

designed for students who plan to continue their studies in higher education institutions, while the vocational model is aimed at those seeking to acquire a profession and start working immediately after graduation. In this way, specialized education enables students to make an informed choice about their future path while still in school.

An important aspect of specialized education is the individualization of the learning process, ensuring that the educational process aligns with each student's abilities and interests. This enhances motivation for learning and ensures quality preparation in various directions based on personal needs. The article examines the impact of modern approaches to the individualization of the educational process on the quality of specialized education.

The author also analyzes the contributions of Ukrainian scholars, including V. Kremen, O. Topuzov, T. Zasekina, and others, who are actively working on developing new methodological approaches to building the content of specialized secondary education. Their research, in particular, contributes to a better understanding of the balance between the mandatory core curriculum and the variable component. The latter provides for a differentiated approach to learning, allowing students to fully realize their talents and prepare for future professional challenges. The article emphasizes that this balance is a necessary condition for implementing specialized education at a high level.

Thus, specialized secondary education in Ukraine is an important link in the educational system, enabling young people to make informed decisions regarding their future professional or academic paths.

Keywords: specialized secondary education; academic and professional direction; state standard; educational fields; formation of profiles.

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Milenina Milena,
Kyiv, Ukraine

 <https://orcid.org/0000-0002-7320-3453>

Topuzova Alla,
Kyiv, Ukraine

 <https://orcid.org/0009-0004-5934-944X>

GROUP WORK FOR STABILIZING PSYCHO-EMOTIONAL STATES AND PREVENTING NEUROTIC AND PSYCHOPATHIC DISORDERS IN HIGH SCHOOL STUDENTS

Summary.

The state of war presents society with serious challenges that require prompt and comprehensive solutions. However, ensuring quality education, particularly for gifted students, remains one of the key priorities. The authors of the article propose a scientific approach to addressing this issue, which encompasses a range of psychological and pedagogical methods and practices.

The development of gifted students at any point in history demands flexibility and consideration of their unique needs and specific circumstances. It is essential to provide them with support, resources, and tools that facilitate the realization of their potential and enable them to achieve success even in challenging conditions. The article presents psychological intervention methods and other approaches that help foster the abilities of gifted children and maintain their emotional well-being.

Giftedness encompasses both intellectual abilities and the capacity for stable and effective social interaction, grounded in harmonious psychological states. However, prolonged exposure to stressful conditions, such as

uncertainty or existential threats, can lead to psychological imbalance, even while maintaining high intellectual capabilities. This complicates social relationships and adaptation, creating states that fall between normalcy and pathology.

Such disruptions can range from mild (neurotic) to severe (psychotic), but they are all characterized by emotional instability, a tendency toward impulsivity, difficulties in managing emotions, and even the risk of self-harm. These challenges are particularly evident in interactions with others, hindering empathy, understanding, and the ability for self-transcendence.

To support gifted students, ensure their mental well-being, and preserve their intellectual potential, the authors of the article have selected tools primarily aimed at stabilizing students' conditions, preventing disorders, and creating an environment for their harmonious development. According to the authors, the most effective methods for addressing and preventing disorders of the psychotic and neurotic spectrum include dereflection groups, meditative groups, and group grief-healing trainings.

The article provides a detailed description of these tools, as well as the anthropological foundations that highlight their relevance in both contemporary contexts and beyond time.

Keywords: *giftedness; logotherapy; existential analysis; Viktor Frankl; dereflexion, personal potential.*

*We are not what we experience,
but what we choose to do with it.*

Prolonged exposure to the conditions of martial law inevitably impacts the psyche, often leading to characterological disorders of varying severity in school-aged children. These disorders are manifested through a general disharmony in the psychological structure of the personality, despite the preservation of intellectual capabilities. Such changes contribute to difficulties in interpersonal relationships and challenges in social adaptation.

