

УДК 159.9

doi: 10.15330/ps.7.1.80-90

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**EXPOSITION OF MENTAL SCHEMES AND COPINGS IN THE
CONFESSIONAL NOVEL BY SVITLANA ALEXIEVYCH «SECOND-
HAND TIME»**

The article gets opportunities to use the polyphonic confessional novel 'Second-Hand Time' by S. Alexievych for a spiritual healing of the post-totalitarian societies. Such healing is characterized by a very important feature like the synthesis of the schema-therapy and bibliotherapy as a mean of solving the problems connected with re-socialization, humanistic psycho education of the present generations, personality self-education.

It is clarified in which way the exposition of irrational beliefs and dispositions (schemes) and techniques of mastering, which are given in the form of dysfunctional child and parent particles as well as coping styles of conquest, avoiding and overcompensation in the literary work, may enhance the understanding of the causes of formation, the mechanisms of preservation and functioning of illusory destructive and victim directives in the collective and personality value consciousness depriving either personality or entire society of the attributes of subjectivity, responsibility, and respect.

It is concluded that the author's position as to the limited re-paternity gives a chance to make an aksiocorrection of the present motivational discourse peculiar to the generations hurt by the Communist ideology and deprivation: to promote the validation and reconstruction of the negative life experience as well as strengthening of the productive coping-particles of a child and an adult to interrupt the pathologic transgenic transmission.

Keywords: *confessional novel, Svitlana Alexievych, schema-therapy, bibliotherapy, psycho education, re-socialization, coping, limited re-paternity, aksiocorrection.*

Problem definition. The contemporary social life, which is rather complex due to the global virtualization of financial, economic, political, ideological, cultural and artistic processes as well as because of the impacts of informative and communicative technologies, places an ordinary person as an agent-recipient before rather difficult problem of the personal value self-determinations, making one to do the eternal existential choice required for the conscious, rationally motivated protection of one's own authentication from alien imperative "voices" – meanings. The great number of them in the powerful informative flow leaves a few chances for the impartial "objective" thoughts, critical reflective personality judgments, acquisition and manifestation of one's coping competence to protect the rights to the personal way of life and creativity.

How can "a person of little mark" avoid of getting lost amidst the total mutual confrontation of valuable and motivational discourses which are generated and retranslated by the powerful mass media? In what way could one retain the exclusive privilege of the ontological subjectivity and avoid of being dissolved in the top-graded "noise" of the powerful informative waves and carried away by "saving" self delusion of the false statements which like alien introjects may possibly replace one's "a view of world" and create an upside down world

view according to the alien criteria, teach to live by inertia and stereotype, under the pressure of heavy collective representations, in the bosom of the dominant ideological narrative, etc?

Therefore, it is worth intensifying the search of the reconstructive healthcare instrument which is verified by psychotherapeutic practice and relevant to the up-to-date multicultural context of a personality with those one's threats, challenges and implied resources.

In spite of the undeniable benefit of the recovery of the personality's global and the private mental environment of socialization and everyday life, that is tightly filled with the media technologies and a variety of psychotherapeutic methods and techniques, we should give priority to the integrative approaches with their holistic understanding of the human nature, the multiple mutual determination of the human behavior, the dialectical understanding of relationships between the problems and development resources, the optimal combination of the therapist's directivity and the client's responsibility, the possibilities to compensate the negative experience by the positive behavioral models, cognitive refutation of social-perceptual distortions, and reframing of an ordinary behavioral pattern, etc.

An overview of recent publications on the investigated problem. The schema therapy founded by Dr. Jeffrey E. Young and developed by his followers John Farrell, S. Shaw, H. Van Genderen, D. Bernstein, A. Arntz, Jacob, etc. fully meets the mentioned requirements [2; 13; 14]. Despite the fact that schema therapy shall be carried out in the personal, couple (e.g., marital) and group formats, we deem appropriate to extrapolate its results on the aksiocorrection of the mental macro environment of the personality. It is taking into account that one's basic needs and values may be very often presented as unbalanced and false in the designed worldview and in human oneself. [8]. That's why it is necessary to use significant, imaginative material, for example, in the narrative literary form, which represents multidirectional human intentions – needs, dreams, aspirations, etc., as well as the ways of their achievement and evaluation of life activity [10]. Now we are talking about the bibliotherapy which actually is a treatment by reading of the specially applied books (most of them are located on the electronic data storage devices and on the Internet). Such therapy may be used as an expositional cite for the various symbolic codes of the semantic reality of human being's life, models of the human protective and overcoming behaviour, different ways of life [4].

