 2004). The results show that there is only minimal overlap between the EQ-i and tests of cognitive (academic) intelligence, which was expected since the tool was not designed or intended to assess this type of achievement.

Therefore, regarding modeling approaches, we are developing an Interactionist–Instrumentalist–Skill-Based (INT–INS–SB) model with the elements of formal-logical (FL) organization.

Theoretical prerequisites for developing a model

In the center, there is the value core, which symbolizes stability, centrality, motivation, and the very essence of values. It is the inner core of the personality, due to which a person has orientations in life, understands the meaning of own actions, and is able to build harmonious relationships with the environment. Around the core, there are its peripheral characteristics – flexibility, adaptability, contextuality, and development. They are included in the model in order to emphasize that even the deepest values are not absolutely unchangeable, they can be clarified and developed under the influence of new experience, different situations, and social context (Figure 1).

The Self, as an integrated coordinating axis of the Value Intelligence system (and the primary energy of integrity), appears as the central organizing factor of personal development. It functions as an internal core of equilibrium, where the cognitive, emotional, and behavioral components of the value system converge, ensuring their coherence and dynamic integrity. In the psychological dimension, the Self can be considered as the primary energy of integrity – an internal source of integration that allows an individual not only to preserve own identity, but also to constantly rethink it in the process of interacting with the world. It is an internal psychodynamic center that ensures the integrity of an individual, moral stability and ability to self-regulate in the face of change. It helps to choose what makes sense to me when I do not see the sense, which is currently a significant problem of the present.

The axis of the Self is not a fixed point, but a living coordinate of the internal balance between cognition, feeling, and action, between stability and flexibility. It manifests itself in a person's ability to maintain psychological metabolism – the process of constantly transforming life experience into meaning, trauma – into growth, and interaction – into internal integration.