These conditions occupy an intermediate position between normalcy and pathology. Each disorder is characterized by a unique style of decompensation and varying degrees of manifestation, ranging from near-normal (neurotic) states to psychotic episodes. A common feature of such states is emotional instability and an inability to manage one's feelings effectively: impulsivity, lack of emotional awareness, impulsive or self-destructive behavior, including self-harm. Frequently, there is a disruption in the ability of intellect to regulate affect, resulting in emotions overwhelming rational thought.

These challenges are particularly evident in interactions with others – both adults and peers – manifesting as capitulation, hypercompensation, difficulties in achieving self-transcendence, a lack of empathy, or an inability to adopt another person's perspective [5].

To gently and effectively address and mitigate such conditions, while preventing losses in both psychological well-being and intellectual capacities, school psychologists or teachers are encouraged to adopt and consistently implement methods of group work. In our view, the most effective approaches for overcoming and preventing disorders within the psychotic and neurotic spectrums include dereflection groups, meditation groups, and group grief-healing workshops.

Meditation groups

Meditation groups are structured around a theme set by the facilitator, one that holds a strong value orientation and encompasses a broad spectrum of human experiences. These groups encourage deep reflection and the exploration of personal stances on fundamental questions that define the essence of existence and shape life's trajectory. Engaging in such work is possible only after developing skills in self-distancing and dereflection, as well as the ability to listen to others and articulate one's thoughts and feelings within a supportive and accepting group environment [13, p. 14].

The topics and discussions offered in these groups address foundational values essential for building internal resilience. This resilience enables individuals to cultivate and sustain their will to meaning, overcome existential frustration and noogenic neuroses, discern the essence of their existence in every situation, and find meaning even in the most challenging experiences, such as suffering and loss.

Let us examine some of the fundamental aspects of navigating modern life, which present significant challenges and demand thoughtful, personal responses. The sooner and more substantively an individual can identify, articulate, embody, and defend his responses, the more integrated he will

become when facing life's challenges. This integration fosters the realization of his full potential – not only intellectually, but also personally and humanly.

Will to meaning

The search for meaning is the primary driving force in every person's life, not a secondary rationalization of instinctual drives. This meaning is unique and irreproducible, as it must and can only be realized by the individual to whom it belongs; only such a meaning possesses the significance necessary to fulfill humanity's intrinsic need for purpose. Some theorists argue that meaning and values are nothing more than “defense mechanisms, reactive formations, or sublimations”. However, it is implausible to suggest that a person would endure life merely to preserve his “defense mechanisms” or choose death to uphold his “reactive formations”. Yet, individuals are indeed willing to live – and even to die – for their ideals and values.

Several years ago, a public opinion survey conducted in France revealed compelling results. It found that 89 % of respondents acknowledged the necessity of having “something” worth living for, while 61 % stated that their lives contained someone or something for whom they would willingly give their lives. In other words, for the majority, the need for meaning is not an article of blind faith but an established fact. Admittedly, there are instances where a preoccupation with values serves as a façade for inner conflicts. However, such cases are exceptions rather than the rule, and psychodynamic interpretations are warranted only in these specific contexts. Here, we encounter pseudo-values, such as fanaticism, which merit exposure [8]. Yet, this deconstruction should immediately cease when confronted with authentic and genuine aspirations – the fervent human longing for a life imbued with profound meaning.

It is also critical to resist interpreting values merely as forms of self-expression. Meaning, or *logos*, does not solely emerge from an individual's existence or lived experience; it often stands in opposition to it. If the meaning one seeks to fulfill were merely an expression of the individual's current self or a projection of personal thoughts and desires, it would lose its motivational power. Such a construct would be incapable of mobilizing a person's potential or guiding them toward healing. This principle applies not only to the sublimation of instinctual drives but also to what Carl Jung described as the “archetypes of the collective unconscious”, which represent expressions of humanity as a whole. It also challenges the controversial claims of certain existentialist thinkers who view human ideals as mere inventions. For instance, Jean-Paul Sartre suggested that individuals create themselves, constructing their essence – that is, who they are, who they ought to be, and who they will become. However, meaning is not fabricated by human imagination; it is discovered and unveiled through the process of existence.