The purpose and methods of investigation. The article has in sights to demonstrate the possibilities of the schema-therapy filled with the literary content and directed to a personality or communities. For such purpose, we propose to use such methods as actualization and validation of the problematic emotions and mental conditions, identification of the deprivation needs and frustrating desires, imaginative satisfaction of the basic needs by limited re-paternity position within the schema of the (biblio) therapist, one's empathical confrontation with the unproductive coping of a client (a reader). We offer the application of the cognitive emotionally focused and behavioural interventions and recommend to

start with the technique of 'Dialog of armchairs' principally during the client's (the reader's) therapeutic retraining and acquisition of productive coping strategies.

Presentation of the basic material

We will present the possibilities of the schema therapy by using stylistic devices of the literary work (in this case we offer the polyphonic confessional novel 'Second-Hand Time' by Sviltlana Alexievych, the Nobel prize winner for literature in 2015) [1] by means of explication of the key concepts and postulates of the relevant therapy through the literary work quotation selected for this purpose and further interpretation of the therapeutic meaning of its main ideas, story lines, reminiscences of the characters.

Therefore, *the schemes* or traits, dispositions, internal convictions patterns, examples, models are certain implicit tendencies determining the way of thinking, feelings and human behaviour. There are healthy constructive schemes that allow the personality functioning fully of one's powers. However, dysfunctional and destructive scheme are also possible. They distort the perception of the social situations, relationships and even oneself leading to the biased interpretations and disadaptive behaviour.

Therapeutic schemes single out five *basic needs* and their corresponding spheres of manifestation and application of dysfunctional schemes. They are as follows: 1) the need for safe attachment, acceptance and care, if the need is deprived the personality goes through the separation from contact and abandonment (a sense of abandonment, mistrust/injury, the lack of emotions, defectiveness/shame, social isolation/alienation); 2) the need for autonomy, competence, sense of self-identity; if such need is deprived the personality suffers from the limited autonomy, disability to achieve success and realize oneself (a sense of dependence/helplessness, vulnerability to injustice and diseases, the merger and diffusely personal identity, a sense of incompetence and inevitable failure expectations); 3) the need to establish realistic boundaries and self-control; the deprivation of the need inspires the personality's claims to acquire the special status and rights; it create the problems with the self-control and self-discipline; 4) deprivation of needs for freedom to express the needs and emotions leads to the formation of schemas connected with obedience, sacrifice, the search for recognition; 5) blocking of the satisfaction as to the need for spontaneity and game may create the schemas negativity/pessimism, emotional inhibition, schemas of super-high standards/over-criticality and punishment.

Interestingly, that the concept of "schemas" appears in the K. Graves's theory according to which at the certain stage of the cultural and historical development of every social system has its own value orientations and models of behaviour (schemes) determining a way of thinking (in what way?) but not the theme, content (what?). The religious views of Islamic fundamentalists and the so-called godless atheistic communism coincide with this criterion (see [5, p. 376]). The social consciousness schemes are organized hierarchically and built into the eight-level structure where the self-expression schemas (odd alternate with self-denial, self-sacrifice schemas (paired): 1) simple survival; 2) the scheme

of clan – spirits of the tribe; 3) the rule of force; 4) power of the dogma – the absolutistic-righteous type of the values; 5) the achievements and contest – the multiple-materialistic type of the values; 6) harmony of relationships – the personally-relativistic type of the values; 7) the free stream – the systematic and existential type of values; 8) global playing game – the transpersonal and global type of values.

