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THE CURATOR'S ROLE AND PERSONAL APPROACH IN LEADING SUPPORT GROUPS FOR ADDRESSING STUDENTS' MENTAL DISORDERS

Summary.

Extended exposure to regions under martial law inevitably affects students' mental health, often giving rise to varying degrees of personality disturbances. These disruptions reflect a broader psychological imbalance in the individual, even when intellectual capacities remain intact. Such changes can hinder interpersonal relationships and complicate social integration.

To address and alleviate these challenges while safeguarding mental well-being and cognitive abilities, it is advisable for school psychologists and teachers to employ group work methodologies as a standard practice. From our perspective, the most effective methods for managing and preventing psychotic and neurotic conditions include dereflection groups, meditation sessions, and grief recovery workshops.

When facilitating group sessions or training, the curator, moderator, or psychologist should maintain a keen focus on participants, actively listening to how they articulate their perspectives. It is essential to identify and address specific attitudes that may require adjustment to promote healthier outlooks and interactions.

At the heart of any educational or developmental endeavor, perhaps the most significant factor, is the character of the curator, teacher, or mentor – anyone tasked with guiding others and instilling values. It is personality that shapes personality. Only someone who truly embodies the values necessary for fostering a strong, balanced individual equipped to navigate today's challenges can effectively pass those values on. Even more powerfully, such a person can serve as a source of inspiration, igniting curiosity and encouraging others to pursue their own journey of discovery, piecing together their unique life mosaic from the treasures they uncover. Therefore, at the foundation of every educational, developmental, or therapeutic process lies the essence of relationships, and at the core of those relationships is the principle of personality.

Keywords: *logotherapy; existential analyses; Viktor Frankl; education during war; psychological support.*

Prolonged exposure to areas affected by martial law inevitably impacts the mental health of students, often leading to varying degrees of personality disorders. These disruptions manifest as a general disharmony in the psychological structure of an individual, despite the preservation of intellectual abilities. Such changes result in difficulties in interpersonal relationships and challenges with social adaptation.

These conditions occupy a borderline state between normality and pathology. Each disorder exhibits a unique pattern of decompensation and varying intensity of symptoms, ranging from states close to normal (neurotic) to psychotic manifestations. A common characteristic of these conditions is emotional instability and the inability to manage one's feelings, often expressed through impulsivity, difficulty understanding emotions, or destructive behaviors, including self-harm. Frequently, there is a breakdown in the ability of the intellect to regulate emotions, with affect overpowering rational thinking. These issues are especially evident in interactions with others manifesting as submission, overcompensation, difficulty with self-transcendence, a lack of empathy, or the inability to see things from another's perspective.

To effectively address and mitigate such states while preserving mental well-being and intellectual capacities, it is recommended that school psychologists or teachers adopt and consistently implement group work methodologies. In our view, the most effective approaches for managing and preventing psychotic and neurotic disorders include dereflection groups, meditation groups, and grief recovery training sessions.

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

Let us examine key personal attitudes and their impact on crisis states. Personal attitudes that may lead to crises often contribute to the development of neuroses. Viktor Frankl categorized four such attitudes into two groups: **"negative passivity"** (an excessive desire to avoid fear-inducing situations) and **"negative activity"** (an excessive desire to attain something) [1].

1. Excessive avoidance: This stems from an intense fear of discomfort, suffering, illness, or shame. While it is natural to want to avoid suffering, persistently avoiding potentially "risky" places or events (e.g., refusing to take a bus due to fear of nausea) can initially make a person feel helpless and weak, and over time, may result in actual illness due to physiological stress. Achieving meaningful goals often requires facing challenges or developing resilience. Those who refuse to confront unpleasant situations and instead ignore them eventually lose the ability to cope, leading to even greater challenges. This avoidance behavior may result in anxiety neurosis.

2. Excessive struggle: There are some issues that worsen with persistent and stubborn efforts to combat them. This applies to one's own mistakes as well. The harder you try to avoid making errors, the more likely they are to occur. The same principle applies to the faults of others: the more you criticize or condemn their actions, the more anxious and defensive they become, leading to even more negative behavior. A person who relentlessly pursues perfection often becomes less perfect in the process. Similarly, someone who aggressively opposes the wrongdoings of others often fails in their efforts and, in the process, creates enemies.