Psychodynamic Exploration of the Value Sphere. Psychodynamic inquiry into the realm of values is entirely valid; the question is whether it is always appropriate. It is crucial to note that any purely psychodynamic investigation can reveal only what drives a person forward. However, values do not *push* an individual – they *pull* [6, p. 122], exerting an attractive force. This pull implies that a person remains free in his engagement with values: free to accept or reject what is offered, to realize a potential meaning or to leave it unrealized. Human beings lack a “moral drive” or “religious instinct” analogous to the innate drives that condition behavior in other contexts. People are not *drawn* toward moral action; rather, in every instance, they consciously decide to act morally. They do so not to satisfy a moral urge or restore internal equilibrium but for the sake of a cause to which they are devoted, a person they love, or their God.

If moral behavior is pursued solely for psychological comfort – such as achieving “a clean conscience” – the individual becomes a hypocrite and ceases to embody true morality. Even saints did not strive for anything other than service to God; their goal was never to achieve sainthood itself. Had they aimed for perfection as an end in itself, they would have become mere perfectionists rather than saints. While it is true that “a clean conscience is the best pillow”, as the German proverb states, genuine morality transcends mere solace or tranquility. It is not a sedative or a tranquilizer.

Four Fundamental Principles of Meaning. Around the concept of meaning and its pursuit, four foundational principles emerge [5]. These guide the application of any exercise, technique, or method aimed at fostering meaning:

Meaning Precedes Existence. If the ideal were to coincide with the real, there would be no striving for what *ought* to be, no tension propelling growth. Viktor Frankl posits that meaning acts as a beacon, requiring an unbridgeable distance between the individual and the beacon itself. Human existence is not about *being* but about *becoming*. A compelling metaphor for this is the Biblical image of the pillar of cloud and fire leading the Israelites – cloud by day and fire by night. This principle carries a practical implication: one should not compete with others but strive against his own best self, which serves as his ultimate guide.

Meaning Differs from What Is. What ought to be – what is worthy of realization – can never be purely a projection of subjective will or preferences. Meaning is an objective reality, not something one can shape arbitrarily.

The Will to Meaning Is Pure Potential. It is not an energy reserve that one either possesses or lacks; it cannot be summoned by mere appeals. Instead, the will to meaning ignites when it encounters a meaningful object or goal. This confrontation is the only therapeutic avenue for awakening the will to meaning.

Humans Cannot Endure a State of Complete Absence of Tension. When individuals lack sufficient tension, they create it themselves – either positively (through sports, ascetic practices, or active engagement) or negatively (through risky behavior, nervous tension, or reliance on stimulants). Psychologically, absolute ease becomes intolerable, leading individuals to generate internal or external conflicts. Even physiologically, the complete absence of meaningful stimuli causes such profound irritation that the brain begins fabricating substitutes for meaning.

These principles underscore the critical importance of engaging individuals with meaningful challenges and guiding them toward a purposeful existence.

Existential frustration

Human striving for meaning in life can encounter frustration. In such cases, logotherapy refers to this phenomenon as *existential frustration*. The term *existential* is used in three distinct contexts:

To denote the experience of existence itself, specifically the uniquely human mode of being.

To signify the meaning of existence.

To refer to the individual's pursuit of uncovering the meaning of his existence, i.e., the will to meaning.

Existential frustration can lead to neurosis. For this type of neurosis, logotherapy introduces the term *noogenic neurosis* to distinguish it from conventional psychogenic neurosis. Noogenic neuroses arise not within the psychological domain but in the noogenic sphere of human existence. This term encapsulates the “spiritual” core of the human personality.

It is crucial to note that within the framework of logotherapy, the concept of “spiritual” is devoid of religious connotations and pertains solely to the uniquely human dimension of existence [5].

