

## PSYCHOLOGICAL DETERMINANTS AND PREDICTORS OF THE DEVELOPMENT OF PERSONAL RESILIENCE

At the present stage of transformation of society and value orientations of an individual the problem of the value of human life in all its various contexts, which is a subject of research of a number of scientific disciplines and humanitarian practices, is being actualised. Recently, a person's ability to withstand the stresses and difficulties of life, to overcome traumatic situations, has been increasingly reconsidered. The modern transformation processes under way in Ukraine present a certain challenge to a person's ability to adapt. Apart from the direct participants of the ATO, IDPs and their families, a significant part of the Ukrainian population is deprived of their usual way of life, experiencing hopelessness, fear and despondency. Under such conditions, a person's capacity for systemic positive adaptation and self-recovery comes to the fore, which allows them to overcome psychological discomfort even in difficult times and live a full life. That is why the problem of vitality is still open, which is reflected in the concept of human capital – the most important integrative indicator of modern economic and political statehood, a global strategic resource of well-being of any social system. Along with concepts such as employability, capacity for innovation and learning, maintaining a high level of productivity and competitiveness, human vitality can be considered a basic component of human capital that requires not only comprehensive consideration in psychological practice, but also special attention in cognitive theory.

Even though the concept "resilience" has countless related concepts with similar reference point, among which the following categories are used: the sense of coherence (A. Antonovsky, A. Dilani, J. Golembiewski), thriving (J. Iscovich, M. Seligman), invulnerability (N. Garmezy), invulnerability) (N. Garmezy), resilience, cognitive toughness (E. Florian, M. Mikulincer, O. Taubman), self-resistance (J. Ionescu), flexibility (J. Iscovich, M. Seligman, I. Ionescu), versatility, plasticity, resilience (M. Bernard, U. Bronfenbrenner, D. Hellerstein, J. Kidd, G. Richardson), self-efficiency (A. Bandura), etc.

At the present phase of growth of psychological science, the generally recognised definition of "vitality" is formulated by M. Ungar: "vitality is a person's capability to handle his own health resources and use family, society and culture for this purpose in a socially allowable way". At the same time, A. Makhnach and A. Laktionova slightly clarified the following interpretation: "vitality is an personal's ability to manage own resources: health, emotional, motivational-will, cognitive spheres in the context of social, cultural norms and environmental conditions"<sup>29</sup>. Separate attention should be paid to the position of A. Nesterova, who presented vitality as a systemic grade of personality, characterizing the organic unity of individual and socio-psychological abilities to carry out resource potential, use constructive behavioral strategies in tough life situations and in conditions of socio-economic deprivation, ensuring the return of personality to the pre-crisis level of functioning and determining post-crisis personal growth<sup>30</sup>.

In exploring the mechanisms of revamping of society, scientists pay attention to the fact that the modern individuality has to drive in an broadened social space, to identify inner flexibility, diversity of interests, to seek for self-improvement, to realize the present as a particularly substantial temporal dimension of human existence. Therefore, in the flow of coping research the efforts of scientists are directed at studying the explicit ability of a person, which helps to adjust successfully in the complex fast-moving environment. In line to psychologists, such an ability may be a particular "life capacity" or toughness. This conception is interpreted as flexibility, resilience, strength to external influences. In domestic literature, this term was first introduced by B. Ananyev, eye-opening the content of the structure of individual development of a person, he regarded vitality as a factor of his longevity. In foreign science this integrative quality was first considered

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<sup>29</sup> Makhnach, A. V., Laktionova A. I. (2013). Personal and behavioral characteristics of adolescents as a factor in their resilience and social adaptation. *Psikhologicheskii Zhurnal*, 34 (5), 69-84.

<sup>30</sup> Nesterova A. A., & Esipov M. A. (2021). Structural and content characteristics of students' social representations of psychological help. *Russian Psychological Journal*, 18 (3), 115-129.

by E. Werner and his collaborators during a forty-year longitudinal study, where vitality was defined as a balance between risk factors (poverty, perinatal stress, parental disharmony and protective factors<sup>31</sup>.

There are several approaches to the research of resilience in psychology. From the point of vision of A. Laktionova and A. Makhnach, the concept of resilience includes two concepts: the capability to resist destruction – resilience (to cope with difficult life situations, protect one's probity) and the capacity to build a full life in tough conditions – adaptability (to plan your life, move in a certain direction for some time). Thus, resilience is an innate and stable grade of the individual: it changes depending on the type of stress, its context and other factors that can be specified as risk and shielding factors<sup>32</sup>.

Another approach views toughness as a person's energy potential (B. Ananiev, D. Leontiev, S. Muddy, etc.). According to this method, vitality is a psychological equivalent of a person's life crux, reflecting the gauge of overcoming given circumstances, oneself, as well as the measure of applied efforts to work on oneself and the circumstances of one's life. It is an essential characteristic of personal maturation level, and the main phenomenon of personal maturity and the form of manifestation of personal potential is the phenomenon of personality self-determination<sup>33</sup>. One explicit form of the manifestation of vitality (personal potential) is the resolving of unfavourable conditions for personal development of the individual. There are knowingly adverse conditions for personality formation, they can fatally affect development, but their impact can be surmount, indirectly, by a direct link broken by the introduction of additional dimensions into this arrangement, above all self-determination based on personality potential. Phenomenology reflecting various aspects of personality potential has been denoted in different approaches in foreign and domestic psychology by such concepts as will, ego power, inner support, locus of control, action orientation, will for meaning, etc.

One of the most investigated phenomena related to toughness is the phenomenon of hardiness. Hardiness was introduced into the educational world by S. Maddy and his associates. "Hardiness" implies a person recognising his or her own capabilities and accepting the reality of his or her own susceptibility. It is seen as a particular pattern of attitude and skill structure that allows one to turn one's own changes into feasible possibilities, as the base from which stressful influences are processed.

"Hardiness" is an integral characteristic of the individual, predetermines stress tolerance and consists of: a) resilience, i.e. transformational coping; b) resilient attitudes towards others; c) resilient dispositions: engagement (commitment), control (control), risk taking (challenge).

Transformational coping involves a) perceiving change as an acute problem waiting to be solved; b) implementing the necessary cognitive and behavioural actions to solve the problem effectively; c) making the most of the problem-solving experience in the form of positive observations and interesting, 'wisdom' insights that allow the individual to grow and develop personally<sup>34</sup>.

Resilient attitudes toward others are demonstrating flexible attitudes in relationships with others. This means that resilient people try to build interpersonal relationships based on mutual assistance, co-operation and support under all circumstances.

Involvement is the belief that even in unpleasant, difficult situations and relationships, it is better to be aware of events, in contact with people around you, to devote oneself, one's time, to what is happening, to participate actively in it as much as possible.

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<sup>31</sup> Маннапова К. Р. (2012). Життєстійкість в системі поняття життєздатності. Вісник Харківського національного педагогічного університету імені Г. С. Сковороди. Психологія. Вип. 44, ч. 1. С. 143-150.