While comparing both lines of the schemas of personality and social consciousness created by G. Young and K. Graves respectively, you can notify their content similarity, in addition, it is associated with the Epigenetic Concept of ontogenesis of personality by E. Ericson [6]. So, 1) if an emotionally deprived baby acquires the basic experience of distrust it will likely create enabling environment to form the schema of abandonment; 2) the deprivation of needs for autonomy, competence, self-identity sense destructively influences on the schemes for limitations of autonomy and ability to achieve success; 3) the preschool age is a sensitive period for the formation of schemes connected with the violation of rules due to the dissatisfaction of the relevant needs 4) the blocked freedom of self-expression (because of the excessive obedience at primary school) pathologically distorts the activity of the junior schoolchildren when it is aimed at their classmates; 5) problems with the spontaneity and playing game are significantly restrained at the age of 11-20, contributing to the formation of schemas of over-vigilance and inhibition [7, p. 7-8]. The cultural anthropogenesis as it is interpreted by K. Graves presents successive evolutionary stages of the society's "growing-up" where the phases of self-expression and devotion every time are filled with deeper spiritual meaning and flaming valuable optimism.

Schema therapy also uses a concept of *particles* which are actually mental statuses with their emotional markers divided into the child particles, dysfunctional parent particles and healthy particles of an adult and a happy child. As it is evident from the foregoing list, there is an analogy with ego-states in the transactional analysis of E. Bern [3] and classification of the sensitivity zones in Gestalt therapy by F. Pearls [9], but the origins, of course, could be found in outstanding Freud's topographic model of the psyche. [11]. Scheme-therapists consider the child and parent particles to be the primary (in the stated sequence) and the coping particles of obedience ("giving up"), avoidance and overcompensation are usually declared as the secondary ones. Look them through in the specified order involving the reflexive and literary illustrations from 'Second-Hand Time' by S. Alexievych.

Dysfunctional child particles are formed due to the deprivation of a basic child's need, one's experienced psychic traumas and response to the mental wound ("wounded child") caused by offenders at the early age. Modifications of these particles may be "lonely", "humiliated/subdued", "dependent", "evil", "opposition-minded", "rage", "impulsive", "unchecked" child.

Generally, S. Alexievych's literary work is filled with stories which tell about sufferings of those who were hurt by the troubled childhood, pecuniary burdens psychological harassment and different kinds of violence exercised by

totalitarian Soviet Union against its citizens: young and old, physically strong and disabled. All of them were put spurs to Communist happiness with an iron hand, repressed not only for their political convictions but for the timid attempts to defend one's dignity, for loyalty to the totalitarian regime (to the symbolic "punishing father"- the comrade Stalin personally) which seemed to be "unconvincing" for secret informants, such people were subjected to the terrifying ordeals, harassments, shameless manipulations and underwent a rigorous "training" in concentration camps, torture chambers of KGB, etc. And there was the only aim of all mentioned things to humiliate the human dignity and to turn an ordinary person to simple cog in the terrible cannibalistic machine of the state. The one of the millions of such victims wounded by the soulless regime tells his son the following words: "You don't know how one can fear... You have no understanding of it... In full view of his eyes ... an investigator ... husky fellow ... put the man's head in the gut basket and held there until one drowned. And uncle Vania ... he naked was hung to the ceiling, and ammonia was poured in his nose, mouth in every holes of his body... the Investigator urinated in his ear and shouted: "Remember the smart ... smart people!" And uncle Vania remembered ... He signed everything ... If he hadn't remembered and signed he would have had his head in the gut bucket. Later he met some of those remembered people in the glass houses... "Who had laid the information against us?, they asked. Who... I'm not a judge and you are not a judge either. Uncle Vania was brought on stretchers into the prison cell and he was wet with blood and urine. He was in his own shit. I don't know where is the end of the human being ... Do you know?" [1, p. 219].

While reading such awesome memories, one has mixed feeling of disgust, horror, protest, mistrust (Could it be the truth?), indignation, appetite for revenge, etc. – the whole symptom complex of the collective image of the Soviet citizen, who a victim of the Communist "education", a carrier of the post-traumatic syndrome due to prolonged action of the inert painful chain transmitted transgenic victim schemas of the social functioning, having regard that such transmission has been destroyed by the regular mental mutilation of the personality

Dysfunctional parent particles emerge in the form of punishment and criticism or demand. The punishing parent particles mean the internalized voices of the parents or other educators that is criticizing and punishing the child who in one's turn becomes angry with oneself and feels like deserving the punishment. The ton of this particle is severe, critical and implacable. This particle is characterised by the following features and symptoms: self-hatred, self-criticism, self-denial, self-harm, suicidal fantasies and suicidal behaviour.