Meaning of love

Love as the Pathway to Profound Understanding. Love is the sole means of truly comprehending another person in the full depth of his individuality. No one can completely grasp the essence of another until experience love for that person. Through the spiritual act of love, an individual gains the capacity to perceive the essential traits and qualities of the beloved. Moreover, love enables one to recognize the potential within the other – possibilities not yet revealed but awaiting realization. Beyond recognition, love creates conditions that empower the loved one to actualize these potentials. By helping them become aware of who they can and ought to be, the lover facilitates this self-realization.

Love cannot be reduced to a mere epiphenomenon of sexual drive, such as in the context of so-called “sublimation”. Love is as primary a phenomenon as sex itself. Under normal circumstances, sex serves as an expression of love. It is justified and permissible only when it is a manifestation of love and only as long as it serves this purpose. Love is not merely a by-product of sexuality; rather, sexuality becomes an expression of the sense of unity called love.

These topics warrant discussion even with high school students, as their understanding of these concepts is often shaped by fragmented sources, many of which are internally contradictory and

mislead young people in navigating such fundamental aspects of life. Offering coherent and thoughtful perspectives on love and its manifestations can help them develop a clearer and more balanced worldview.

Meaning of suffering

The Meaning of Suffering: A Logotherapeutic Perspective. It is precisely when an individual faces an unbearable and unavoidable situation – such as an incurable illness, a natural disaster, or the loss of a loved one – that they are granted an opportunity to realize the highest value and grasp the deepest meaning: the meaning of suffering. The most critical factor lies in our attitude toward suffering – a stance that enables us to accept it and take responsibility for it.

One of the central principles of logotherapy is that the primary motivation of a person is not the pursuit of pleasure or the avoidance of pain, but the discovery of meaning in own existence. It is this search for meaning that allows individuals to endure suffering, provided that the suffering has significance.

Of course, suffering lacks meaning when it is not inevitable. For instance, a cancer that can be treated surgically should not be embraced by the patient as a cross they must bear; doing so would be masochism, not heroism. However, when a physician cannot cure the illness or alleviate the pain, they must assist the patient in discovering a sense of purpose within the suffering.

Traditional psychotherapy has often focused on restoring a person's capacity to work and derive joy from life. Logotherapy, while embracing these objectives, extends beyond them by restoring an individual's ability to endure suffering, if necessary, by helping them find meaning within it.

In this context, Edith Weisskopf-Joelson observes in her article on logotherapy that “our modern philosophy of mental hygiene emphasizes the notion that people ought to be happy and that unhappiness is a symptom of maladjustment. This value system leads to the paradox that the burden of unavoidable unhappiness is aggravated by the fact that one is unhappy about being unhappy” (Wilson, Edith Bolling, 1939). In another work, she expresses hope that logotherapy “can counteract certain unhealthy trends in contemporary American culture, where the incurably ill are afforded little opportunity to bear suffering with dignity, perceiving it as something ennobling rather than degrading”, such that “beyond being unhappy, they are ashamed of their unhappiness”.

There are circumstances in which an individual is unable to pursue his vocation or enjoy life, and yet cannot escape suffering. In the courageous acceptance of such suffering, life retains and even deepens its meaning until the very end. Put differently, the meaning of life is unconditional, as it encompasses even the potential meaning found in suffering.

Final meaning and fluidity of life

This ultimate, final meaning necessarily exceeds the limited intellectual abilities of a human being; in logotherapy, we refer to it as the over-meaning. What is required from a person is not the ability to come to terms with the absurdity of life, as some existentialist philosophers claim, but the ability to accept his inability to comprehend its unconditional meaning in rational terms; the logos is deeper than logic.

Among the things that seemingly deprive human life of meaning are not only suffering but also dying, not only torment but also death. In reality, the only transient aspect of life is opportunities, but once realized, they become a reality; they are fixed and move into the past, where they remain, protected from disappearance. Since nothing is lost in the past, everything is preserved – unchanged and irreversible.

Thus, the temporary nature of our existence in no way deprives it of meaning. But it gives rise to our responsibility. It is because of us that the realization of our potential possibilities depends. Every moment, a person decides which of these will be realized and which will be doomed to non-existence. What choice will be made once and for all, leaving an “immortal trace on the sands of time”? Every moment, a person must decide – leaning toward good or evil – what will be the monument of his existence.