Meanwhile, those who forcefully try to avoid all difficulties and, in doing so, create additional problems for themselves, or those who engage in relentless struggle against every challenge, end up amplifying those challenges, causing them to escalate further.

It is essential to learn how to accept certain things, endure them calmly, and maintain resilience (showing leniency both toward oneself and others). By doing so, these challenges can be minimized. Otherwise, they may intensify, ultimately leading to conditions like obsessive-compulsive neuroses (e.g., obsessive cleanliness = constant struggle against dirty hands) or to hatred and intransigence (e.g., fighting against perceived or actual injustices experienced by someone).

3. Compulsive striving for something: This is not a battle against something but rather a struggle to achieve or obtain something. Of course, it is necessary to fight for certain things in life, but excessive and exaggerated ambition can have tragic consequences, as the very thing being pursued is often lost in the process.

An example of this is desire. Viktor Frankl asserted that "the more intensely someone desires something, the faster it slips away". Similarly, success cannot be forced; it arrives naturally, as the very term suggests (in German, the literal translation of "Erfolg" is "it follows"). The same applies to happiness, love, joy, well-being, and other positive experiences.

One must learn to let go of certain hopes and reconcile with certain realities. Those who resist this often find themselves trapped in perpetual dissatisfaction. There is a recurring pattern was the "endless longing for the other shore" – working women yearning for family life, mothers longing for career opportunities, working mothers overwhelmed by stress, and homemakers burdened by household responsibilities. Everyone has their own opportunities and challenges.

It is essential to humbly let go of what is unattainable and wisely embrace any opportunities that arise. Striving to achieve something by force is a futile act of aggression that yields nothing but disappointment.

4. Excessive Self-Reflection: Overindulging in self-reflection can harm an individual, as it contradicts human nature. As spiritual beings, humans are fundamentally open to the world and oriented toward it. Research has shown that people who are dissatisfied with themselves tend to dwell excessively on their self-image, while those at peace with themselves rarely overthink about their identity.

The ideal self-concept is both realistic and positive. But what happens when someone holds a negative view of themselves that aligns with reality? Such individuals may either deceive themselves through illusions or succumb to shame – an emotion often significant in issues like addiction.

What can help in such cases? Introducing positivity into one's life can make a significant difference. Positive experiences naturally enhance self-perception, allowing attention to shift outward instead of remaining trapped in constant self-conflict and suffering caused by shame. This positivity can only be cultivated through engagement with the external world.

Thus, the first step is to look outward and free oneself from self-denial. Conversely, excessive self-observation not only disrupts one's perception of the external world and its "calls to meaning" but also fosters an increasingly negative, and often unrealistic, self-image.

The themes selected for discussion and reflection in group settings are inherently connected to the noetic dimension – spirituality – and stem from an understanding of humans as noetic beings. In this perspective, the psychophysical aspect is regarded as a tool through which individuals uniquely embody these values in their daily lives.

The anthropological foundation of the noetic dimension lies in dimensional ontology. The term *dimensional* derives from the concept of "dimension" and signifies measurability, multidimensionality, and

perspective [6]. It asserts that humans are three-dimensional beings, not only in a spatial sense but also ontologically, encompassing body, soul, and spirit. Humans are comprised of the somatic (physical dimension), the psychic (mental dimension), and the noetic (spiritual dimension).

Viktor Frankl intentionally replaced the term *spiritual* with *noetic* to avoid exclusively religious connotations. By noetic, he referred to uniquely human capacities such as the ability to take a stance toward existence, contemplate the meaning of life, and engage with humor, love, compassion, conscience, and related experiences. Notably, Frankl was not the first to conceptualize humans as multidimensional beings. Anthropologists Max Scheler and Nicolai Hartmann had also explored these ideas before him [1].

The existential criterion is an integral part of many well-known personality theories developed within 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 vs. culture"; in Alfred Adler's personality theory (2007, 2011) through the existential dichotomy of "power vs. community"; in Carl Jung's personality theory (1914, 1969, 1971, 1972) through the existential dichotomy of opposites; and also in Carl Rogers' personality theory (1959, 1965, 1995) through the existential dichotomy of "self-actualization vs conditional value" [1; 6; 8].

A distinctive feature of human existence is the coexistence of anthropological unity and ontological differences, that is, the unification of human existence with the diverse components that form it (V. E. Frankl) [3, p. 48]. Although a person is represented simultaneously on three levels, through the noetic dimension, they can rise above their psychophysical nature and approach both their physical states and mental processes in a certain way.