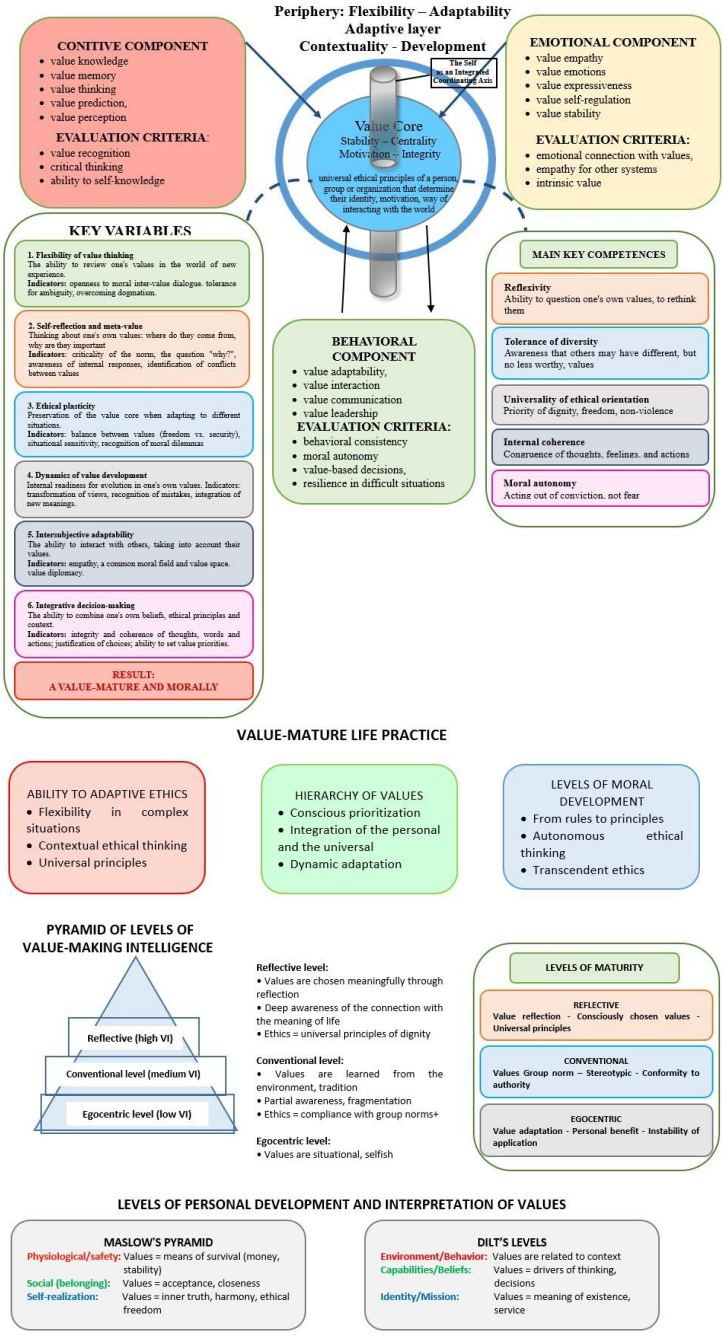

Figure 1
Model of Value Intelligence

Source: authors' own elaboration

According to F. Perls (Perls, 1969), a psychologically mature person does not try to change others or circumstances, but works with own self, moving from external to internal regulation. Such a transition occurs due to the formation of an internal axis – a value structure that keeps a person in a state of fragile equilibrium (common sense as a process, not a state), allowing not to collapse under the pressure of the environment, but to transform, renew own meanings and boundaries.

A mature Self functions as an integrating core of Value Intelligence. It ensures ecological interaction with the environment when a person does not create worse conditions for another in order to win, but acts from a position of equality, coexistence, and joint presence. In this context, co-presence is not emotional sympathy, but a deep ethical quality: the ability to be next to another without control, without competition, but with attention, acceptance, and respect for the autonomy and values of the other through the right to his/her initial conditions for the formation and implementation of these values, which are important to us.

The axis of the Self in the Value Intelligence model is the axis of internal coherence, where an individual not only learns values, but also lives according to them in every act of being. It is the coordinate axis around which the dynamic balancing between cognitive, emotional, and behavioral dimensions, between individual and social responsibility, between meaning and action takes place.

Thus, the "axis of the Self" can be considered as a metaphor for psychological integrity, combining reflexivity, empathy, and axiological stability. It is the system-forming basis of Value Intelligence, which makes possible the transition from reactive adaptation to conscious, sense-making interaction with the world.

From a pedagogical point of view, the Self plays the role of a coordinating axis that gives direction to the Value Intelligence and determines the individual way of including a person in the cultural, social, and moral context. It acts as a tool through which a person is able to reflect the world within him/herself and form an attitude towards the world. That is, the Self integrates the internal and external: on the one hand, it absorbs socio-cultural experience, norms, and values; on the other hand, it transforms them into internal guidelines that determine a unique way of life.

In the pedagogical process, this coordinating axis manifests itself through the individual's ability to reflect, moral autonomy, and adaptability. It ensures the integrity of development – not only the accumulation of knowledge or the assimilation of norms, but also the harmonization of personal experience with the universal values of humanity. Due to this, the Self is not a static construct, but a dynamic principle of balance: it combines the constancy of the value core with the flexibility of adaptive changes, giving an individual internal integrity and at the same time openness to development.

Thus, from a psychological and pedagogical perspective, the Self in the structure of Value Intelligence appears as an integrative axis that coordinates all its components, directs personal development, ensures the unity of internal and external experience, and acts as a means of forming a value-mature life practice.

The Self in Transactional Analysis

The Self in transactional analysis (TA) is not a "part", but a center of integration.

Eric Berne did not directly use the term "Self", but his entire system is aimed at ensuring that a person comes into contact with own true self-identity, that is, with the authentic center of decisions and feelings. Later, his disciples (for example, Ian Stewart, Van Joines, Erskine) actually understood this level as the Self – the core of personal integration.

In the TA, the Self is not one of the Ego-states, but the reflective ability to be a conscious observer between them.

It manifests itself at the moment when a person *can choose* from which Ego-state to act – that is, not to react automatically (from the Child or the Parent), but to consciously respond from the position of the Adult or even from the meta-aposition – "I, who observes the process". The Self in the TA is a "place" of consciousness where all three Ego-states can coexist without conflict.

Richard Erskine (one of Berne's followers) developed transactional analysis in the direction of relational integration, where the idea of Self-in-relationship became central: "The Self is the experience of oneself in a relationship, where authenticity meets acceptance of the other".