<sup>32</sup> Makhnach A. V., Laktionova A. I. (2013). Personal and behavioral characteristics of adolescents as a factor in their resilience and social adaptation. *Psikhologicheskii Zhurnal*, 34 (5), 69-84.

<sup>33</sup> Maddi S. R. (2016). Hardiness enhances effectiveness and fulfillment. *Encyclopedia of mental health: Second edition*, 294-297.

<sup>34</sup> Kobasa S. C., & Puccetti M. C. (1983). Personality and social resources in stress resistance. *Journal of Personality and Social Psychology*, 45 (4), 839-850.

Control means believing that you can still influence the course of events. If the situation is fundamentally beyond one's control, then a high attitude of control will help one to accept the status quo, to change one's attitude towards it, to reassess what is happening.

Foreign experience of research on human vitality is much more representative. The authors point out that the origins of this problem go back to Antiquity, to the teachings of the Greco-Roman philosophical school of Stoicism.

Modern (mostly American-European) approaches to the study of resilience have developed within the framework of the phenomenon known as "resilience" and are represented by a number of theories and concepts drawn from three main paradigmatic traditions: 1) cognitive behaviourism, 2) constructivism, and 3) ecological realism.

First behaviorist scientists focused their research on the emotional regulation of behavioural responses in children under stress. To this end, also the special term "emotional resilience" has been used, meaning "emotional plasticity", "resilience". Alongside these developments, coping strategies of children with adversity have been studied and it has been found that children who cope well have an internal locus of control, high self esteem and confidence. However, not enough attention has been paid to the development of specific behavioural strategies necessary for effective coping, although early attempts at such strategies have shown that subjects show decreases in anxiety, aggressiveness, depression and increased adaptability<sup>35</sup>. Having generalised the available experience, M. Bernard suggested a number of practical coping behaviours (internal dialogue, physical activity, development of a sense of humour, etc.) which could be used to develop stress resilience in children and adults in difficult situations.

At its current stage of development, the cognitive-behavioural approach to resilience research is becoming increasingly practice-oriented. M. Neenan, one of the representatives of this direction, argues that people react to difficulties and adversity in different ways<sup>36</sup>. Some people grow stronger spiritually and morally, while others experience only suffering, because what matters in their lives is not the events themselves, but the importance they attach to them. The author proposes a specific cognitive-behavioral therapy technique based on "listening to your own wisdom of life". This technology includes the following components: the management of negative emotions, the development of self-confidence, the reduction of frustration, the increase of tolerance and the formation of a worldview of life.

In recent years, foreign studies on resilience have developed a constructivist approach that assumes the principal role of an active position in personal life.

Resilience is seen, for example, in the context of vocational training as a component of the growth and professional development model (professional self-determination, self-management, professional resilience). J. Kidd defines occupational resilience as the ability to cope with the "ups and downs" of working life, achieved through self-confidence, hope, self-esteem, flexibility<sup>37</sup>.

Constructivist technique is increasingly becoming the basis for specific developmental psychotherapeutic practices, and opposition is declared to be one of the key concepts not only of the new neuropsychotherapy, but also a supporting variation in the existence of people free from painful symptoms. The components of resilience, according to D. Hellerstein lists:

- physical strength (physical strength and endurance) as a key component of stress resistance and tolerance;
- psychological resilience (evaluation and attitude towards a difficult situation, perceiving it not as a threat but as a challenge);
- development and preservation of social contacts;
- use of social support;
- self-management;

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<sup>35</sup> Kovalchuk A. (2019). Актуалізація поняття «життєздатність людини» як ключової категорії сучасної психології. *Psychological journal*, 22, 68-84.

<sup>36</sup> Neenan M. (2009). *Developing resilience: a cognitive behavioral approach*. Kent, 224.

<sup>37</sup> Kidd J. (2006). *Understanding career counseling: theory, research and practice*. London, 303.

- finding meaning in a difficult event or situation;
- increasing educational level;
- proficiency of special techniques<sup>38</sup>.

The ecological approach owes its name to ecology, in which resilience characterizes the ability of the ecosystem not only to recover, adapt, but also to transform, acquiring new beneficial properties after stresses, caused by adverse environmental impacts<sup>39</sup>.

In psychology, the ecological approach to the study of resilience was penetrated by the need to overcome the so-called «fundamental error of attribution», manifested in the tendency to see the cause «good or bad functioning of the child in himself, and not in the circumstances of his existence». Studies of resilience in the environmental approach focused not only on factors in the child's immediate environment, but also on sociocultural determinants. The environmental model considers the child's behaviour in the context of two-way relationships with family, school, peers, wider social environment, and takes into account the experience gained in childhood. The role of genetic factors is not denied, but the significance of kinship and social support is immeasurably great<sup>40</sup>.

The phenomenological essence of human vitality lies in the comprehension of this phenomenon as an overall characteristic of human existence. Vitality is defined as an integral ability of preserving a person's integrity, actualised in connection with the necessity of solving life tasks and ensuring dynamic retention of life in constant conjunction with the requirements of social being and human purpose, which is subjectively perceived as satisfaction of one's own life. The principle of the holistic, systematically represented person is constantly applied to the study of vitality.

In vitality lies the potential nature of human fulfilment. Vital capacity as any capacity is at first only a possibility. It is revealed and realised gradually and in ways which are both specific generic forms of human existence and specific peculiar forms of individual existence.

To view resilience in this context, it must be understood as a systemic phenomenon with a systemic organization at the structural level. Such organization does not imply an unambiguous causal determination "in a healthy body – healthy spirit", as numerous examples illustrate manifestations of a healthy spirit in an unhealthy body and an unhealthy spirit in a healthy body. Human vitality as integrity and consistency is ensured by harmonious coexistence in indissoluble unity of all levels of its functioning (individual, subjective, personal), implemented by functional, operational and motivational mechanisms of the psyche. From the point of view mentioned, vitality is a harmonious co-existence of properties of different levels, in which certain defects of properties of lower levels are offset and overcompensated by properties of higher levels.

A decrease in vitality manifests itself in a disturbance of integrity, that is, a loss of internal harmony in the co-existence of different levels of properties. At the same time, there are significant violations of the qualities of higher levels (for example, the emergence of personal helplessness as a consequence of insufficient subjectivity) or hypertrophied development of properties of any one level ("locking" on the material world of natural needs or complete absorption of spiritual life – the so-called pseudo-spiritual existence of hermits and religious obscurantists). The sad consequences of the breakdown of bio-socio-spiritual bonds in man, his erdic and noetic are known to psychosomatic specialists, drug addicts, psychiatrists, lawyers and theologians. Of course, the holistic beginning in humans is personal, but it cannot exist and develop independently of individual and subjective beginnings.