Spirituality (or noetism) is not intellect nor ordinary religiosity. Spirituality manifests phenomenologically as personality, and anthropologically as existentiality. The spiritual or noetic dimension encompasses beliefs, free expression of will, intentions, interests, creative self-expression, ethical perception, understanding of values, the search for meaning, and faith. All material aspects of a person relate to the somatic (physical health, the need for food, sleep, etc.). The sense of strength, satisfaction, and lack of tension is associated with the mental. The mental dimension is expressed through psychodynamic drives, moods, emotions, and affects, which are not subject to the free will of a person. The noetic dimension is felt by a person as an internal spiritual force and at the same time as a source of motivation – the striving for meaning. This dimension concerns the profound essence of the person, that which truly distinguishes them from animals.

V. Frankl explains this view through a geometric analogy [1]. The pluralism of different forms of human existence can be compared to a multidimensional geometric figure, represented graphically by three projections in orthogonal dimensions. Each of these projections, taken separately, characterizes a certain essential feature of the figure, but only unilaterally, since a multidimensional figure cannot be identified with just one of its projections. An adequate and complete representation of the shape exists only in the unity of its different projections. Thus, dimensional ontology is based on two laws of dimensions. The first of these asserts that the same object, projected from its dimension into lower dimensions, is reflected in these projections in such a way that the different projections may contradict each other.

For example, if I project a glass, whose geometric shape is a cylinder, from three-dimensional space onto two-dimensional planes corresponding to its cross-sectional and longitudinal sections, in one case it will have the shape of a circle, and in the other – a rectangle. Besides this discrepancy, the projections are contradictory because in both cases we see closed figures, while the glass is an open container. In other words, a person is a unity of opposites, and only through this unity does a person achieve their integrity and completeness.

This law illustrates to us, on a personal level, that within one personality, everything is interconnected, including different orientations, and is held together by something third – the third dimension, the noetic one, which represents what the personality invariably is at every moment of its existence. It is this noetic dimension that reveals human nature as potential, as an open system.

At the same time, by introducing the noetic dimension into the model of the human being, Frankl emphasized that this does not diminish the significance and importance of the other dimensions. *"A person, once becoming a personality, in a certain sense remains an animal and a plant. One can compare it to an airplane, which retains the ability to move on the surface of the earth, like a car. However, it can prove that it is an airplane only by taking off from the ground and soaring into the air",* – noted Viktor Frankl [4, p. 44].

The second law of dimensional ontology postulates that different objects may appear identical. Not one, but different objects, projected from their dimension not into different, but into the same lower dimension relative to them, are reflected in their projections in such a way that these projections do not contradict each other but are polysemous. For example, if I project a cylinder, cone, and sphere from three-dimensional space onto a two-dimensional plane, I will get a circle in all cases. Suppose we see the shadows cast by a cylinder, a cone, and a sphere. These shadows are polysemous because I cannot determine from the shadow whether it is cast by a

cylinder, a cone, or a sphere – in all cases, the shadow is the same.

Frankl illustrates the application of the second law of dimensional ontology to the human being. Suppose I project not just a three-dimensional image onto a two-dimensional plane, but figures such as Fyodor Dostoevsky or Bernadette Subiré onto the plane of psychiatric examination. From the perspective of psychiatry, Dostoevsky is nothing more than an epileptic, just like any other epileptic, and Bernadette is nothing more than a hysteric with visual hallucinations. Who they are beyond this is not reflected in the psychiatric plane. After all, the creative achievements of one and the religious calling of the other transcend this plane. At the psychiatric level of analysis, everything remains polysemous until something else, standing behind or above it, becomes visible through it.

In fact, following V. Frankl, we do not diminish the significance of experiencing phenomena such as competition, dominance, the sense of others' boundaries, the ability to defend one's own boundaries, finding one's place in the social hierarchy, and many other aspects that an individual encounters within the space of school interaction. All of this is natural, healthy, supported by evolutionary mechanisms, and widely present without regulation. However, in our view, the inclusion of scientific education approaches within the school system opens the door to forming a child's awareness of something greater. Something beyond the world of competition, consumerism, selfishness, personal achievements, feelings of inferiority or privilege, and the liberation from false identifications and isolation.