Usually, a person is aware only of the sphere of transience and does not notice the past, in which deeds and joys, as well as sufferings, are guaranteed to be fixed once and for all. Nothing can be rewritten, nothing can be undone. It can be said that what has happened is the most certain form of being.

Logotherapy, understanding the transient nature of human existence, approaches this actively and without pessimism. To illustrate, one could say that the pessimist is like a person who anxiously and sadly watches as his wall calendar, from which he tears off a sheet every day, becomes thinner and thinner with each passing day. In contrast, a person with an active attitude toward life's problems is like someone who, tearing off the next sheet of the calendar, carefully and thoughtfully adds it to the stack of previous sheets, having previously written brief notes on the back. He can happily think about the wealth stored in these notes, the fullness of the life he has already lived. What does it matter that he notices himself aging? Does he have any reason to envy the young or nostalgically relive his lost youth? What is there to envy the young for? For the opportunities they have, for the future ahead of them? *"No, thanks", he thinks. "Instead of opportunities, I have the reality of my past, not only the reality of achieved deeds and experienced love, but also the reality of suffered pain. This is what I am most proud of, though there is nothing to envy here"* [13, p. 22–26].

Aggression and hatred

One of the most relevant and, at the same time, most difficult topics to understand in the context of the states we experience today is the issue of aggression and hatred.

Let us begin with general manifestations of aggression. Aggression can be viewed in a very broad sense, including self-aggression, aggression directed at oneself, which can ultimately lead to suicide. The urge toward death, from a logotherapeutic perspective, is explained by a person seeing his life as meaningless, as something that, at this moment, lacks objective purpose. Logotherapy considers this belief to be false. It firmly holds that life has an unconditional meaning that is never lost. A person can become blind to his own meaning. Our eyes may become clouded. We need to improve the quality of our vision, to make the invisible visible. If we do not see air, it does not mean it is not there. We may agree that meaning is invisible, like the sun behind clouds, but it still exists.

When examining the phenomenon of aggression, we encounter the fact that a person questions why they feel aggressive. They seem to assume that they are captive to this aggressiveness and cannot counter it. They search for an explanation of why these aggressive impulses arise: other people, circumstances. It is of little interest to simply find an explanation for why a person feels impulses. Much more interesting is providing reasons to overcome this aggression. That is, should it continue? Do I have grounds to maintain these impulses? Do I want to be like this tomorrow?

We must look at the reasons, considering how this might be in the future. Then we focus on such important things: we do not have sufficient grounds to hate circumstances or a person. When it comes to hatred of a person, it means we are paying attention to how they behave. But this is not all that defines a person. There is something more that may give rise to a completely different, non-aggressive response. A person may see in an aggressive outburst or behavior something that will dilute the toxicity.

A person can be free from impulses of aggression and is not bound to succumb to them. The fact that I feel aggression does not mean I have to be aggressive. A person is capable of choosing how he wants to respond. A person is not only a part of the animal world, and in this sense, he can choose a response that would be desired. A person is responsible for whether he identifies himself with internal stimuli or distances himself. Yes, we may feel dissatisfaction, but that is not the only thing a person can feel. A person also decides whether his suicidal impulses will be the only ones, or whether something else may arise, or could arise, apart from the desire to end what he perceives as a meaningless life.

False individual positions

In the process of leading a group or training sessions, the facilitator, moderator, or psychologist must pay close attention to how participants define their own positions, carefully listening to them, and be able to identify those individual attitudes that require modification.

Let us consider key personal positions and their impact on crisis states.

Personal positions that can lead to a crisis contribute to neuroses. Viktor Frankl divided the four positions he identified as leading to crises into two groups: "bad passivity" (the forced desire to avoid situations of fear) and "bad activity" (the forced effort to fight obsessive impulses) [6, p. 38–44].