The exacting parent particle represents the internalization of a constant pressure on the child, setting excessively high standards to achieve by one. In the upshot the child realizes that the only acceptable way of one's existence to become a model child by reaching incredible heights and keeping one's eye on everything to achieve the high status, to be a modest child putting the needs of the other people above one's own, to be a super effective child without wasting one's time. Free expression of feelings and spontaneity are impossible for such

personality owing to depriving of one's complete readiness to action, vigilance and self-discipline.

The novel 'Second-Hand Time' by S. Alexievych reveals the main punishing subject - the Central Committee of the Communist Party of the Soviet Union headed by its leader, who had bent in his will the vertical of power with the state security committee that's self-willed, devoid of public control. The severe paternalism, a cult of a personality, such as Lenin (Stalin, Brezhnev, etc.), strict self-censorship and "mind discipline" of ardent apologists professing the only true doctrine of Marxism-Leninism, couldn't raise another people than a generation of conformal, dependent, deprived of civil rights, deceived, brainwashed supporters of the Communist idea. They were ready to undergo the chronic hard times, to justify the practice of the "iron hand", to enjoy illusive visions of the "glorious future", not to spare either oneself or the neighbour for the sake of such future coming. "We have already discussed this problem...", says the next interlocutor of the writer. From Stalin to Brezhnev, those who had fought led the country. They survived after the times of terrors. Their psychology formed in conditions of the violence. There was a constant fear. They could not forget the forty-first year... The Soviet Army moved ingloriously away from Moscow. The soldiers were sent with the words: "You will get the arms in a battle". None counted people but cartridges. That's the way it is". [1, p. 101].

The well-educated mother with principles of "proper" upbringing, whose teenager son had committed the suicide, tries to understand the infernal reasons of her son's act and finds them in perverse social ideology: "At home we constantly recited the poetry as common speech:

Maiakovsky, Svetlov... My favourite Semen Gudzenko: "When people going to their death they are singing, / and can you we cry before it? / After all the most terrible hours in the battle are the hours of waiting for attack ". Have you noticed? Of course ... Why am I asking you? All of us were raised on matters like that... The art loves death our art adores it especially. The cult of sacrifice and death runs in our blood. The life is to disrupt aorta. "Oh, Russian folk, do not like to die a natural death!" – wrote Gogol," [1, p. 116]. There is another recollection which reveals an inexpressible suffering of the story-teller who sticks to the totalitarian Communist introjects at his old ages: "I was fifteen. Red Army soldiers came to our village. Horseback. Drunk. Food requisition group. They slept until the evening, and in the evening, they gathered all Komsomol members. The commander spoke: "The Red Army is starving. Lenin is starving. But individual peasants hide the bread." I knew that my mother sibling ...uncle Semen brought the sacks of grain to the wood and dug them in. I was a Komsomol member. I swore an oath. At night, I came to soldiers and led them to that place. They loaded the whole cart. The commander shook my hand: "Grow up faster, brother!" That morning I woke from my mother's cry: "Semen's house is on fire!" Uncle Semen was found in the wood. Red Army soldiers cut him to pieces... I was fifteen. The Red Army is starving. Lenin... I was afraid of going outside... I stayed indoors and cried. Mommy guessed about everything. She

gave me feedback at night: Go on, son! God may forgive you, poor soul. (He closed his eyes with the hand but I see his crying.)

I want to die a Communist. It's my last wish... [1, p. 146].

Dysfunction coping particles are presented by *styles* of obedience or "giving up" (yielding and obedient particle), *the avoidance* in the form of "detached defender" of oneself from the strong emotions, the detached and defensible particle as a response to difficult social situations, "evil defender" and detached-self-calming particle, *the overcompensation* in the form of self-aggrandizement, the desire for approval and recognition, over-control, perfectionism, paranoid control, aggression attack, deception and manipulation, particles of ruthless cold-blooded "predator".

Let us illustrate some of them. In addition to the numerous certain actions making by the characters of the autobiographical memories, S. Alexievych often gives generalizing reflections typical for the national and gender self-identity. For example, the "giving up" style, that is to accept in the way of rationalization, is characterized by the following words: "Russian people are not rational or mercantile, they may give away the shirt of their backs but sometime they can steal. Russians are spontaneous and they are more spectators than performers, they are able to be thankful for small favours. The moneymaking is not among their ideal, they are bore to make money. But they have very sharpened sense of justice. The folk is Bolshevik. Moreover, the Russian people don't like the routine life they want to live for something. They want to participate in the grand actions. We may easily meet near saint than successful personality in our country. Read Russian classics..." [1, p. 233]; "A Russian wife had never got a normal husband. She just treats and treats. She considers her husband to be half a hero, half a child even to the present day. She plays the same role." [1, p. 170].