These environments are evolutionarily justified. They are indeed related to specific, even particular intellectual parameters, and our previous research has confirmed this. They should not be suppressed, pushed outside the permissible boundaries, or interpreted as undesirable or disharmonious. Yes, we are all evolutionary social creatures with a powerful reptilian psychophysiological regulatory center that is 100 million years old. We all carry it. But not only that.

A human, unlike an animal, has a third dimension – the neocortex. A dimension capable of vetoing any "decisions" or, rather, "signals" and "impulses" from our primate past. The noetic or spiritual dimension. A dimension where decisions are made, responsibility is taken, meaning is felt, and there is a connection with the unconscious for the release of creative potential. And this dimension surpasses the perspective of survival.

Competition, dominance, aggression, tendency to stereotypes, etc., are not excluded. However, we can all meet in what transcends these aspects, from a position where we can consciously use everything else as a tool to bring something good, eternal, valuable, and uniting into this world.

This dimension opens the door to understanding what truly makes us human. Earlier, we described this phenomenon through the concept of the social brain. This can be simply expressed in the following words: we are all parts of a whole, which exceeds the simple sum of its parts. Each of us in this picture is equal and unique. If we set aside the psychophysical dimension, where we are all different and each of us can be evaluated (and where evaluation leads to hierarchy, competition, and all its derivative anti-virtues – envy, bullying, arrogance, feelings of inferiority, etc.), a very simple truth remains, which is reflected even in international law as a point of reference: we are all (noetically) equal.

Against the backdrop of how often, within the family space, the school system, or peer environments, an individual faces settings that emphasize our differences, experiencing how these differences can harmoniously synchronize into a unified whole is, in our opinion, extremely necessary. At least for balance.

THE FACTOR OF THE MENTOR: PERSONALITY SHAPES PERSONALITY

And finally, an essential aspect, if not the most crucial one, is the personality of the curator, teacher, or mentor – anyone who undertakes the task of teaching and shaping values. Personality shapes personality. Only someone who embodies the values we identify as vital for developing a resilient, well-rounded individual capable of facing today's challenges can impart them to others. Even better, they can inspire others through their example, sparking interest and encouraging them to embark on their own journey to collect the unique treasures of existence and piece them together into a one-of-a-kind mosaic of their life path.

Before teaching others, just as one must put on their own oxygen mask before assisting another during an emergency – no matter how much the life of the other, even a child, is prioritized – we must first equip ourselves. We can truly share only what has become an integral part of us. Thus, the foundation of any educational, developmental, or therapeutic process lies in relationships, and at the core of relationships lies the principle of personality.

Let us delve into the fundamental assumptions about understanding personality that shape our perceptions of ourselves above all.

TEN THESES ABOUT PERSONALITY

1. PERSONALITY IS AN INDIVIDUAL, A WHOLE THAT IS INDIVISIBLE

Personality is an individual entity, something indivisible. It cannot be fragmented or split, as it exists as a unified whole. Even in cases of so-called schizophrenia or "split consciousness", true fragmentation of personality does not occur. Similarly, in other pathological states within clinical psychiatry, it is not the personality that is divided but rather the consciousness that undergoes alteration.

2. PERSONALITY IS NOT ONLY INDEFINITE, BUT ALSO WHOLE

Personality is not only indivisible but also unsynthesizable; it cannot be assembled from separate components. It is not merely a unity but a wholeness. Because of this, personality cannot be subsumed under higher-order constructs – such as a mass, class, or race. These so-called "unities" or "wholes" of a higher order lack the essence of individuality and are inherently pseudo-personalities.

Belonging to a group does not enhance one's personal significance. A person who seeks to elevate themselves by identifying with a group, in truth, loses their individuality within it. By "rising" within the group, they effectively abandon their identity as a unique individual.

Unlike personality, organic matter is fully divisible and capable of synthesis. While organisms can divide and multiply, personality cannot replicate. This has been definitively demonstrated by Driesch's experiments with sea urchins. Moreover, the divisibility and ability to combine are essential conditions for biological reproduction, a fundamental phenomenon of life. Consequently, the fact emerges that personality, as such, cannot reproduce.