In the structure of the psyche, vitality occupies a rather definite place in the group of abilities. It is not just a lexical-sounding ability, it has all the attributes of abilities: firstly, it is a functional

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<sup>38</sup> Zach S., Dunsky A., Stein H., Litvin O., & Hellerstein D. (2020). Novice physical education teachers in israel: Facilitators and barriers to persistence in the profession. *Sustainability (Switzerland)*, 12 (9).

<sup>39</sup> Holling C. S. (2013). Resilience and stability of ecological systems. *The future of nature: Documents of global change*, 245-256.

<sup>40</sup> Legate N. (2012). Is coming out always a «good thing»? Exploring the relations of autonomy support, outness and wellness for lesbian, gay, and bisexual individuals. *Social Psychological and Personality Science*, 3, 145-152.

characteristic which realises the global function of sustaining human life. It has all the attributes of abilities: first, it is a functional characteristic, implementing the global function of sustaining human life, acting as a vital property of the entire functional system "human"; second, it has a definite quantitative expression; third, it is manifested in the success of activity and social behaviour<sup>41</sup>.

As an integral characteristic, resilience is an interconnected set of the following components: adaptation abilities, self-regulation abilities, self-development abilities, meaningfulness of life. In terms of ability psychology, vitality is a complex unity, an "ensemble" of various natural and spiritual abilities with the leading role of the latter.

The functional components of vitality secure the functioning of its particular mechanisms: adaptation, self-regulation, self-development, and sense-making. The development of liveliness mechanisms occurs in an eventual coexistence mode, when simpler homeostatic mechanisms are not absorbed by more complex heterostatic ones, but linger in the state of homeless – a single steady stream that ensures the formation, complication, self-organisation of human vitality as a system.

Human vitality as a system has a structural-level organisation. The functional level of vitality reflects its natural (biological) essence. It ensures a person's own survival by organising his / her adaptive behaviour and is characterised by impulsiveness, spontaneity, and sometimes aggressiveness (fighting for a 'place under the sun'). At this level, viability is ensured by a person's natural properties and abilities as an individual.

Vitality at the operational level characterizes a person as a bearer of life plans, ideas, projects, i.e. not just a subject of activity, but a subject of life, its active creator, a "transformer" of one's life space. This level is determined by the connections of vitality with subjective properties of a person.

Motivational level of vitality provides social determination of human relations, is responsible for harmony of man and environment, ultimately influencing social success, qualitative peculiarity of social cognition and social actions. It represents the connections of vitality with personal properties of a person.

The structure of human vitality as an open self-organizing system follows the following patterns.

1. The pattern of heterarchy, in which configurations of structural relationships change and the dominant role of one or another property varies with age.

2. The pattern of unequal temporality, which suggests that simple, elementary components of human vitality (adaptive abilities) mature at a faster rate, while complex elements mature more slowly (self-development abilities, meaningfulness of life).

3. The law of progressive integrativity, expressed in the fact that the density of connections between components of vitality increases with the increase of their substantial and functional complexity.

4. The law of synergy, manifesting itself in a specific way of integrating the components of vitality, providing its qualitatively new effect, not reducible to the simple sum of the elements.

Significant for vitality are its connections with a person's essential properties (spirituality, communicativeness as the basis of all life processes, transcommunicativeness as a manifestation of transcendence, the capacity for self-actualisation, the ability to love, intellectual flexibility). They serve as the basis for a specifically human - social form of appropriation of the content and ways of life and predominantly ensure the systemic integrity of man by virtue of his own holistic nature.

Two independent and very significant factors of vitality constitute the essential qualities of the individual: 'spiritual implication' and 'self-actualization potential'. Acting as a symptom-complex of a person's essential properties, these factors allow him to realise his vitality in humanly inherent ways that meet the requirements of social being, human purpose and evoke a sense of subjective satisfaction with his own life. But the role of self-fulfilling potential in maintaining

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<sup>41</sup> Бутузова Л. П. (2015) Життєстійкість особистості у площині її психологічної безпеки. Fundamental and applied researches in practice of leading scientific schools, 6 (12). С. 186-202.

vitality is limited. Depending on an open system, it is realized to the extent that the rigidity as a function of system closure from external interactions allows it.

The study of human vitality in the context of its essential properties has provided a reference point for identifying specifically human means of realising vitality, among which one of the most important is human communication, seen as a way of being human (living). This concept presupposes a specific understanding of the phenomenon of communication, corresponding to modern trends in the development of the communicative approach.

Communication can be studied traditionally from the position of interactive-perceptual functions of communication, symbolizing general communicability as sociability, ability and desire to "present themselves", expressiveness, looseness, degree of comprehensibility for others, but it can also be considered as a universal information-energetic component of a continuous, dynamic process of organization of all human life. Communication in this hypostasis acts as the essential basis of all human life processes, as an ability to a common life discourse, as internal or external speech "immersed in life". The main thing in such communication is not all information, not all information, not information 'generally', but information that has a meaning of life. In the process of communication, information with a life meaning is not simply transmitted, it is transformed and transformed, "created", embodied in various language codes, and thus acquires a meaning character.

But there is an ambiguous link between creativity and vitality. On the one hand, creativity is not only a human prerogative, it is a life-long phenomenon. On the other hand, creativity is a source and cause of painful hesitations, stressful researches, inappropriate contacts often leading to diseases of the body and mind. After all, as V. Shadrikov aptly put it, normative and creative abilities tragically oppose each other. The human aspiration to expand his own boundaries, to self-expression and self-determination on the macro-level of his life invariably comes into sharp contradiction with the aspiration to preserve his own stability and normativity as a requirement determined by the micro-level of life. A possible way to resolve this contradiction is transcommunication – the process of developing a special kind of contacts between "otherness", different-ordered subjects in inter- and intrapersonal terms, their mutual understanding through transcending. Genetically, transcommunication "grows out" of normative general communication, which in the process of human life acquires an integral character and can be operationally identified in the factors of transcommunicative potential.

In its actualised form, communication and trans-communication abilities can manifest themselves as communicability and trans-communicability, which act as means of realising, maintaining vitality. Thanks to communicability a person is able to solve life tasks by establishing contacts with the social environment, maintaining relations with relatives, colleagues, "presenting oneself" in a certain way, interacting with others, receiving support or defending oneself from them. Communicability fulfils the adaptive, protective, compensatory functions of everyday existence, the life meaning of which is largely normative and transmitted from the experience of previous generations ("one must work and have a family").

The functions of transcommunicativeness are most clearly manifested in difficult periods of life, in solving particularly complex tasks in life, when there is a need for self-transformation, for a reassessment of values. An individual can no longer transmit meaning "from outside", he "creates" it himself, because there are no ready-made scenarios in the external environment. Thanks to this, he uses his super-adaptive abilities for self-development and, ultimately, for life itself.

Thus, a person's vitality is supported by both communicative (playing an adaptive role) and transcommunicative (playing a supra-adaptive role) means. The priority actualisation of one or the other in a particular period of life depends on the degree of complexity and content of life tasks. A harmonised variant of the implementation of vitality implies a balance of communicative and transcommunicative, which allows not only to overcome the hardships of existence, but also to maintain the necessary tone so as not to "drown" in the routine of this existence.