That is, in a mature personality, the Self is not isolated, but exists through dialogical presence – when I am both myself and am able to experience the other without losing myself. This is what we interpret as "*co-presence*" or "*ecological interaction*".

Erskine describes the integrated Self as the ability to simultaneously keep:

— contact with one's own feelings, needs and meanings;
— empathy for another person;
— responsibility for boundaries and authentic behavior.
— "axis of the Self".

This axis passes *through the center of the Adult*, which in the TA performs the function of integration between the Parent and the Child. However, the mature "axis» is not reduced to cognitive control (the rational Adult), it includes the emotional, bodily, and spiritual dimensions – what Erskine called the *integrative Adult Self*. In this sense, the model of Value Intelligence that we invented has a direct parallel: the axis of the Self = the center of integration of the cognitive, emotional, and behavioral levels, and in the TA – it is the Adult in dialogue with

the Parent and the Child, which allows each to manifest oneself without dominance. The practical level includes the functions of the Self in the TA:

1. Self-reflection – the ability to see what is currently activated (what Ego state).
2. Self-regulation – choosing a form of response consistent with one's own values.
3. Self-presence – being "here and now" in contact with oneself and the other.
4. Integration – combining past experience (Parent), emotional resource (Child), and realistic assessment (Adult) into a single meaningful action.

According to Richard Schwartz, inner presence has the following characteristics (1995): compassion, calmness, clarity, confidence, courage, creativity, curiosity, connection that are characteristic of the "Good Parent", which is part of the transfer from the imaginary figure of God, who created for us the original sense of security and value – from where, accordingly, students make a psychological transfer to the mentor, teacher in the educational process.

Key components of the VI model

The model consists of three key components. The first is cognitive, that is, related to thinking, knowledge, and awareness. It includes value knowledge, memory, thinking, forecasting, and perception. This block is added to the model, because without understanding and realizing one's values, they remain superficial and cannot function as an internal guide. The criteria for its manifestation are the ability to recognize and understand values and to make self-assessment.

The second component is emotional. It is responsible for how a person experiences values, how much they become part of the person's inner world. It includes empathy, emotions, expressiveness, self-regulation, and value stability. This block is included in the model because values cannot exist only at the level of knowledge – they must be experienced through feelings, then they become sincere and affect behavior. Its criteria are the ability to empathize with one's own and others' values, and the intrinsic value of emotions.

The third component is behavioral. It reflects the ability to act in accordance with values. Adaptability, interaction, communication, and leadership are highlighted here. This block is included because the true test of value maturity is not in words, but in actions. A person demonstrates values when they are manifested in the choices, in how a person interacts with others, and in how a person influences the society. The criteria for this component are consistency in actions, the ability to cooperate, and social coherence.

In addition to the three components, the model includes key variables. They show how values can transform. These are flexibility of value thinking, self-re-

flection and metacognition, ethical plasticity, value development, dynamics of value development, intersubjective adaptability, and integrative decision-making. These variables are added to emphasize that a value system is not something frozen; it develops through reflection, interaction with other people, and new experiences. Due to them, a person learns to rethink own beliefs, while remaining internally coherent.

The main key abilities are distinguished separately. These are reflexivity, tolerance for diversity, universality of ethical orientation, internal coherence, and moral autonomy. They are included in the model as indicators of personality maturity. Without reflexivity, it is impossible to realize one's own values, without tolerance – to live in a diverse world, without ethical orientation – to have a moral compass, without internal coherence – to avoid contradictions between words and actions, and without moral autonomy – to remain free and responsible in one's actions.

Due to the interaction of all these blocks, a value-based and morally mature life practice is formed. The model shows that the person's maturity consists not only in the presence of certain beliefs, but also in the ability to realize them, emotionally experience them, apply them in practice, rethink them, and agree with other people.

The second part of the scheme illustrates a value-mature life practice through a combination of the levels of Value Intelligence, moral development, and personal growth. Its purpose is to show how a person moves from an egocentric perception of the world to a mature reflective position, when values become conscious, universal, and internally accepted. Value-mature life practice with the help of Value Intelligence goes through three stages: value maturity (I know what is important to me), psychological maturity (I can manage myself and live responsibly), personal maturity (I see the meaning and purpose of my life).