The style of avoidance by means of detached-self-calming is properly presented by the "kitchen conversations" that were popular in sixties and later times of the Soviet period. There one could discuss the forbidden literature, listen to the radio broadcast "from abroad", discuss the jokes derided the poor and hypocritical Soviet reality, admire solitary dissidents, it is rather safe to risk like this but it is possible to get some pleasure from such deceptive life. Just a few people opposed openly but there were a great number of "kitchen dissidents". With tongue in one's cheek [1, p. 15]. It is interesting that novel 'Second-Hand Time' begins with a generalized criticism of the avoidable, wait-and-see, contemplative Russian mentality, which is implanted with "the feeling of one's own particularity, exclusivity, although there are no any reasons for it but oil and gas. On the one hand, this prevents to change the way of life, on the other hand, it gives some sense or something else. It always hangs thick in the air that Russia must create, show the world something incredible. God has chosen people. There is a special Russian way. Oblomovs are among us and they are lying on the coaches and waiting for the miracle, but not Stolzes. Active, agile, Stolzes are humiliated..." [1, p. 14].

Where there is the coping style of "overcompensation" people conduct as if the truth is a kind of reality opposite to the scheme [2, p. 44]. Thus, people are

afraid of failing because of their own incompetence; they try to represent themselves as “top professionals”. In this literary work the reader very often comes across the overcompensations: the numerous ugly abuses of power, the ways of domination over the person deprived of the civil rights, impudent establishment of one’s will such as and neglecting of the needs and interests of other people, horrifying and aesthetically repulsive episodes of genocide, the Holocaust, famine (the Holodomor), etc. Those cases when the former oppressed and injured victims made up for a lost time and returned the “debt” by means of harassment, humiliation, deprivation of property, health, honour even taking a life of another person, non-guilty, as a rule. Nevertheless, some characters in the novel those are able to overcome the Soviet conformism or criminal psychology (“Do not believe! Do not fear! Do not ask!”) or KGB’s tyranny. Such people are new capitalist predators, a product originated in the nineties. It is quite a new type of modern Stolze in the former Soviet country. They are doers - not contemplators; materialist – not idealists; individualists, not collectivists; they are obsessive about personal success rather than the “chimeras” of the common good and happiness for all. One of such characters asked: “Happiness? What is happiness? The world has changed. Nowadays the lonely people are successful and happy; they are neither weaklings nor losers. They have everything: money, carrier. The loneliness is a choice. I want to be in way. I am a hunter not a submissive game. The loneliness is like happiness”

The mentioned overcompensation coping is rather based on accentuation of boundaries and personal autonomy than on the secure attachment. Among the healthy particles the scheme-therapists certainly number the particle of a happy child, who “feels peace and quiet, because of one’s basic emotional needs are satisfied at the moment”. In this particle an individual feels of being loved as well as a connection with the other people; one is happy, safe and feels being praised, one’s own importance and dignity, one is led and managed by very important people. In this particle person feels that one is understood, recognized, one is self-confident, competent, sufficiently independent, cheerful, strong, optimistic, spontaneous, easily adapts to new conditions, feel the power and control” [2, p. 58-59].

The novel by S. Alexievych is not only angry exposure of the man-hateful Communist regime, it is not an ideologically motivated political pamphlet; it is a confession with cathartic liberation of soul, frugal washing to get the “golden substance” of generosity and sincerity, the attributes of happy child particle, out the soul’s bowels. The motive of love, by the power of which one can save the world and oneself in it, sounds like a refrain on many pages of the literary work. In the interview with N. Igrunova the writer says: “We don’t have the culture of happiness, joyful life. The culture of love either. The next book I’m going to write will be about love: the stories of hundreds of people”. [1, p. 385].