In the structure of vitality interrelations with various properties of a person as an individual, a subject, a personality, there are those that contribute most to the provision of vitality, allow

'anticipating' its quantitative expression and qualitative peculiarity. These qualities can be rightly considered as predictors of vitality. They understand, firstly, spirituality – an integral feature and an important predictor of vitality. It can be interpreted in a materialistic, "non-divine" view as "an ideal need of cognition and desire to live for others" (cognitive needs, positive ideas about human nature). The main negative predictors (anti-predictors) of vitality are rigidity, the intensity of emotionally coloured complaints about health conditions, the attitude of open cruelty in communication and the subjective feeling of loneliness. Rigidity shapes a negative attitude towards life as a dynamic, constantly evolving process characterized by constant innovation. Rigidity is expressed by an inability to change oneself in accordance with changes in one's environment, and blocks constructive strategies to transform reality. The significance of predictors such as the intensity of emotionally coloured complaints about health conditions indicates that a person's capacity for living, their resilience to illness and, ultimately, the outcome of their struggle for their life, is determined by their emotional attitude towards their illness, injury or physical impairment<sup>42</sup>. The subjective sense of loneliness as a negative predictor in its function corresponds to the high importance of the social support factor for the individual.

An understanding of the genesis of human vitality is based on the following theses. A newborn baby is viable because it is able to survive because it not only has the potentials, but also the abilities. When a child is born he has certain abilities, not just inclinations. These abilities help it to survive as an individual, but we cannot yet say with certainty whether it is capable of being formed as a subject, a person, an individual, viable as a human being in its systemic totality. Genetically, human viability is characterised by a life potential, whose formation takes place gradually, step by step, and is achieved at a certain level of human maturity through the choice of a mode of existence that best suits one's essence.

Consequently, it can be assumed that the genesis of vitality is the emergence of human nature. At the same time, the genesis of vitality implies the presence of specific natural prerequisites (neuroticism, anxiety, rigidity, extraversion), which can be considered as neurodynamic properties that rise the likelihood of vitality or non-vitalism formation when mediated and primarily influenced by socio-cultural factors.

*Functions of vitality.* The functional content of ability to live, as well as any ability, is expressed in the success of mastering, but not only activity, but the whole sphere of social being, which eventually transforms into the success of solving life tasks. Consideration of ability to live in the context of solving life tasks allows expanding the sphere of its functioning, limited by the impact of situations characterised by this or that extremity. A person also expresses his vitality in daily events involving the solution of daily tasks. These are all kinds of normative tasks of social being, and not only in crisis but also in lytic periods of development (production, educational, play, family, establishment of interpersonal contacts, etc.) or tasks inherent in the inner world (sense-life, reflexive, etc.). The inability to solve these tasks in a timely and effective manner leads to a person losing the "thread of life" and losing the value of life itself.

*Vitality criteria.* Since viability in its functional aspect is related to the solution of basic tasks in the aspect of chronotopicity of existence, the criterion grounds for the solution or non-solution of life tasks in this case will reflect the content of functional criteria of viability. The first of them was designated as normative-role-based, fixing and differentiating objective performance or non-performance by a person of a repertoire of social roles corresponding to a certain stage of life's journey. The main (visible) objective of a person's vitality as an adult can be the success of work and the stability of marriage and family relations. The second criterion of vitality is individual-psychological. It indicates a person's subjective, emotional attitude towards intended social roles and is expressed in life satisfaction. The third criterion for vitality is impotency. It is a very clear expression of the holistic character of vitality. Given that viability in this concept is understood as the ability to preserve one's own integrity, the absence of helplessness

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<sup>42</sup> Holling C. S. (2013). Resilience and stability of ecological systems. The future of nature: Documents of global change, 245-256.

as a continuum property, reflecting the inability to preserve integrity, can be seen as a phenomenological (meaningful) criterion of viability.

The leading general mechanism of human vitality as a self-developing system in the dynamics of life realization, in openness both to the world and to itself, is the mechanism of self-organization. The corresponding conceptual apparatus of synergetics and nonequilibrium dynamics in terms of the theory of psychological systems suggests that self-organization in psychological systems occurs not through chance, but through necessity and possibility, expediency and teleology. Accordingly, the mechanism of vitality as self-organisation, is realised through the following:

1) dynamism or unstable equilibrium, manifested in changes in the system in the direction of complexity on the time continuum;

2) synergy, represented in the particular structuring of the whole<sup>43</sup>.

Private mechanisms of resilience are interconnected and interact with each other. Thus, the interaction of functional, operational, motivational mechanisms can be carried out through the interrelation of individual, subjective, personal properties of a person and his/her vitality. The formation of adaptation (adaptation, self-regulation) bifurcation (self-development) and complex (meaning-making) mechanisms is subject to the system-genetic principle of organization and complication of human life: from adaptation and self-regulation to subjective development and the acquisition of meaning in life. Thanks to this, the potential of human vitality is realised gradually. The development of human vitality as a non-linear system is associated with quantitative and qualitative transformations of its components in the holistic structure towards attractors (self-development and life meaningfulness). The presence of these attractors makes the development of predetermined vitality, realizing the possibility as a necessity.

Individual-typological manifestations of vitality represent a peculiar interaction, interpenetration of external (objective) and internal (subjective), being refracted in the person's life world, inseparable from the person himself. Therefore, individual-psychological manifestations of vitality reflect both ways of establishing contacts with the external world (environment) and dominant personal tendencies – manifestations of inner life. High vitality is usually correlated with good adaptability to external circumstances, expansiveness, mental equilibrium and harmonious interaction with society. All of this is supported by a high level of intellectual capacity and moral-spiritual sensitivity. Low vitality implies dependence, insecurity, dissatisfaction with others, tendencies towards "compensatory revenge", painful ways of external contacts, constant search for external protection with the leading role of material stimuli and biological instincts.

Individual differences in resilience are also reflected in how they respond to stressful circumstances. High resilience predisposes a person to a holistic understanding of the specifics of stress, to the realisation that the main thing is not to overcome stress, not to minimise its negative consequences, not to "distance yourself" from it, but to be able to find hidden constructive meaning in it, to transform it into a positive life effect.

Every person and his or her life world is unique. A person is not born with a ready-made lifeworld; this lifeworld is created by the individual's and only individual's ways of living life. On this basis, the qualitative heterogeneity of vitality is presented in this concept in the form of a typology of human vitality ("passionate" vitality, "sub-passionate" vitality, "depassionate" vitality) and a typology of its life world ("essentially whole" life world, "diffuse" life world, "fragmentary" life world).