It is the organism, generated by parental organisms, that reproduces. However, personality – be it individual spirit or spiritual existence – is not something that can be transferred or passed on to another. *Personality is not hereditary.*

3. EACH INDIVIDUAL PERSONALITY IS SOMETHING ABSOLUTELY NEW

Let us reflect on this: after conception, the father weighs a few grams less, and after childbirth, the mother a few kilograms less. Yet the spirit cannot be measured or quantified. When a new spirit emerges with the birth of a child, do the parents become spiritually poorer? When the child develops a new "You" – a being capable of saying "I" – do the parents, in turn, lose even the slightest part of their own ability to say "I"?

With every person who enters this world, something entirely new comes into being, entering existence and reality. Spiritual existence cannot be transmitted; the child does not inherit it from their parents. What is inherited is only the raw material, but not the builder.

4. PERSONALITY IS SPIRITUAL

The Spirit of Personality: A Distinction from the Psychophysical Organism. Personality is inherently spiritual, which sets it apart from the psychophysical organism. The organism comprises a collection of organs, essentially tools. Its primary role is to serve the personality, the entity it embodies and supports. The organism performs this role through instrumental and expressive functions, enabling the personality to act and communicate.

In this sense, the organism is a means to an end, a tool with practical utility. However, utility stands in stark contrast to the concept of dignity. Dignity belongs exclusively to the personality, independent of any practical or social usefulness.

Utility vs. Dignity. While a person's utility can be diminished or removed, their dignity remains inviolable. A personality retains its dignity, even when everything within its psychophysical dimension has been stripped away. This principle underpins our care for individuals in comatose states; their inherent dignity persists, irrespective of their utility. A person's right to dignity cannot be taken away.

Only those who fail to understand or forget this principle might deem euthanasia justifiable. Those who recognize the inherent dignity of every individual approach human personalities with profound respect, extending this respect to the sick, the terminally ill, and even those suffering from severe mental disorders.

The Indestructibility of the Spirit. There are no "spiritual illnesses" in the truest sense. The spirit, the very essence of a spiritual personality, cannot fall ill. It remains intact, even in cases of psychosis, though it may become nearly imperceptible. Recognizing this enduring nature of the spirit affirms the inviolable dignity of every human being, regardless of their physical or mental condition.

5. THE PERSONALITY CANNOT BE SICK FROM THE POINT OF VIEW OF SPIRITUALITY

Illness and Personality: A Distinction Between the Psychophysical and the Spiritual. Illness may affect the mental or physical dimensions, but it does not afflict the personality itself. At times, the personality may seem hidden behind the "closed doors" of physical and mental suffering. However, it is essential to believe in the preservation of the spiritual essence of the person. The personality must be seen as invulnerable, even when severely impacted by psychosomatic illness.

Disorders pertain solely to the psychophysical organism, not to the spiritual personality [4, P. 112–125]. Similarly, treatment addresses the psychophysical realm. This distinction is critical when considering procedures such as leucotomy. Even the neurosurgeon's scalpel – or, as it is now termed, psychosurgery – cannot touch the spiritual core of a person. The only aspect affected (or potentially harmed) by leucotomy is the psychophysical conditions under which the spiritual personality exists. In cases where such an operation was justified, these conditions consistently improved.

Thus, the appropriateness of surgical intervention ultimately depends on careful evaluation, weighing the lesser evil against the greater. One must assess whether the harm caused by the procedure is less than the harm caused by the illness. Only in such cases can surgical intervention be deemed justified. Any medical intervention inherently involves sacrifice – a trade-off of a lesser evil to create conditions in which the personality, no longer constrained by psychosis, can realize itself.

A Call for Noology Over Psychological Reductionism. Physiology, like psychology, does not fully reach the level of personality, especially when psychology devolves into psychological reductionism. To truly see the personality or approach it in a conceptually appropriate manner, noology – an understanding of the spiritual dimension – is required.

Historically, there was once a "psychology without a soul", which has since been overcome. However, contemporary psychology is often criticized for being a psychology without spirit. Such a spiritless psychology not only overlooks the dignity of the person and the essence of personality but also fails to recognize values. It is blind to values as correlates of personal being, to the world of meaning and values as a cosmos, and to the *logos*.

Psychologism reduces values from the spiritual domain to the psychological, where they lose clarity and become ambiguous. In this realm, whether psychological or pathological, one cannot distinguish, for instance, between Bernadette's visions and the hallucinations of a hysteric. In psychological projection, conscience is reduced to the "superego" or the "introjection" of a "parental image", and God becomes a "projection" of this image [1].