Finally we have yet another healthy particle – adult one. It performs functions peculiar to a mature individual such as professional activity, education with clearly conscious responsibility for their effectiveness. “A healthy adult particle shows interest and implements pleasant activities: sexual, intellectual,

aesthetic and cultural interests, health care and sports activity" [2, p. 59]. In the novel of 'Second-Hand Time' we almost don't hear the voice of the adult particle which might belong to any character. Like the general author's position as to the value positions explicated in the novel, ideological dimensions, social illusions the voice is filled with caring, maternal emotions and the truth is applied to treat the bleeding wound which threaten the whole social organism with the sepsis. The author, in fact, performs the therapists' schema function which is called the *limited re-paternity*: injured, sick people need to be "fed" by sympathy, care (from the state institutions, public organizations, non-indifferent citizens), involving the present generations in the creative responsible work to develop a democratic, humane principles which may provide the healthy functioning of the post-totalitarian society, because in such dark times as now we so need missionaries" [1, p. 387], authoritative moral people, who will light up the road like beacons for injured and dishonoured but recovered from blindness – the victims of the inhumane non-personified social practice.

Conclusion. In line with this task, the psycho education and aksiocorrection of the society, which are applied by analyzing of the good-quality reflexive literary texts in the educational institutions with the involvement of teachers of native and foreign literature, history at the secondary school [12] and with wide range of philosophical and socio-humanitarian disciplines at higher school, psychological services, discussions in the mass medias will introduce the basic ideas and approaches of the scheme- and bibliotherapy in the system of everyday communication, it will likely encourage re-socialization of the 'second-hand' generation which is nostalgic about the discredited ideals and the old "rules of the game", as well as shatter hopes of the young citizens, who are looking for a counterbalance of anomie, diffusion of identity, sharp competition in the revival of slogans, symbols and senses of the totalitarian era. The analyzed literary work by S. Alexievych, like all her works in general, create a breeding ground for exposition of the mental schemes and copings to improve the society of the transient type and prevent the recurrence of Communist ideas in the individual and collective consciousness of the citizens.

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**ЕКСПОЗИЦІЯ МЕНТАЛЬНИХ СХЕМ І КОПІНГІВ У РОМАНІ-СПОВІДІ
СВІТЛАНИ АЛЕКСІЄВИЧ «ЧАС СЕКОНД ХЕНД»**

У статті представлено можливості використання поліфонічного роману-сповіді С. Алексієвич «Час секунд хенд» з метою духовного оздоровлення посттоталітарних суспільств. Важливим чинником такого оздоровлення виступає синтез схема-терапії та бібліотерапії як засобу розв'язання завдань ресоціалізації, гуманістичної психоедукації нині суущих поколінь, самовиховання особистості.

З'ясовано, як експозиція представлених у художньому літературному творі ірраціональних переконань і диспозицій (схем) і способів опанування у формі дисфункційних дитячих і батьківських часток та копінг-стилів підкорення, уникнення й гіперкомпенсації сприяє усвідомленню причин формування, механізмів збереження і функціонування в колективній та індивідуальній ціннісній свідомості ілюзорних деструктивних і віктимних настановлень, що позбавляють окремих осіб і суспільство загалом атрибутів суб'єктності, відповідальності, гідності.

Зроблено висновок про те, що авторська позиція обмеженого повторного батьківства дає змогу здійснити аксіокорекцію наявного мотиваційного дискурсу травмованих комуністичної ідеологією і деприваційною практикою поколінь людей: валідизувати й реконструювати негативний життєвий досвід та зміцнити продуктивні копінг-частки дорослого і щасливої дитини з метою переривання патологічної трансгенеративної передачі.

Ключові слова: роман-сповідь, Світлана Алексієвич, схема-терапія, бібліотерапія, психоедукація, ресоціалізація, копінг, обмежене повторне батьківство, аксіокорекція.

УДК 159:355 (477)

doi: 10.15330/ps.7.1.90-100

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**ОСОБЛИВОСТІ ОРГАНІЗАЦІЇ ТА НАДАННЯ ХРИСТІЯНСЬКО-
ПСИХОЛОГІЧНОЇ ДОПОМОГИ УЧАСНИКАМ АТО**

У статті представлено теоретичне обґрунтування досвіду надання християнсько-психологічної допомоги учасникам АТО. Розкрито суть методологічних засад організації та реалізації християнсько-психологічної допомоги. Описано етапи процесу духовно-психологічної реабілітації учасників бойових дій та специфіку роботи на кожному з них християнського психолога. Вказано особливості психодіагностичного та