The central idea of the concept is the idea of human completeness, which is "initiated" primarily by the general and particular methodological foundations of study, approaches and theories, in which this principle is presented as one of the foundational ones. The rule of a holistic, systemically represented person required a particular arsenal of research tools, so both nomothetic methods, aimed at obtaining strict quantitative results, and ideographic methods were used to solve

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<sup>43</sup> Maddi S. R. (2016). Hardiness enhances effectiveness and fulfillment. *Encyclopedia of mental health: Second edition*, 294-297.



the tasks set in the work, which allowed revealing the qualitative and distinctive formation of vitality in the context of the life course of a person.

The integrity imperative also defines and "penetrates" the logic of empirical research, problem solving and hypothesis verification. It is shown that in the structural aspect vitality as a potential of preservation of integrity (unity) of individual, subjective, personal in a man is provided by horizontal and vertical interrelations of different-level qualities, the leading role of essential (holistic), "nuclear" properties and coordinated interaction of functional, operational and motivational mechanisms of mentality, which are actualized depending on requirements of a concrete life task.

From the point of view of phenomenology, vitality as an integrity of all levels of human activity is investigated in the context of comparison with the bipolar phenomenon of "helplessness", in which the violation of such integrity is clearly manifested. It is argued that the components of vitality (adaptive abilities, self-regulation abilities, self-development abilities and life meaningfulness), considered from the position of logic of integrity, are manifestations of individual, subjective, personal in a person and act as a structured integrity, subject to the synergetic laws.

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Since the notion of holistic, systemically represented man is the leading principle of understanding of the viability of man as an open, self-organizing system, the task of communication as a way of subsistence of this system has been purposefully investigated. It is shown that communication and transcommunication in this connection assure the integrity of human existence, which is characterized by the presence of a basic, "eternal" contradiction between the internal, "suffered" aspiration of man for transcendence, creative growth, self-realization and the need to maintain its own stability and normativity in accordance with the requirements of social being.

The study of empirical predictors of resilience has identified a set of variables that are not simply related to and affecting resilience, but also 'predictive', thereby serving the function of predicting resilience as the maintenance of human systemic integrity.

The process-dynamic view of the study of vitality has demonstrated the leading mechanism of maintaining human integrity – the mechanism of self-organization or systemic complication in time, the formation of the human in man through movement in the direction from the inferior to the superior, from the material to the spiritual. Human vitality, as the ability to maintain wholeness, is the ability of dynamic wholeness, which is initiated by an equally dynamic and ever-changing social environment.

In terms of criteria, the idea of human fullness called for a complete analysis of the distinctive attributes of this phenomenon. They have been investigated in objective and subjective contexts, observed and proven, phenomenological and functional.

Individual manifestations of human vitality from the position of its systemic integrity have been studied in the framework of the formation of the lifeworld, the trans-subjective space of being with a person included in it, i.e. in the unity of the person and the social environment. It is noted

that the qualitative heterogeneity of human vitality manifests itself in different "scenarios" of formation of its world of life, which may differ in the parameters and ways of achieving fullness. The "essentially integral" world of life is based on fundamental, specifically human properties and functions under the laws of self-organization. Its leading category is love. We believe that love's essential value in sustaining vitality is determined by the fact that it holistically embodies the ideas of revealing spiritual abilities (V. Shadrinov) and transcendence (V. Frankl) as fundamental manifestations of man. "Diffuse-unified" lifeworld is largely "dependent" on the influences of the external environment, because its "carrier" is a person with an insufficiently pronounced capacity for self-organisation. The integrity of this lifeworld is unstable and unpredictable. The "fragmented" world of life is the discrete world of the individual, who lives primarily guided by material needs and is unable to self-organize<sup>44</sup>.

It has also been observed that individual viability or non-viability as a person's potential integrity is determined by the different role of essential properties. "Passionate" vitality is provided by the pronounced essential properties of human nature. "Sub-passionate" vitality is characterised by a relatively pronounced capacity to preserve one's own integrity at the expense of the average of the dimensions of essential properties. The "depassionate" vitality is represented by a weak expression of essential properties and is sustained mainly by individual properties.

Individual differences in vitality have also been explored at the unconscious level, where human integrity manifests itself either in the form of the unconscious domination of personal, spiritual, i.e. holistic tendencies over material ones; or in the form of reversible dynamics of various communicative states (K-trans, K-stress, stress-formation, trans-stress-formation) that ensure a coherent, harmonious human existence.

Predictors of vitality are properties which exert a positive or negative influence on vitality, that contribute to preserving or destroying the systemic integrity of an individual. Empirically identified positive predictors of vitality (positive ideas about human nature and cognitive needs) can be considered as components of an integral essential property – spirituality in its non-religious, "secular" representation (ideal need of cognition and desire to live for others). Spirituality is a fundamental property of the human person, one of the vectors of human integrity. Negative predictors have a negative impact on human vitality on the following grounds. Rigidity shapes a negative attitude towards life as a dynamic, constantly changing process characterised by permanent novelty. It impedes selective, life meaningful communication. This threatens the systemic integrity of the individual as an open and self-organised system where the mode of existence is a constant exchange of information with the environment. The subjective perception of an unsatisfactory state of health prevents the realization of the unity (integrity) of biological, spiritual and social life imperatives necessary to maintain the dynamics of life in accordance with the tasks of being, the functions of human purpose and one's own aspirations. The subjective feeling of loneliness and attitudes of open cruelty in communication interfere with a person's ability to solve his life tasks in the absence of social support and mutual understanding, and the aggressive perception of the social environment as hostile. This disrupts the integrity of an individual's intrinsic world of life, understood as the unity of the individual and the social environment.

*An empirical study of the psychological determinants of personal vitality.*

The study of the phenomenological characteristics of human vitality first tested the hypothesis that the phenomenon of vitality is ongoing to the phenomenon of impotence. If there are significant differences in all diagnostic criteria of helplessness in samples of helpless and resilient people, then the phenomena of 'helplessness' and 'resilience' can be considered as continuous. Diagnostic criteria for impotence have been emphasized and justified within the concept of personality impotence. Since helplessness is continuum with autonomy, the differences in these criteria between viable and autonomous samples would not be significant.

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<sup>44</sup> Holling C. S. (2013). Resilience and stability of ecological systems. The future of nature: Documents of global change, 245-256.

The total sample for this stage of the study was 388 people between the ages of 32 and 56. Of these, 200 were women and 188 were men. To test the hypotheses, we used the author's questionnaire "Human vitality" and a set of standardised techniques designed to diagnose indicators of helplessness (E. Beck Depression Questionnaire; T. Gordeeva Optimistic Attitude Test, G. Kazantseva General Self-Esteem Questionnaire; Taylor Anxiety Measurement Methodology). The research was conducted in several stages.

At the first stage intermediate procedures of cluster analysis were carried out on two samples.

The first ( $N^1 = 200$ ) included subjects with different measures of vitality. After clustering to distinguish between high, medium, and low scores on this parameter, one sample was drawn from this population, including subjects with high scores ( $n^1 = 60$ ). This was conventionally labelled as "viable".

By means of a second clustering ( $n^2 = 188$ ) of the raw data obtained by measuring the diagnostic criteria of helplessness (self-esteem, depression, anxiety, attributional style), two more samples were obtained for the study: "independent" ( $n^2 = 41$ ) and "helpless" ( $n^3 = 49$ ).