In truth, however, such psychoanalytic interpretations are themselves projections – specifically, psychologizing projections that fail to grasp the spiritual essence of personality and its transcendent dimensions.

6. PERSONALITY IS EXISTENTIAL

Personality as an Existential Entity. Personality is existential, meaning it transcends mere facts and is not confined to the realm of the factual. It is a movement toward what one ought to become, rather than a preservation of what currently exists.

A human being as a personality is not a fixed fact but a possibility – a potentiality that one can choose to actualize or disregard. As Karl Jaspers noted, human existence is "decisive existence," wherein a person continually decides who they will be in the next moment. As decisive existence, humanity stands in stark contrast to the psychoanalytic understanding of humans as beings driven by instincts. At its core, human existence is fundamentally *responsible existence*.

This concept goes beyond freedom – it encompasses the question of *for what* one is free. Responsibility includes the *for what* of freedom, the causes for which one chooses or rejects actions. Consequently, in existential analysis, personality is understood not as being determined by drives but as being oriented toward meaning.

Personality: Oriented Toward Values, Not Instincts. From an existential-analytical perspective, as opposed to a psychoanalytical one, personality seeks not pleasure but values. In the psychoanalytic view of the sexual drive (*libido*) and the individual psychology's concept of social belonging (*Gemeinschaftsgefühl*), we observe only manifestations of a deeper phenomenon – love [1]. Love is always a relationship between a specific "I" and a particular "Thou". In psychoanalysis, this relationship is reduced to the "It" of sexuality, and in the framework of individual psychology, to impersonal sociality – the so-called *das Man*.

Where psychoanalysis interprets human existence as dominated by the pursuit of pleasure and individual psychology frames it as driven by the "will to power", existential analysis understands it as permeated by the pursuit of meaning. This approach acknowledges not only the "struggle for existence" or the need for mutual aid but also the battle for the meaning of existence – and the mutual support required in that battle.

7. PERSONALITY IS RELATED TO THE SELF, NOT THE IT

Personality and the Self: Distinct from the Id. Personality is rooted in the *Self* (*Ich*), not in the *Id* (*Es*). It is not subject to the dictates of the Id – a notion Freud may have struggled with when asserting that "the ego is not master in its own house". The *Self*-personality – is neither dynamically nor genetically derived from the Id or the realm of instincts. The concept of an "ego drive" must therefore be rejected as inherently contradictory.

While personality is not governed by the Id, it is also not entirely conscious. Spirituality, at its origins, is inherently unconscious. At its core, the spirit resists reflexive awareness and thus functions as a purely unconscious instance. Consequently, it is crucial to distinguish between instinctual unconsciousness, which is the domain of psychoanalysis, and spiritual unconsciousness.

Spiritual unconsciousness encompasses elements such as unconscious faith and unconscious religiosity – an often repressed but deeply rooted connection between the individual and the transcendent. The discovery of this unconscious religiosity can be credited to Carl Jung. However, Jung's error lay in situating this religiosity in the same domain as unconscious sexuality – within the realm of the Id's instinctual drives.

8. PERSONALITY IS NOT JUST UNITY AND WHOLENESS

Personality as the Creator of Unity and Wholeness. Personality is not only a unity and a wholeness in itself but also the source that creates and sustains unity and wholeness, integrating the physical, mental, and spiritual dimensions of being. This integration is constructed, upheld, and guaranteed solely by the personality – it is the foundation upon which the wholeness of a person rests. For us as humans, the spiritual personality is known only in its indivisible existence with its psychophysical organism. Thus, a human being serves as the intersection point of three levels of existence: physical, mental, and spiritual.

These levels cannot be distinctly separated from one another. Therefore, it would be inaccurate to say that a person is "composed of" physical, mental, and spiritual elements. Instead, a person embodies a unity or wholeness within which the spiritual aspect inherently "stands apart from" the physical and mental aspects.

While psychophysical parallelism is inevitable, noopsychic antagonism is optional – it is a potentiality, a latent possibility that remains accessible and should be called upon when necessary, particularly by a physician. Against the formidable force of psychophysics, it is crucial to summon what can be described as the "stubbornness of the spirit".