The first important block is the ability to adaptive ethics, which is included in the model, because values are manifested not only in theory, but also in complex life situations. Flexibility, contextual thinking, and orientation to universal principles of dignity are important here. The second block is the hierarchy of values. It reflects that the maturity of value development is impossible without conscious prioritization, integration of the personal and the universal, as well as the ability to adapt the hierarchy to new conditions. The third block is the levels of moral development. It is needed to show that a person moves from simple compliance with rules to conscious acceptance of principles, up to the level where ethics becomes transcendent and autonomous.

The central part is the pyramid of levels of Value Intelligence, which combines three levels. At the lowest, egocentric level, values are situational and related only to personal benefit. Next comes the conventional level, where values are learned from a group or society, often without deep awareness. The highest

level is reflective, where values are chosen consciously through reflection, become universal principles, and are combined with a deep sense of the meaning of life. Such a structure shows the path from a superficial perception of values to a mature and internally integrated one.

The levels of maturity that refine this pyramid are presented separately: the egocentric level focuses on personal gain, the conventional level focuses on group norms and traditions, and the reflective level focuses on internally accepted principles. This reiterates the logic of development and demonstrates why these levels are included: they reflect the natural dynamics of ethical growth.

The connection to the levels of personal development and the interpretation of values is also important. This combines Maslow's pyramid, the levels of child development, and the general idea that at the basic level, values serve for survival, at the social level – for belonging and closeness, and at the level of self-realization, they become inner truth, harmony, and freedom. At the same time, in the development of a child, values are first associated with the environment and behavior, and then become drivers of thinking and beliefs, and later – the meaning of life and mission. This block is included in order to emphasize that the interpretation of values changes depending on the level of development of an individual.

Thus, the model integrates the cognitive, moral, and personal dimensions of values. It shows that value maturity is achieved through the integration of universal principles into behavior, the conscious choice of values, and the ability to apply them in different contexts of life.

Discussion

The first scheme showed the structure of the value core of the personality (cognitive, emotional, and behavioral components, key variables and key abilities), and the second – the stages of value development (levels of Value Intelligence, maturity, and moral development). Together they form a holistic concept that explains both the internal structure of values and the path of their formation.

Generalizing, this unified model shows that the development of values has two dimensions: structural and dynamic. Structurally, values are embodied through knowledge, emotions, and actions, and dynamically they move from egocentric use through conventional assimilation to reflective awareness. The final result is a value-mature life practice when a person is able to consciously choose values, integrate them into own life, maintain autonomy in decisions, and at the same time be open to others and to new contexts.

The presented model implements the most detailed typology of the system of Value Intelligence as a complex psychological and pedagogical phenomenon, structured along several dimensions: structural, functional, and methodological. The structural typology of the model assumes its multicomponent nature, that is, the presence of several interconnected elements that reflect different levels and aspects of the value functioning of an individual, and also form a single system. The model has three properties at the same time. It is hierarchical, as it assumes a level organization (it assumes different levels of organization and subordination, where there is a transition from elementary forms of value awareness to high levels of integration, from egocentric to reflective value forms). It is concentric because the organization and all processes revolve around the central core – the Self as the integrative axis of value integration. In addition, it is dynamic through the built-in logic of development, transformations, adaptations, and transitions between levels of value maturity.

Functionally, the model performs several main roles. It is *integrative*, combining cognitive, emotional, behavioral, and existential dimensions of personality functioning; *procedural* – describing the mechanisms of functioning of values in consciousness, experience, and behavior; *productive* – given its practical orientation toward the formation of value-mature life practice; and *diagnostic* – since it makes it possible to verify the levels of value maturity, moral development, cognitive integration, and self-actualization.

In the methodological dimension, the model has a multi-paradigmatic nature, combining various scientific approaches in its basis. As an interdisciplinary construct, it is based on philosophical, psychological, pedagogical, sociocultural, and neurocognitive foundations. At the same time, it is empirically substantiated: its concepts can be verified through psychodiagnostics, content analysis of value statements, interviews, and observation of the individual's life practices.