In the next stage of the study, a Kruskal-Wallis one-factor analysis of variance was carried out, which revealed that there were significant differences in the samples for all four diagnostic criteria of helplessness. The results of the analysis of variance are presented in Table 1.

*Table 1. Differences in helplessness criteria in the "viable", "helpless", "independent" samples*

Categories of test takers		Average ranks according to diagnostic criteria		
Self-assessment	Depressive	Alertness	Attributive style	
«Viable»	80,07	33,68	64,04	81,83
«Independent»	126,98	76,34	40,94	117,23
«Helpless»	26,84	126,00	123,16	32,83
Value of N	120,337	122,089	94,971	86,951
Significance level	0,000	0,000	0,000	0,000

The next stage of the study involved a pairwise comparison of the samples using the Mann-Whitney test to test for differences in the expression levels of the attributes (diagnostic criteria). The results of this study are summarised in Tables 2 and 3.

*Table 2. Differences in levels of expression of helplessness traits in the "resilient" and "helpless" samples*

Diagnostic criteria of helplessness	Self-assessment	Depression	Anxiety	Attributive style
U-criterion value	84,000	379,000	67,000	373,500
Significance level	0,000	0,000	0,000	0,000

*Table 3. Significant differences in the levels of expression of helplessness signs in the samples of "viable" and "independent"*

Diagnostic criteria of helplessness	Self-assessment	Depression	Anxiety	Attributive style
U-criterion value	118,000	–	67,000	–
Significance level	0,000	–	0,000	–

The results allow us to conclude that there are significant differences in the modality of all diagnostic criteria of helplessness in the "viable" and "helpless" samples: the former have an optimistic attributive style, low anxiety; high (but not overestimated) self-esteem; low depression.

The "resilient" and "independent" differed in the criteria of "self-esteem" and "anxiety". Self-esteem was higher with a tendency to overestimate and anxiety was lower than for those who were 'resilient'. It can be assumed that the self-esteem and anxiety scores of the 'resilient' examinees show some movement towards an average optimum, which creates conditions for greater ontological harmony of resilience compared to independence. Thus, the partial hypothesis

of the significance of differences in the diagnostic criteria for helplessness between the helpless and the viable samples, i.e. the continuity of the "helplessness" and "viability" phenomena, is supported. Because helplessness is seen as a systemic quality that determines a low level of subjectivity, it conventionally stands as a violation of internal integrity, whereas the continuum phenomenon (vitality) can be interpreted as the maintenance of internal integrity. Based on this, it is reasonable to judge the validity of understanding the phenomenological essence of human vitality as the possibility of preserving one's own integrity.

With respect to the second particular hypothesis that the differences in impotence criteria between viable and independent samples were negligible, this was only partially confirmed. Consequently, it can be assumed that the relationship between viability and helplessness is based on the principle of complete, unambiguous continuity. In the "vitality" – "autonomy" relationship, there is a partial continuity, which indicates that they are somewhat similar, but not identical.

The phenomenological aspect of the research was also implemented through the study of implicit representations of a viable person. When defining the research objectives, we proceeded from the assumption that the analysis of the content of everyday representations of the phenomenon "viable person", represented in the subjective system of lexical meanings, will help to identify the main substructures that provide categorisation of qualitative characteristics of viability as an integral entity.

The verification of this hypothesis was performed using the psychosemantic method, which allows to establish certain relations between the phenomenological structures of human vitality and the consciousness of the subject.

The basis of this relationship is formed by the principle of operational analogy, according to which the subjective semantic spaces of a concept can be regarded as a model form of representation of the content of individual consciousness.

The psychosemantic method has been proven in the study of new psychological phenomena without any clear conceptual foundation. We used association experience and the subjective scaling method as our main experimental techniques. Statistical processing of the results was carried out using frequency and factor analysis. There is no doubt that factor analysis is appropriate in this instance. It is one of the common variants of its use to reduce the dimensionality of the data, allowing the grouping of attributes by semantic similarity, revealing a small number of independent parameters needed to describe the object. Dimensionality reduction is particularly important when a researcher needs to construct a preliminary conceptual framework for a poorly understood domain of phenomena. In our case, factor analysis can assist in testing the hypothetical structure of the human viability components derived from explicit theoretical analysis.

The study consisted of several interrelated stages. The first stage involved the study of the phenomenological characteristics of the semantic space of the concept "viable person". An associative experiment was used to identify the objects of semantic analysis. The subjects were given slips on which the stimulus word combination "viable person" was printed. They were asked to write down as many associations as possible in response to the stimulus. The associations were both words closely related in meaning to the word and synonyms. The result of the experiment was 74 associations.

*Analysis of the results.* A semantic field was built from the association data, the metric of the semantic connection in which was the number of identical associations. The frequency of events was determined in percent. The most frequently used attributes were assigned to the kernel, while unique associations were assigned to the periphery of the semantic field.

The core of the semantic field consisted of the following attributes: having the meaning of life, loving life, loving, beloved, able to love, optimistic, aware of the goals of life, enjoying life itself, satisfied with life, developing, responsible, active, creative thinking, self-critical, reflective, adapted, flexible, stress-resistant, adequately responding to the situation, non-conflict, sociable, implementing life program, objectively assessing their capabilities, independent, self-controlled.

Movement to the periphery of semantic space was carried out in a wide range of frequency indices in percentages from 33 (industrious), 31 (clever), 30 (confident), 28 (healthy), 25 (flexible),

to 5 (quality of life). In the middle of the periphery of the semantic space were such attributes as patient (15), businesslike (15), independent (15), capable (15), assertive (15), unprincipled (15), aggressive (15), self-actualised (15), immoral (15), moral (15), falling into the frequency matching points.

The frequency of the attribute "spiritual" was very low – 8%, with a significantly higher frequency of the attribute "religious" – 26%. It is also noteworthy that the role of morality and immorality is at the same level and corresponds to the evaluation of such attributes as patient (15), businesslike (15), independent (15), capable (15), assertive (15), unprincipled (15), aggressive (15) and self-actualised (15).

This pattern can be interpreted in two ways. First, as a manifestation of the lack of differentiation of ideas on vitality, which is explained by their amorphous in everyday psychology. Secondly, as the existence of certain qualitatively specific manifestations of this phenomenon observed in everyday life, as the presence in people's consciousness of some alternative models of "moral" or "immoral" vitality.

Since the obtained array of associations allowed for a fairly wide range of frequency values, it was processed using the method of semantic universals by E. Y. Artemyeva in order to increase the reliability of the study. A semantic universal (SU) is a list of co-ordinates identified for a given stimulus which are also evaluated by the majority of a homogenous group of subjects. A high frequency indicates the importance (rather than randomness) of representing attributes in the minds of respondents. The set of significant features (semantic universality) is determined on the basis of a given significance criterion (75% occurrence) and analyzed qualitatively. After processing the associations using the method of semantic universals, their number was reduced to 20.

