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COMPONENTS OF THE STRUCTURAL-FUNCTIONAL MODEL OF THE STUDY OF PERSONALITY IDENTITY IN THE CONDITIONS OF WAR

The article considers the importance of identity for the post-traumatic growth of a personality in the conditions of a full-scale war, describes its dynamics. A theoretical analysis of the three components of the structural-functional model of identity research is carried out: cognitive, affective and conative. Their role in the process of overcoming traumatic experience and further post-traumatic development of the individual is determined. It is proposed to create a research model and a system of criteria for studying the dynamics of military personnel's identity on the basis of the described components. The possibility of preventing the development of post-traumatic negative phenomena and effectively directing the further rehabilitation process towards post-traumatic growth through the introduction of the developed research model is substantiated.

Keywords: *identity, components of the structural and functional model of identity, traumatic experience, post-traumatic growth, psychological health of servicemen.*

Statement of the problem. The war in Ukraine, which has been going on for more than ten years, has led to new challenges facing Ukrainian society, in particular, in supporting the mental health of military personnel. The experience of war, active participation in hostilities, and a significant number of other stressors lead to trauma, which disrupts physical and psychological well-being, significantly affects self-perception and human identity.

The war makes everyone see everything that used to seem stable and unshakable differently. Beliefs, perceptions of others, values, sense of place in life – all of this is threatened, and sometimes the former self seems to fall apart. The trauma of war not only requires people to rethink their life values, roles and beliefs, but also creates conditions in which the sense of self can be profoundly altered or even torn apart by traumatic experiences. Moreover, as a result of severe psychological trauma, the psyche can activate certain defence mechanisms, such as post-traumatic regression. In an attempt to avoid painful feelings and experiences, an individual may use inappropriate patterns of behaviour from the past, experience adaptation difficulties, avoid responsibility, demonstrate addictive behaviour, etc.

Thus, the issues related to the study of crisis identity, which can either be accompanied by

depression, post-traumatic regression, post-traumatic stress disorder and moral trauma, or become a catalyst for post-traumatic growth, characterised by positive changes in personality and life priorities after the trauma, are becoming more relevant. In addition, the study of changes in identity and peculiarities of post-traumatic growth of servicemen in war is relevant not only for understanding the psychological consequences of a full-scale armed conflict, but also for developing effective rehabilitation programmes that will facilitate successful return veterans to civilian life and preserving their psychosocial stability.

Analysis of recent research and publications.

The analysis of the available sources of the previous decade has shown increased attention of scholars to the issues of identity, traumatic experience, post-traumatic growth and their connection for different categories of people, including military personnel. Studies in this area emphasise both the destructive potential of war for the personality of a serviceman and the possibility of further growth, which is likely to arise from rethinking traumatic experiences.

Generalisation of domestic studies (D. Zubovskyi, V. Klymchuk, O. Kokun, N. Lozinska, V. Oliynyk, V. Osodlo, I. Pishko) [1, 2, 3, 5, 6] and foreign scientists (S. Berman, L. Calhoun, M. Christopher, S. Dekel, S. Joseph, M. Montgomery, K. Ratner, R. Tedeschi, Shakespeare-Finch & Lurie-Beck) [7–13]

allow us to identify the following vectors of their work.

1. The impact of a traumatic situation on a person and his or her identity has been established. Researchers [9] point out that servicemen who experience traumatic events often face identity crisis. Trauma, which disrupts the usual perceptions of the world and oneself, becomes an impetus for rethinking life values and reconsidering one's role in society and the army. After a traumatic experience, many servicemen and women feel disconnected from their pre-war values, which leads to the emergence of the so-called "traumatic (crisis) identity" – a state in which the sense of self changes or is even lost.

The authors emphasise that trauma can disrupt identity coherence, but that those who manage to regain their identity over time usually show signs of post-traumatic growth.

2. The special role of identity in overcoming trauma has been identified. Scholars argue that identity transformation can be both positive and negative, depending on the availability of internal and external resources. Servicemen and women who are able to rethink their traumatic experience and find a new meaning in life, restore the integrity of the self, show higher rates of post-traumatic growth. Strong social support, as well as access to rehabilitation programmes focused on psychosocial adaptation, significantly increase the likelihood of successful identity transformation. The authors S. L. Berman, M. J. Montgomery, K. Ratner [7] point out that identity can be a lens through which trauma is perceived and interpreted, helping to determine whether traumatic experience leads to post-traumatic stress disorder or post-traumatic growth. Researchers Shakespeare-Finch & Lurie-Beck [13] also emphasise the role of personal identity and social support in post-traumatic transformation, suggesting that individuals who redefine their identity after trauma are more likely to experience growth.