The dominant approach in explaining the structure of the model is the axiological approach, within which values are considered as a system-forming phenomenon of the personality. Its philosophical basis is the phenomenology of values (M. Scheler), which treats values as objective entities, existentialism (V. Frankl), which reveals values as the basis of the meaning of being, and personalism, which emphasizes the importance of values as a manifestation of the uniqueness and freedom of an individual. In the psychological plane, the model integrates the concepts of M. Rokeach about terminal and instrumental values, the theory of basic universal values of S. Schwartz, as well as the semantic approach of D. Leontiev, where values appear as leading semantic formations (Scheler, 1973; Schwartz, 2012; Frankl, 1985; Rokeach, 1973; Leontiev, 1975, 1992, 2003).

The system approach serves as the foundation for describing the general principles of the model's organization. The model is interpreted as an open, self-

-organized system with a hierarchical structure, capable of emergent generation of new qualities in the process of development. Dynamic equilibrium and adaptability allow the system to maintain the constancy of the value core while simultaneously changing behavioral strategies in response to new social challenges.

The personal approach focuses on the unique nature of the value structure of each person. In the humanistic tradition (A. Maslow, K. Rogers), self-realization and growth appear as processes of revealing authentic values, leading to integrated personal maturity. In this approach, attention is important to individual differences in value profiles, typology of orientations and the ability of an individual to harmonize conflicting value impulses.

The activity approach highlights values as internal motives that set the direction and quality of activity. The theories of A. Leontiev and S. Rubinstein emphasize the active role of an individual as a subject who realizes values in behavior (Rubinstein, 1999; Leontiev, 2003, 1975). The practical plane is important here: life practice appears as a space for the embodiment of values through strategies of choice, decisions, and responsible actions.

The cognitive approach studies values as mental representations, schemes and mechanisms of information processing. The metacognitive level is especially relevant – awareness of the processes of value thinking. Through the constructivist perspective (Kelly, 1955), values appear as personally formed cognitive constructs that organize the perception of the world and self-identity.

The developmental approach reveals the evolution of value consciousness over time and embodies the idea of stages and gradualness of value formation. Theories of moral development (L. Kohlberg), ego development (J. Loevinger), and spiral dynamics (C. Graves) (Kohlberg, 1984; Loevinger, 1976; Graves, 1970) allow considering the model as a stage phenomenon, where progress to higher levels of value reflection involves crisis transitions, sensitive periods, and gradual complication of internal structures and patterns of transformations throughout the life cycle.

In this aspect, value maturity appears not as a given constant, but as the result of the integration of many years of experience, self-reflection, and life choices.

Thus, the model of Value Intelligence is a multi-faceted, multi-level, and methodologically heterogeneous construct that allows for a comprehensive description, diagnosis, and development of an individual's ability of conscious, holistic, and responsible value-based functioning in life.

The detailed typology of the model and scientific approaches to its understanding demonstrate the multidimensionality of the phenomenon of Value Intelligence. It appears as a structurally multilayered and at the same time dynamic system that has integrative, procedural, productive, and diagnostic functions, develops at the intersection of axiological, systemic, personal, activity, cognitive, and developmental concepts, and ensures the formation of a value-mature personality.

Horizontal connections between cognitive, emotional, and behavioral components reflect a multi-level system of interactions, in which each of the elements not only influences the others, but is also transformed under their influence. The most complex is the connection between the cognitive and emotional dimensions, because it is here that the transformation of rational assessment into sensory reactions occurs and vice versa: mental judgments about the value of a situation cause affective states, while emotional experiences determine to what a person pays attention and how a person structures knowledge. Such reciprocity creates holistic emotional-cognitive schemes, which are the basis for the formation of stable value orientations.

In the interaction of cognitive and behavioral components, the realization of internal beliefs in specific actions occurs. What is perceived as significant is transformed into behavioral scenarios that may have a moral-ethical or strategic basis. At the same time, the reverse effect is manifested in the fact that one's own actions and their consequences become the basis for reassessment of values, correction of beliefs, and development of cognitive strategies. Thus, behavioral experience is a source of both learning and strengthening or transformation of the internal value system.