The task of the next stage of the research was to identify the categorical structures of the integral phenomenon of the "viable person". This stage involved the application of the subjective scaling method where a group of expert subjects had to rate the degree of proximity of the concept-stimulus and the remaining array of associations on a scale from 0 (lowest degree of semantic similarity) to 6 (highest degree of semantic similarity). Psychology teachers (N = 78) from Chelyabinsk universities and colleges aged from 30 to 53 acted as experts. The result of this stage was the construction of a matrix of objects, which was subject to factor analysis.

Factor analysis allowed us to identify four factors with a total variance of 72.87%. The most informative factor (20,22%) was formed by the following variables: 0,800 – having the meaning of life; -0,722 – going straight to the goal; 0,704 – optimist; 0,664 – enjoying life itself; -0,641 – assertive; 0,619 – satisfied with life; 0,578 – loving, able to love; 0,446 – loved. This factor was designated as "life conscious" based on the maximum factor load of the variable "meaningful life" and the high load of the variable "optimist" as well as the meaningful interpretation of the remaining variables.

Informative, in our view, is the negative contribution to this factor of such parameters as "going straight to the goal" and "assertive", indicating an awareness that the end does not always justify the means in the realisation of vitality. The image of a person ignoring his neighbor and sweeping everything in his way to reach his goals is associated with low rather than high viability. The importance of the other person in maintaining one's own vitality is also represented by the higher factor loading of the variable "loving, able to love" as compared to the variable "loved".

The second factor, which had a variance of 18.15%, combined four variables with very high positive loadings: 0.934 – ready for development, self-developing; 0, 884 – creative thinker; 0.874 – reflective. It was designated as "readiness for self-development".

The third factor with a variance of 17.95% is represented by adaptability, ability to adapt – 0,951; flexibility, ability to react quickly to changes – 0, 925; stress-resistance – 0, 848; sociability, sociability – 0, 834. It was designated as "adaptability", which in the common consciousness is represented, first of all, in inseparable connection with plasticity (flexibility) as opposed

to rigidity, inertness. Adaptability is also associated with stress tolerance and communicability, which is obviously perceived as a means of social adaptation.

The fourth factor with a variance of 16.55% was named "ability to self-manage" as the maximum factor loading belonged to the variable "self-managing, able to self-manage" – 0,945. The following weights were distributed as follows: 0,853 – independent; 0,836 – implementing a life programme; 0,629 – objectively assessing one's capabilities.

The study of the semantic construction obtained in the process of exploring implicit representations of viability undoubtedly presents important methodological and methodological difficulties.

In addition, it is not possible to say with certainty to what extent the presented semantic portrait of a viable person corresponds to reality, so the data obtained were correlated with the results of explicit operationalisation of the concept "viability". This allowed us to ascertain that the identified factors (conscious living, readiness for self-development, adaptability, capacity for self-management) correspond meaningfully to the operational components of vitality (adaptability, self-regulation capacity, self-development capacity, life meaningfulness) identified through explicit analysis.

The problem of studying vitality in psychological science belongs to the topical and understudied problems, there is no doubt about it, and now we are at the very beginning of its solution. The notion of vitality, although found on the pages of psychological, pedagogical and philosophical publications, has rather a metaphorical meaning, is interpreted ambiguously and is often "mixed" with related categories (vitality, resilience, coping behaviour, etc.). It is absent from psychological dictionaries and poorly operationalized. National empirical research speaks of "personality mental stability", "coping skills", "psychological defenses", "stress resistance", etc., but little attention is paid to issues of vitality itself. Nevertheless, the problems of resilience psychology are asserting themselves more confidently every day.

As a conclusion, we can state that resilience as a psychological category has two key interpretations:

1) as an individual's ability to manage their own resources: health, emotional, motivational-will, cognitive spheres in the context of social, cultural norms and environmental conditions (A. Makhnach and A. Laktionova)<sup>45</sup>;

2) as a system quality of personality, characterizing the organic unity of individual and social-psychological abilities to implement resource potential, use constructive behaviour strategies in difficult life situations and under conditions of socio-economic deprivation, which ensures the return of personality to the pre-crisis level of functioning and determines post-crisis personal growth (A. Nesterova)<sup>46</sup>.

Phenomenological characteristics of human vitality are investigated. It is shown that the holistic essence of human vitality as the ability to preserve its own integrity can be represented through empirical evidence of continuity of the phenomena of 'helplessness' – 'vitality'. Helplessness manifests itself through a significant reduction in the manifestation of human subjectivity or partial pathogenic loss of its systemic integrity, while vitality acts as the preservation of such through the harmonious unity of individual, personal, subjective; bodily and spiritual; ergic and noetic. Holisticity in this case acts as a special property of emergence, which immediately loses its qualitative definition at any violation of coherence, at a meaningful rejection of the individual, subjective or personal, because in this case we are no longer talking about integral human life, but only about its separate attribute. The internal structural components of human vitality have been verified: adaptability, self-regulation, self-development capacity and meaning of life. High coherence of internal structure of ability to live has acted as the certificate of considerable measure of integrity of this property, and the certain (rather low) importance of connections has allowed

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<sup>45</sup> Makhnach A. V., Laktionova A. I. (2013). Personal and behavioral characteristics of adolescents as a factor in their resilience and social adaptation. *Psikhologicheskii Zhurnal*, 34 (5), 69-84.

<sup>46</sup> Nesterova A. A., & Esipov M. A. (2021). Structural and content characteristics of students' social representations of psychological help. *Russian Psychological Journal*, 18 (3), 115-129.

to speak about qualitative definiteness and differentiation of each separate component. It has been revealed that the connections nearest to all components are with the meaning of life. Judging by their positive orientation, it can be assumed that life meaningfulness acts as a strategic vertical of life, guiding and radically supporting the vitality of a person as a whole. Not only are the components of vitality interrelated, but the degree of this interconnectedness increases as the ontological complexity of the components increases, i.e. the degree of vitality integration is progressive in nature.

In other words, vitality as an integrative property is subject to the pattern of progressive integrativity, the consequence of which is an overall synergetic effect that is superior in quality to the effects of each of the components. Synergetic patterns work in high quantitative expression of at least three resilience components.

Not only human vitality as a whole, but also its individual components are complex integrative properties, each of which includes certain natural, spiritual abilities, as well as a number of other properties pertaining to man as an individual, a subject, a personality. Hence it follows that human vitality acts as an ensemble of diverse, complex qualities and potentials, integrated into even more complex in composition and function properties and potentials, forming a synergetic unity.

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## FACILITATIVITY AS A BASIS AND MEANS OF ACTUALIZATION OF RESOURCEFULNESS AND RESILIENCE OF THE INDIVIDUAL

Due to the challenges of today, humanity is getting used to new conditions, events and circumstances. Growing socio-political tensions, an increase in the flow of disturbing information, threats to life and health are just a small list of the challenges society is constantly facing.