1. **Forced desire to avoid something.** This is based on an extreme fear of discomfort, suffering, illness, or shame. It is normal to want to avoid suffering, but constantly avoiding potentially “dangerous” places or events (such as avoiding buses due to fear of nausea) initially makes a person helpless, weak, and, with the body’s resonance, sick. To achieve something, one must overcome oneself or toughen up if necessary. Those who refuse to face unpleasant situations and ignore them will, over time, genuinely be unable to cope with them, leading to even more unpleasant situations. A person may fall into a fear neurosis.

2. **Forced struggle against something.** There are things that become worse when we persistently fight against them. This applies to our own mistakes as well. The more you try not to make mistakes, the more mistakes you end up making. The same applies to the wrong actions of others. The more you criticize and condemn them, the more nervous and restrained they become, and the more negative their actions are. The person who strives too much for perfection ends up being less and less perfect. The person who fights fiercely against others’ wrong behavior fails (and makes enemies). Meanwhile, the one who wants to avoid all difficulties forcibly and imposes additional problems on themselves, or who fights all difficulties forcefully, causes their constant growth.

It is necessary to learn to accept some things, calmly endure them, and withstand them steadfastly (being lenient with oneself and others). In doing so, they will be minimized. Otherwise, they will increase and, in extreme cases, lead to obsessive neuroses (such as obsessive cleanliness = fighting with dirty hands) or to hatred and intolerance (fighting with real or imagined injustices that have happened to someone).

3. **Forced desire to obtain something.** This is not a struggle against something, but a struggle for something. Certainly, in life, we must fight for something, but excessive and exaggerated striving for something has tragic consequences, as this “something” quickly slips away.

One example of this is desire. V. Frankl asserted that “the more one desires, the faster it passes”. This is similar to success, which cannot be achieved forcibly but comes on its own, as indicated by the very word (in German, the literal translation of the word *Erfolg* is “it follows”). The same applies to happiness, love, joy, good health, and so on. We need to learn to let go of some hopes and make peace with certain facts. Those who are unwilling to do this often fall into constant dissatisfaction. A common phenomenon observed among patients is the “eternal longing for another shore” – working women long for their families, mothers long for their careers, working mothers groan from stress, housewives from household concerns. Everyone has own chances and worries. One must humbly give up what is not given and wisely use any opportunity that arises. The desire to obtain something forcefully is a futile act of violence that yields nothing but disappointment.

4. **Forced self-reflection.** It makes a person ill because it contradicts human nature. As a spiritual being, a person is open to the world and turned towards it. It has been proven that people who do not like themselves are very preoccupied with themselves, whereas people at peace with themselves rarely reflect on themselves. Ideally, our self-image should be both realistic and positive. What happens if someone has a negative self-image according to reality? They may either try to deceive themselves (in illusions), or they will begin to feel ashamed (which, for example, plays a significant role in addiction issues). What can help? It will help if they introduce something positive into their life, which will automatically improve their self-image and allow them to redirect their attention from themselves, instead of constantly being in conflict with themselves and suffering from shame. This positivity can only be created in relation to the outside world; it means that one must first turn his attention away from themselves to free themselves from self-denial. Conversely, forced self-observation not only hinders the perception of the external world and its “calls to meaning” but also strongly creates (not always realistic) negative images of oneself.

As we can see, the topics raised for discussion and reflection in meditative groups are related to the noetic dimension of spirituality, and are based on the understanding of the person as a noetic being, while psychophysics is viewed as a tool that allows to individually implement these values in daily life.

The anthropological foundation of the noetic dimension is the dimensional ontology. The term “dimensional” itself comes from *dimensional* – measurable, dimension, multidimensional – and

asserts that a person is a three-dimensional being not only spatially but also ontologically (body, soul, spirit). A person contains the somatic (physical dimension), the psychic, and the noetic (spiritual). V. Frankl deliberately replaced the word “spiritual” with “noetic” to avoid exclusively religious connotations. By noetic, he referred to such human abilities as the capacity to take a position regarding existence, to reflect on questions of the meaning of one’s life, as well as all that pertains to humor, love, compassion, conscience, etc. Interestingly, Frankl was not the first to view humans from the perspective of three-dimensionality. Before him, anthropologists Scheler and Hartmann developed these ideas [8].