The emotional-behavioral connection shapes the dynamics between affective states and external actions. Emotions prompt impulsive or controlled forms of behavior, influencing both prosocial and individually oriented reactions. In turn, human actions not only lead to social and material consequences, but also cause corresponding emotional experiences: from pleasure and resonance to tension or disappointment. Thus, behavior becomes a channel of emotional self-expression and at the same time a mechanism for the formation of emotional stability.

All these connections demonstrate that the cognitive, emotional, and behavioral levels do not exist in isolation, but are in a state of constant exchange and interdependence. Their interaction forms the integrity of the system of human Value Intelligence, where thinking provides orientation in the world of senses, emotions set energy and significance, and behavior is a specific way of implementing and verifying value orientations in reality. This determines the complex synergy, due to which a person is able to not only reflect, but also actively create own attitude to the world.

Vertical connections with key abilities, such as reflexivity and adaptability, perform an integrative function and ensure the integrity of the system. Reflexivity acts as an internal mechanism of self-observation and critical assessment, due to which a person can become aware not only of his/her own thoughts and of beliefs, but also of deep emotional states and real behavioral actions. It unites the cognitive, emotional, and behavioral levels through the ability to analyze own motives and results, creating the opportunity for meta-reflection – under-

standing of the process of self-knowledge itself. This makes the value system more transparent for an individual and capable of self-correction.

Adaptability, unlike reflexivity, focuses not on internal observation, but on the external dynamics of adaptation. It manifests itself in cognitive flexibility, when thinking changes strategies in accordance with new conditions, in the emotional ability to regulate states and rebuild them to maintain internal balance, as well as in behavioral variability, which allows a person to adjust own actions depending on the circumstances. Adaptability functions at different levels: tactical – when quick and situational decisions are needed, strategic – which provides long-term changes, and transformational – which concerns a deep restructuring of the entire value system.

Thus, reflexivity and adaptability create a vertical axis that provides both internal awareness and external adaptation. Together, they form a dynamic balance between stability and development, due s to which the value system of an individual remains intact and at the same time is capable of evolution.

Systemic connections and interactions in the Value Intelligence model reflect not linear, but circular and cascading processes, due to which the components constantly influence each other and the core. Circular connections provide feedback mechanisms: positive loops reinforce significant value processes, creating an accumulation and strengthening effect, while negative feedback loops perform the function of self-regulation and stabilization, preventing destructive distortions in the system. Complex multi-level loops combine cognitive, emotional, and behavioral levels into an integrated process, where each change in one component resonates in the other two.

Cascading effects reflect the spread of influences in the system. Cognitive cascades begin with transformations in the sphere of thinking and turn into behavioral changes; emotional cascades manifest themselves as emotional contagion that forms a collective atmosphere or changes a personal state; behavioral cascades trigger a domino effect when individual actions generate long-term changes in an individual or group value system. The combination of circular and cascading mechanisms creates a holistic contour of self-regulation, development, and stability, which guarantees the living dynamics of the system without losing its core integration.

Thus, a holistic model of the Value Intelligence system can be considered as a multidimensional psychological and pedagogical construct, in the center of which is the core and the Self as an integrated coordinating axis of equilibrium, which acts as a system-forming center that sets the direction, stability, and internal hierarchy of the entire model. The core contains basic values, meta-values, identity, and mission, which act as deep landmarks, due to which all cognitive, emotional, and behavioral processes receive semantic certainty.

This core not only ensures the stability and integrity of the personality (Kohut, 1971, 1977), but also performs the function of the internal "pulse" of the system, constantly coordinating the cognitive, emotional, and behavioral dimensions. Due to this, the model acquires dynamism and at the same time preserves internal order.

The cognitive component integrates with the core through conceptualization, rationalization, and systematization, transforming fundamental orientations into schemas, categories, and scenarios that make values recognizable and applicable. The emotional component interacts with the core through emotional coloring, experiences of significance, and motivation, which gives values personal strength and emotional support, and becomes an internal source of inspiration or tension. The behavioral component is connected with the core through implementation, expression, and social demonstration, which allows values to materialize in actions, regulate decisions, and shape lifestyles. In the opposite direction, the core determines cognitive filters, emotional modulation, and behavioral standards, creating conditions for internal coherence and consistency. Thus, the core not only ensures the organization and stability of the system, but also acts as a point of its development, since it maintains balance through homeostatic and compensatory mechanisms, and ensures dynamic evolution through integration and transformation processes.