9. PERSONALITY IS DYNAMIC

The Dynamic Nature of Personality. Personality is dynamic: it is through its ability to distance itself and detach from the psychophysical aspect that the spiritual nature of a person manifests. We should not hypostatize the spiritual personality as dynamic, and therefore, we cannot qualify it as a substance – at least not in the prevailing sense of the word. To exist, to "be" – means to transcend one's own boundaries and enter into a relationship with oneself. And it is precisely through these self-relations that a person engages, as the spiritual personality relates to itself as a psychophysical organism. This self-distancing from oneself as a psychophysical organism is what constructs the spiritual personality as such. Only when a person faces themselves do their spiritual and psychophysical aspects become distinct.

10. PERSONALITY IS INHERENT IN HUMANS

The Animal and the Human: Understanding the Relationship Between Environment and World. An animal is not a personality because it cannot rise above itself and relate to itself. Thus, an animal does not have a world as the correlate of personality, but only an environment. If we attempt to extrapolate the relationship between "animal – human" or "environment – world", we arrive at the concept of the "supra-world". To define the relationship between the (narrow) environment of the animal and the (broader) world of the human, and the latter to the (encompassing) supra-world, one could draw an analogy with the golden ratio. According to this ratio, the smaller part relates to the larger part just as the larger part relates to the whole.

For example, consider a monkey that is subjected to a painful injection in order to obtain serum. Is the monkey able to understand why it must suffer? From its environment, it cannot listen to the reasoning of the human who is conducting the experiment; after all, the human world, the world of meaning and value, is inaccessible to it. It cannot reach that world, nor can it enter its dimension. But should we not assume that above the human world, there exists a transcendent world – or, more precisely, a "meta-world" – that gives meaning to all human suffering? A person can only grasp this meta-world as much as an animal can comprehend the broader human world. However, the person can sense it, in anticipation, through faith.

The Continuity of Personal Development and the Role of Mental Health. Thus, we have explored the essential foundations that ensure the continuous and holistic realization of the gifted personality's potential – from the question of cultivating a culture of mental health that ensures the well-being of one's life path, to strengthening inner courage and convictions by enhancing leadership qualities. Finally, the issue of integration into a social group, finding a place within it with all one's abilities, talents, vulnerabilities, and inner obstacles, and discovering one's place in a safe and supportive microenvironment, becomes crucial. This microenvironment will, in the future, provide a strong foundation for walking one's path, and in the present, serves as a reliable tool for navigating vulnerability and confusion.

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РОЛЬ КУРАТОРА ТА ОСОБИСТИЙ ПІДХІД У ВЕДЕННІ ГРУП ПІДТРИМКИ ДЛЯ ПОДОЛАННЯ ПСИХІЧНИХ РОЗЛАДІВ В УЧНІВ СТАРШИХ КЛАСІВ

Анотація.

Тривале перебування в регіонах, охоплених воєнним станом, неминуче впливає на психічне здоров'я учнів, часто спричиняючи порушення особистісного характеру різного ступеня вираженості. Ці зміни свідчать про загальну дисгармонію в психологічній структурі особистості, навіть за умови збереження інтелектуальних здібностей. Вони призводять до труднощів у міжособистісних відносинах та ускладнень із соціальною адаптацією.

Для подолання цих викликів та збереження психічного благополуччя й інтелектуального потенціалу рекомендовано, щоб шкільні психологи та вчителі систематично застосовували методології групової роботи.

На нашу думку, найбільш ефективними методами для роботи з психотичними та невротичними розладами є групи дерефлексії, медитативні практики та тренінги з подолання горя.

Під час ведення групових занять або тренінгів куратор, модератор чи психолог має приділяти особливу увагу учасникам, уважно вислуховувати те, як вони формулюють свої позиції, а також вміти визначати індивідуальні настанови, що потребують корекції.

У центрі будь-якого освітнього, розвивального процесу чи не найважливішим фактором є особистість куратора, педагога або наставника – будь-кого, хто покликаний спрямовувати інших і прищеплювати їм цінності. Саме особистість формує особистість. Лише той, хто втілює у собі цінності, що є необхідними для розвитку сильної, гармонійної особистості, здатної протистояти викликам сучасності, може ефективно передавати їх іншим. Ще потужніше така людина може надихати своїм прикладом, викликати цікавість і спонукати інших до самостійного пошуку, формуючи унікальну мозаїку свого життєвого шляху з віднайдених скарбів. Отже, основою кожного освітнього, розвивального чи терапевтичного процесу є відносини, а підґрунтям цих відносин є принцип особистості.