The existential criterion is part of many well-known personality theories developed in various psychological and psychotherapeutic traditions. This criterion is implicitly present in Sigmund Freud’s personality theory (1963a, 1963b, 1964), particularly in the context of the existential dichotomy of “nature – culture”; in Alfred Adler’s personality theory (2007, 2011) through the existential dichotomy of “power – community”; in Carl Jung’s personality theory (1914, 1969, 1971, 1972) through the existential dichotomy of opposites; and in Carl Rogers’ personality theory (1959, 1965, 1995) through the existential dichotomy of “self-realization – conditional value.”

A distinguishing feature of human existence is the coexistence of anthropological unity and ontological differences, that is, between the unified way of human being and the diverse components of being of which it is a part (V. E. Frankl) [7, p. 48]. Although a person is represented simultaneously on three levels, through the noetic dimension, he can rise above his psychophysics and relate to both his physical state and psychological processes in a certain way.

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Міленіна Мілена, Топузова Алла

МЕТОД ГРУПОВОЇ РОБОТИ ДЛЯ СТАБІЛІЗАЦІЇ ПСИХО-ЕМОЦІЙНОГО СТАНУ ТА ПРОФІЛАКТИКИ НЕВРОТИЧНИХ І ПСИХОПАТИЧНИХ РОЗЛАДІВ В УЧНІВ СТАРШОЇ ШКОЛИ

Анотація.

Ситуація воєнного стану ставить перед суспільством безліч серйозних викликів, що потребують оперативного та всебічного вирішення. Проте забезпечення якісної освіти, особливо для учнів з ознаками обдарованості, залишається одним із головних пріоритетів. Автори статті пропонують науковий підхід до цієї проблеми, який охоплює комплекс психолого-педагогічних методів і практик.

Розвиток обдарованих учнів у будь-який період вимагає гнучкості та врахування їхніх унікальних потреб і конкретних умов. Важливо надати їм підтримку, ресурси й інструменти, що сприяють розкриттю потенціалу й досягненню успіхів навіть у складних обставинах. У статті представлені психологічні методи втручання та інші підходи, які допомагають розвивати здібності обдарованих дітей і підтримувати їхній емоційний баланс.

Обдарованість охоплює як інтелектуальні здібності, так і здатність до стабільної та ефективної соціальної взаємодії, що базується на гармонійних психологічних станах. Проте тривала дія таких стресових умов, як невизначеність або загроза існуванню, може призвести до дисбалансу психіки, навіть за збереження високого інтелекту. Це ускладнює соціальні взаємини й адаптацію, створюючи стани між нормою та патологією. Такі порушення можуть варіюватися від легких (невротичних) до важких (психотичних), але для всіх характерна емоційна нестабільність, схильність до імпульсивності, труднощі в управлінні емоціями й навіть ризик самопошкодження. Це особливо позначається на взаєминах з іншими людьми, ускладнюючи співчуття, розуміння та здатність до самотрансценденції.

Щоб підтримати обдарованих учнів, забезпечити їхній психічний добробут і зберегти їхній інтелектуальний потенціал, автори статті підібрали інструменти, які насамперед спрямовані на стабілізацію стану учнів, профілактику розладів і створення умов для їхнього гармонійного розвитку. На думку авторів, найбільш дієвими для подолання та профілактики розладів психотичного і невротичного спектрів є групи дерефлексії, медитативні групи та групові тренінги зіллення від горя. У статті подано опис цих інструментів, а також антропологічні підґрунтя, які зумовлюють актуальність їх використання в контексті як сьогодення, так і поза часом.

Ключові слова: обдарованість; логотерапія; екзистенційний аналіз; Віктор Франкл; дерефлексія, особистісний потенціал.

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