The cognitive component gives values structure, logic, and conceptual form, the emotional one fills them with vital energy, experiences of significance, and affective coloring, and the behavioral one makes them visible through specific actions and social interaction. All three dimensions are in interdependent horizontal connections, where the cognitive one influences the emotional one through assessment and comprehension, the emotional one forms cognitive selectivity and memory, and the behavioral one as a practical plane reflects and specifies both of them. Vertically, the core provides reflexivity and adaptability, which guarantee the system's ability to self-knowledge, critical reassessment, and adaptation to environmental changes.

The model functions according to the principle of circular and cascading relationships: changes in one dimension inevitably spread to others, and self-regulatory mechanisms maintain balance and at the same time allow development. Thus, Value Intelligence appears as a single integrated system, where the value core acts as the center of the semantic identity of an individual, and cognitive, emotional, and behavioral processes are the means of its reflection and implementation. From a pedagogical point of view, such a model explains how the formation and education of values can be carried out not only through the transfer of knowledge, but also through the development of emotional sensitivity and organization of activities that reflect value orientations.

It is worth noting that the presented model of Value Intelligence has deep conceptual resonances with the theory of transactional analysis (E. Berne, T. Harris, M. James) (Berne, 1961; Harris, 1969; James & Jongeward 1971)., in particular in aspects of educational psychology and pedagogical interaction. Both paradigms are based on the humanistic-existential understanding of a person as an active subject, capable of self-reflection, self-regulation, and conscious construction of relationships with the social environment. Within the framework of transactional analysis, the educational process is considered as a system of socio-psychological transactions that occur between three states of the Ego – "Parent", "Adult", and "Child", which structurally reflect the cognitive, emotional, and behavioral aspects of the personality. Similarly, the model of Value Intelligence identifies three basic components – cognitive, emotional, and behavioral – that are in constant interaction around the value core as an integration center.

This correlation allows considering the VI model as an axiologically in-depth version of the transactional approach, in which the mechanisms of internal and interpersonal transactions acquire a value-oriented dimension. From the standpoint of pedagogical psychology, this means that each transaction in the educational process – verbal, emotional, or behavioral – can be interpreted as an act of value interaction aimed at harmonizing the meanings, norms, and moral positions of the participants in the educational space. Thus, the Value Intelligence model opens up the possibility of rethinking educational communication as a space of "value transactions", within which the development of the conscious Self, the formation of ethical competence, and the formation of moral autonomy of the subject of education are carried out.

From the methodological point of view, the integration of Value Intelligence and transactional analysis in the educational context contributes to the transition from instructional-directive pedagogy to dialogical, reflexive-semantic, and axiologically oriented pedagogy. It creates conditions for the formation of metacompetences in students, in particular, ethical sensitivity, empathy, cognitive flexibility, and the ability to constructive self-regulation in communication. The use of such a framework in pedagogical practice ensures the development of the so-called "value-based transactional environment", in which educational interaction takes on the character of a partnership, and a teacher acts not as a carrier of authoritarian knowledge, but as a facilitator of the value formation of an individual.

Conclusions

Thus, the proposed model not only integrates contemporary psychological and pedagogical understandings of the individual's value domain but also opens

new perspectives for its application in educational processes. It enables the interpretation of value education not as a separate disciplinary task but as a systemic process in which knowledge, experience, and action are interconnected and interdependent, while the central value core ensures their harmonization and development. Within the framework of the modern educational paradigm, the Value Intelligence (VI) model can be regarded as a methodological and conceptual extension of transactional analysis – its value-integrative and axiologically regulated interpretation. This approach not only broadens the psychological understanding of interpersonal transactions but also elevates them to the level of value-meaning pedagogy, in which learning becomes a process of developing a holistic, self-reflective, morally mature, and ethically autonomous personality.

