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PERSONALITY OF CONSULTANT DURING THE WAR: CHALLENGES AND EXPECTATIONS

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Abstract. *The article reveals the specifics of the professional activities of a psychologist-consultant during the war. The need to develop self-help skills for coping with emotional stress while working with people has been noted. The types of suffering as a result of military aggression have been examined. The conditions for the formation of counseling skills in wartime and the methodological possibilities of psychology and therapy during the crisis caused by the war are analyzed. The perspectives of the existential worldview are determined by the formation of the maturity of the consultant's personality.*

Keywords: *crisis, self-help, sustainability, existential worldview, existence, being, fundamental motivations, maturity of a consultant.*

Introduction

The events of recent months have changed not only Ukraine, but also the world. A person's awareness of the danger that arises during the war forces one to reassess values, affects one's worldview and rethinks one's place in professional activity.

War has changed a person's life world. It has spun up the psychodynamics of the individual, and reinforced such existential facts as death and absurdity. Awareness of the threat to life, senselessness of behavior and decisions has led to experiencing a crisis.

Methodology and methods

The methods of comparative, interdisciplinary, general scientific and philosophical levels were used in the study. The methodological research basis is a systematic interdisciplinary approach that allows the use of theoretical positions of philosophy and psychology.

The results

A person who has chosen the profession of a consultant psychologist is forced to find out the main conscious or unconscious motives for such a choice. Among the typical ones, the motive is called to help oneself in understanding the world and to help save the world or make the world better. It is clear that the latest is most typical for the savior complex, and if the consultant has not worked out this identity, then the job during the world crisis can lead to emotional burnout extremely quickly. During the war, the need to help has felt as an opportunity to be useful to your own state, to contribute to victory. Therefore, a large number of psychologists who has become volunteers are quickly faced with emotional burnout. According to V. Makarov: “Therapist in himself is a subtle, complex, very sensitive and vulnerable tool of therapy” and further “it is important to treat yourself as an invaluable resource” [6,79].

In the context of war, the consulting psychologist who has worked with the victims encounters all types of suffering. As noted by A. Lengle, the pain of the soul is caused by four types of suffering. First of all, these are bodily sufferings, which include functional disorders, illnesses, and injuries. And given the fact that a person is a single system, physical pain causes suffering from the soul and requires “spiritual treatment”. The next group of sufferings has become familiar to not only Ukrainians during the attack of the Russian army. This is the experience of trouble, the humiliation of human dignity, emptiness, suppression of fear. As described in many psychological publications, the witness trauma causes emotional suffering through the war, especially when new evidence of crimes by Russian soldiers appears. Besides, it was difficult for a lot of people to experience the feeling of hatred and anger and realize that this is the only honest emotion. There were great difficulties with the permission to experience such emotions in people with suppressed aggression.

The third category of suffering is personal suffering, it is associated with a sense of unfairness, loss of professional identity, and self-respect. Such complaints were made by clients who were forced to leave their homes. There was also a sense of guilt, for being safe when others were suffering, and anger at the fact that migration was not their own choice.

And the last category, which was described by A. Lengle, and which was appeared in the requests of clients of psychological consultation, was existential suffering. When a person is in the center of military events, when he hides from shelling for hours, when the emotion of fear and the

motive to survive is the leading one, it is extremely difficult to see the picture of existence as a whole. And a feeling of loss of orientation, senseless fatality, despair appears.

Therefore, psychologists are faced with the need to help people with the entire spectrum of suffering. And it has become a test not so much for professional skills, but for maturity, which is determined by such components as personal maturity, i.e. the ability to be frank, solve your own problems and be honest with yourself. And social maturity – the ability to help clients in solving their problems, openness and patience in relation to clients. Additionally, R. Kachunas notes that maturity is a process, not a state [3].

It is clear that no one is born a psychologist, it is an acquired professional skill. These skills, which cannot be obtained by studying the theory of psychotherapy, are developed as a result of direct activity. And certainly no one prepares to become a psychologist during wartime. Therefore, acquiring the skills of counseling clients who are experiencing a crisis caused by military events can only be experienced in your own life.

The question arises: "How to be effective in helping others, and how to be in the process of personal and social maturity in times of crisis?". How to support yourself to be able to help others? During the war, many experiences of foreign and domestic psychologists were realized and reworked by psychologists. We will focus on the positions of existential crisis counseling.