Only a few years ago, the sudden emergence and development of the coronavirus pandemic brought changes to all spheres of human life and affected the psyche of every person. Adherence to the self-isolation regime (which no one escaped) for a long period of time undoubtedly affected the mental health of the individual, requiring the actualization of his or her mental and physical resources<sup>47</sup>. Given the restrictive conditions that characterize long-term isolation and the information boom in this regard, the relevance of maintaining the psychological health of the individual has increased significantly. After all, all types of human activity and social activity are affected by self-isolation. Therefore, in addition to experiencing stress and the strain of adapting to new conditions, depression, anxiety, etc. are manifested as certain mental health disorders. This is especially evident in people prone to such disorders, and here general advice such as developing mental resilience, not discussing unwanted topics, and realizing that self-isolation is not forever often does not work. Since self-isolation is often a traumatic event for a person, which leads to a psychological crisis that requires the integration of all their resources<sup>48</sup>.

Especially in recent decades, everyone experiences rapid changes in all spheres of life, which brings to the fore the issue of self-realization, which is especially important for young people, who must be competitive, proactive, creative, able to think outside the box and at the same time make quick decisions on important issues, show mental stability and resilience, and be a "resource" for today's life dynamics. Therefore, it is important to identify the psychological foundations and resources that will be useful for self-realization, achievement of life goals, and overall human viability<sup>49</sup>. In this context, scientists identify psychological resourcefulness and resilience as important psychological characteristics involved in the process of human self-realization.

The instability and uncertainty that exist in modern society and, at the same time, the need to solve complex problems faced by humans, requires the search for means of productive life, which sharply actualizes the problem of psychological resources that are effective tools for the realization of individual life-creativity of modern life<sup>50</sup>. Currently, Ukrainian society is facing a new challenge that requires the use of all resources and actualizes human resilience as never before.

This is excessive stress, an increase in the number of traumatic events and stressful situations caused by Russia's military aggression against Ukraine, and the response to existing challenges and threats, so there is a constant search for mental resources for adaptation, psychological assistance and support. It is the level of resilience that helps to preserve and restore human potential, to withstand the difficulties of the present while preserving oneself and one's own identity<sup>51</sup>. It is resilience that is the resource with which an individual is able to overcome life's difficulties in the conditions of war. The realities of modern Ukraine require an individual to accumulate strength and actualize available resources, to demonstrate resilience in the face of war. This applies to all ordinary citizens without exception, and especially to representatives of the so-called "helping" professions. Therefore, the actual direction of research is to identify, first of all, theoretical, empirical and practice-oriented principles of actualization of resourcefulness and resilience of the individual.

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<sup>47</sup> Казанжи М. (2021). Психологічна ресурсність студентської молоді в умовах карантинних обмежень. Наука і освіта. С.27.

<sup>48</sup> Зубіашвілі І. (2021). Вплив пандемії на психологічне здоров'я особистості. Психологія переживання глобальної пандемії: досвід України і світу. С. 13-14.

<sup>49</sup> Бедан В. Б. (2020). Життєздатність як ресурс самореалізації майбутніх юристів. С. 61-69.

<sup>50</sup> Даценко О. А. (2020). Психологічний ресурс особистості як наукова парадигма. С. 22-27.

<sup>51</sup> Пилявець Н. І., Усата Н. В. (2022). Сучасні підходи до визначення поняття «життєстійкість особистості». С. 169-174.



In modern psychology, there is no consensus on the correlation between resourcefulness and resilience. Thus, resilience is considered as a psychological resource of the individual, the presence of which implies the ability to use the available external and internal resources in situations that are vital for a person<sup>52</sup>.

Resilience is also viewed more narrowly – as a resource of resilience of a person, in particular, a person with somatic diseases, which allows him or her to accept a challenge, realize their capabilities in the conditions of somatic disease, and constantly overcome difficult life situations<sup>53</sup>.

At the same time, the resources of resilience itself are being studied. Researchers define personal resources of resilience and, according to the results of research, include flexibility, creativity, adequate self-esteem, self-concept, low level of mental stress, ability to establish and maintain interpersonal relationships (Korolchuk, 2009; Serdiuk, 2017; Titarenko, 2009; Basenko, 2019; Chikhantsova, 2021).

Resilience is understood by scientists as the ability to conserve resources, i.e. without resilience, there is no resourcefulness, no accumulation of resources that would allow a person to function in changing conditions, adapt, maintain their own activity, mood, and achieve their goals. It is resilience that allows one to acquire self-regulation skills, a high level of volitional qualities, and experience in overcoming difficulties. In support of this point of view, the author cites the views of D. Kuteyl on the list of characteristics of resilience and the person who possesses it: creativity, a tendency to improvisation, finding an unusual, original way to solve problems based on the available opportunities; the ability to adequately perceive reality; to find the meaning of life, taking into account the values and meanings of the person himself<sup>54</sup>.

Close to the concept of psychological resource is the concept of personal or life experience. Life experience, as M. O. Laktionov notes, is an accumulated resource, achievements, etc. that is recorded in the course of an individual's life, which provide solutions to the problems of activity and socialization<sup>55</sup>.

Resilience is the ability to withstand life's difficulties and resist them (Titarenko, 2009), and resilience is important in the self-realization of the individual (Bedan, 2020).

As for psychological resources, it is believed that these properties/abilities allow one to maintain and develop one's own activity and ensure psychological well-being by "determining the conditions, needs, and one's own mental capabilities. In the structure of holistic self-organization, resources are presented as mechanisms that influence the perception, evaluation, and interpretation of aspects of the external and internal environment that are significant and valuable in specific conditions. The role of psychological resources is most significant in unfavorable or uncertain situations, when existing challenges require a person to mobilize and apply their strength. Psychological resources are a complex integrative phenomenon, the content and dynamic essence of which is mediated by the subject of life needs, such as performance, socialization and adaptation, solving problems of self-realization, etc. They are considered as a set of individual internalized values that potentially allow the subject to satisfy his / her desires and needs and ultimately determine his / her relationship with the world and himself / herself." Traditionally, resources are divided into: internal and external; psychological and environmental. Unlike other types, psychological resources are, first and foremost, a certain stock of internal psychological capabilities that reflect the holistic organization of a person as a subject of self-development and life-creative self-realization. They act as a source of inner strength, allow us to cope with difficult situations, achieve goals, and successfully function in our own ontological space. In this context, we also consider the definition of "psychological potential" as certain

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<sup>52</sup> Ibidem.

<sup>53</sup> Сердюк Л. З., Купрєєва О. І. (2015). Особистісний ресурс життєстійкості студентів із соматичними захворюваннями. С. 311-317.

<sup>54</sup> Пилявець Н. І., Усата Н. В. (2022). Сучасні підходи до визначення поняття «життєстійкість особистості». С. 169-174.

<sup>55</sup> Лактионов А. Н. (1998). Координаты индивидуального опыта. 1998. 492 с.