The results of the theoretical and methodological analysis allow for the conceptualization of Value Intelligence (VI) as an integrative system of self-regulation that unites cognitive, emotional, and behavioral processes within the individual's axiological space. Value Intelligence is defined as a cognitive-axiological capacity that ensures the awareness, hierarchy, integration, and realization of personal and universal values through the processes of thinking, emotional experiencing, and ethical decision-making. It functions as a dynamic mechanism of moral autonomy and ethical reflection that fosters humanistically oriented behavior.

Problematization is identified as the central factor driving the development of the VI system, acting as an external stimulus for internal transformation. Environmental pressures – social, cultural, and technological – activate reflection, re-evaluation of meaning, and self-regulatory mechanisms within the VI structure. As a result, the transition from reactive adaptation to conscious self-transformation takes place, turning challenges into resources for growth and achieving a new level of integration and axiological maturity.

The VI model is constructed according to the principles of holism, hierarchy, emergence, reflexive-adaptive regulation, interdisciplinary integration, and axiological orientation. Its central element – the axis of Self –serves as a coordinating structure that integrates cognitive, emotional, and behavioral processes, ensuring internal coherence of the personality. This axis represents the coordinate center of moral stability, maintaining a balance among cognition, emotion, and action, and enabling ethical consistency and value-based behavior.

The proposed model represents an open, dynamic, and emergent system that evolves through interaction with its environment and transforms external influences into internal developmental resources. Its tripartite structure –cognitive, emotional, and behavioral – forms the foundation of the holistic functioning of VI and determines its levels of maturity.

The practical significance of the model lies in its potential use for empirical assessment of VI, development of diagnostic tools, and implementation of value-oriented educational programs aimed at fostering reflection, moral auton-

omy, empathy, and responsible decision-making/choice. In this context, value-oriented education is considered as an environment for cultivating humanistic competence, where knowledge is integrated with personal meaning and learning is combined with the development of ethical thinking, self-awareness, and inner maturity. It facilitates a shift from informative to transformative learning, where values become the foundation of educational interaction, professional culture, and civic responsibility.

Future research perspectives include developing validated diagnostic instruments for assessing levels of Value Intelligence, studying its interrelations with cognitive, emotional, and social intelligence, and implementing the model in psychological and pedagogical counseling, adult education, and leadership training. A particularly relevant research direction involves empirical verification of the model's predictive capacity – its potential to forecast patterns of moral choice, behavioral stability, and axiological integration of an individual within complex sociocultural contexts.

Consequently, the Value Intelligence model holds the potential to serve as a theoretical and applied foundation for the development of a new humanistic paradigm in psychology, pedagogy, and education, aimed at fostering mature, responsible, and axiologically integrated individuals.

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Konceptualizacja modelu inteligencji wartości w ramach kompleksowej ramy naukowo-innowacyjnej: podstawy teoretyczne i zasady modelowania

Streszczenie

Artykuł przedstawia teoretyczne i metodologiczne uzasadnienie oraz konceptualizację modelu inteligencji wartości (VI) jako złożonego zjawiska psychopedagogicznego integrującego poznawcze, emocjonalne i behawioralne mechanizmy samoregulacji w ramach systemu współrzędnych opartego na wartościach. Model został opracowany w ramach kompleksowych ram naukowych i innowacyjnych, łączących zasady organizacji systemu, hierarchii, emergentności, regulacji refleksyjno-adaptacyjnej, integracji interdyscyplinarnej i orientacji aksjologicznej.

Stwierdzono, że inteligencja wartości funkcjonuje jako otwarty, dynamiczny i emergentny system zdolny do przekształcania wyzwań środowiskowych w zasoby służące wzrostowi i dojrzałości. W tym celu wykorzystano metodę modelowania oraz teoretyczne metody empiryczne.

Ustalono, że proponowany model służy jako konstrukcja teoretyczna i prognostyczna definiująca strukturalną i funkcjonalną organizację inteligencji wartości, jej kluczowe elementy, zmienne i poziomy rozwoju. Stanowi on podstawę do dalszej empirycznej walidacji, tworzenia narzędzi diagnostycznych do oceny VI oraz projektowania programów edukacyjnych zorientowanych na wartości, mających na celu wspieranie dojrzałości moralnej i kompetencji humanistycznych u poszczególnych osób.

Słowa kluczowe: integracja aksjologiczna, inteligencja wartości, model, podejście humanistyczne, samoregulacja.