Based on the developments of V. Frankl, I. Yalom, and A. Lengele, the following perspectives can be determined. First of all, one of the main postulates of the work is awareness and a respectful attitude towards the need of the psychologist's own emotional well-being. On the way to the implementation of this statement, it is important to rely on the fundamental motivations of existence for self-help in critical situations of existence. Life in crisis actualizes the first question of fundamental existence: "I am, but can I be here?", that is, can a person be among certain concrete conditions [5,18]. To answer this question, it is necessary to analyze the three prerequisites of being. These are protection, space and supports. The analysis of these topics at first glance shows that all of them are disturbed during a military crisis. But A. Lengele emphasizes the "psychological walls" that are the basis of personal protection. This process is based on relationships, that is, on opportunities to be carefully heard, and here the experience of a person to have psychological closeness with others is of great importance.

Separately, we should dwell on such a premise as space. It is clear that the physical space during the war is disturbed and changed. A person often has his psychological space. This is his space in the family, with other people, distance from his own thoughts, problems, and feelings. A. Lengele notes the space of your own body and emphasizes such an indicator as breathing and the ability to feel it.

Speaking about the third premise, support, it can have two sources: opposition from the outside world (structurality, regularity, nature, etc.) and the body itself, its physical strength. The experience of the reliability of the attitudes and feelings of the individual is of great importance. The realization that there is something that keeps me in the world. Such an experience of trust in the world gives rise to an experience of fundamental trust, which, in turn, becomes a feeling of "could be" [5, 20]. This ability is called vitality. This is the ability not only to endure life through tension and expectation, but it is the ability to be flexible, and relaxed in life's challenging situations.

Tolerance for uncertainty (according to R. Kachunas), which resonates with such an existential thesis as "our existence is unclear", is of great importance for enduring the events of one's own life and the client's experiences. Advising clients even in times of peace requires enduring the ambiguity of life and trusting the changes that are taking place. However, it should be noted that the uncertainty of existence is not only about fears and limitations. It is also about freedom, creativity and a wide range of possibilities, about the absence of programming of events and structuring by someone, which gives the opportunity to organize, clarify, worry about life and be free in one's own choice. Undoubtedly, freedom and the possibility of choice creates tension and anxiety, but experiencing existential anxiety is a normal experience for an adult.

Traumatization by war makes a person's existence limited, focused on a certain sensitivity, causes neurotic anxiety. As a result, psychological defense mechanisms arise that allow you to cope with trauma and perceive life more positively than honestly existentially. The awareness of life as a given allows you to experience the very fact of existence as amazing, one in which there are many possibilities.

If the consultant in his professional worldview is based on the value of the wonder of existence, then he has the opportunity to interest the client in his life. This gives the psychologist such a tool of influence on the client as analysis and awareness of what is beyond traumatic events, returning pleasure from well-known, accessible, everyday things to the client's life.

Conclusion

I would like to consider one more worldview existential thesis: a person is capable of worrying about existence. This statement allows you to form hope and find the meaning of life, to become productive. It is the activity that allows you to gradually, with confidence in your own existence, heal injuries and help others, which accelerates the healing process.

So, the psychological community of Ukraine faced with a crisis situation caused by the war. Consultant psychologists faced a difficult decision where to get support and resources for the opportunity to help others. Considering the fact that the personality of the consultant is a work

tool, the main task in the development of self-help is based on the formation of existential worldviews.

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ACTIVITATEA DE VOLUNTARIAT ÎN CONTEXTUL AFIRMĂRII PERSONALE

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Rezumat. *Procesele de dezvoltare personală, socializare și integrare socială ale tinerilor sunt influențate de ansamblul orientărilor valorice umane, educaționale și culturale transmise de principalii agenți educogeni ai societății: familia, școala și comunitatea. Preadolescenții, aflați în stadiul de formare identitară, au nevoie de modele de viață, norme de conduită, atitudini stabile, repere psihosociale, dar și de experiențe constructive proprii care să le ocazioneze consolidarea sentimentelor de încredere, respect și stimă de sine, prin explorarea alternativelor existente sau cele noi și dezvoltarea perspectivelor evolutive, așa cum este activitatea de voluntariat. Bunele practici și oportunitățile disponibile, dublate de promovarea, recunoașterea și susținerea programelor de voluntariatului, manifestată de Comisia Europeană, ca autoritate cu competență în inițierea, elaborarea și aplicarea directivelor Uniunii Europene, a dus la conferirea cadrului legislativ intern pentru derularea acestor stagii în toate statele membre UE sau în țările candidate și aspirante.*

Cuvinte-cheie: *voluntariat, dezvoltare personale, piramida învățării, comunicare, experiență.*

Abstract. *The processes of personal development, socialization and social integration of young people are influenced by all human value guidelines, educational and cultural values transmitted by the main*