3. The article considers various aspects of the phenomenon of post-traumatic growth and confirms its connection with the development of the identity of a person with traumatic experience. Post-traumatic growth is a process in which a person, after experiencing traumatic events, can develop new life values, strengthen his or her identity and improve interpersonal relationships. According to O. Sheliug [6, p. 115], the three most common theoretical models of posttraumatic growth today are: 1) the functional-descriptive model of R. Tedeschi & L. Calhoun, which describes

personal transformations in five dimensions: interpersonal relationships, new opportunities, personal strength, spiritual changes and life values; 2) person-centred model of S. Joseph & A. Linley, which is based on the theoretical views of C. Rogers and considers post-traumatic growth as a process of cognitive adaptation of traumatic experience and restructuring of the self-concept; 3) M. Christopher's biopsychosocial model, which is based on the idea of a traumatic reaction as an evolutionarily inherited mechanism of meta-learning that destroys and restores the metascheme (concepts of self, society and nature).

4. The factors that influence post-traumatic growth, in particular in military personnel, have been studied. Among these factors, scientists R. G. Tedeschi & L. G. Calhoun [11] name individual characteristics, social support, strong ties with other veterans, those who have had similar experiences, positive self-perception, etc. These factors influence the development of a new identity, which combines both the negative experience of war and new, positive qualities acquired after trauma. In their study, S. Berman, M. Montgomery, K. Ratner [7] emphasise that identity transformation, especially the reconstruction of an externally imposed identity into an internally formed one, plays an important role in healing from trauma and promoting post-traumatic growth.

It can be concluded that identity transformation after traumatic events is a key factor in the process of post-traumatic growth. Servicemen and women who can integrate their combat experience into a new self-concept have more opportunities to grow and achieve positive changes in their lives after trauma. Thus, the development of concepts and models related to the structure and dynamics of personal identity after the experience of war is an urgent problem at the theoretical and practical levels. This will, on the one hand, allow us to better understand and comprehend the complex psychological and socio-psychological processes that occur with a person when he or she lives through traumatic experiences, and on the other hand, will make it possible to maintain psychological health and help in the creation of rehabilitation and/or adaptation programmes for the successful reintegration of servicemen after their return to civilian life, since identity ensures adaptation and integration of a person into the world.

The purpose of the article is to detail scientific ideas about the structural and functional model of the study of personal identity [4] during war and to characterise the components of this model.

Summary of the main material. Personal identity as a dynamic system develops and is

structured throughout a person's life, and this development is uneven, characterised by a strong desire to define identity and the devastating consequences of its loss for a person. It is here that the problem arises of a person's choice of an action option that regulates his or her behaviour in the current situation, requires him or her to activate all mental components and structurally rebuild them into a new identity. This problem is exacerbated in traumatic situations, when an identity crisis may arise due to the inability of a person to confirm his or her "I". Difficulties associated with changing previously developed ideas about oneself and the world around one, combined with the complexity of the traumatic conditions of martial law, significantly affect behaviour, emotional well-being, and the entire process of personality formation. It should be noted that identity is a constant process of finding the true self, a healthy core of the personality, which occurs as a confirmation of the self-personality in interaction with external requirements that appear both in the form of forms of interpersonal communication and in the form of norms, rules, regulations, etc.

The projection of the self onto other people is constantly taking place, which satisfies the need for confirmation of the self and creates a sense of self adequacy. That is why personal identity does not express a complete state or absolute integrity of a person, but a process of partial changes that leads to the formation of a stable identity with a tendency to further changes.

According to the authors of the article, the dynamics of personal identity in a post-traumatic situation becomes a factor of personal growth, as it manifests itself in the reconstruction of its old system, its transformation into a form capable of ensuring the connection of subjects of interpersonal interaction in accordance with the changing situation. Thus, identity dynamics is important for growth in a traumatic situation. The psychological mechanism of changing a person's identity in a traumatic situation is to change the interrelationships of the structural components of identity, which in this situation create a certain configuration, which leads to the transformation of the entire identity system.

According to the three-component structure of the human psyche, the structure of a person's identity includes the following components: cognitive (knowledge and perceptions of the self, understanding of the self in the current situation), affective (assessment and attitude of the person to the self in the current situation) and conative (orientation of the self towards activity in the

current situation). Let us briefly describe the components of identity in a situation that is changing and carries risks and threats (which is obviously inherent in a situation of war).

The *cognitive component* of a person's identity represents the objects of the situation and the personality itself in various mental forms of self-awareness. This component of identity is actualised when a person processes information in such forms as perception, representation, memory, image, knowledge, etc., ensuring the storage, ordering and transformation of existing and incoming information. The most common means of processing information in the cognitive system of human self-awareness is the process of categorisation [4, p. 23]. Categorisation means the assignment of each new phenomenon in the perception of a certain class of similar and previously known ones. A person can perceive a complex and diverse external world by distributing the information that comes to him/her only in the form of separate categories.

In this way, special cognitive structures called schemas are formed that govern the information processing process. Since military personnel constantly process a significant amount of data, these schemas influence the way in which incoming information is perceived, stored and reproduced. This process takes place as a generalised and indirect reflection of reality in its essential connections and relationships. The purpose of this process is to separate the essential from the insignificant, to reduce the complex to a simpler, more understandable form.

The transformation of information that takes place in the cognitive component is carried out through the integration of various mental forms into a holistic construct of "seeing the problem" as an understanding of the situation, which means not a superficial perception and representation of the objects of the situation, but a sense of their inner essence through the disclosure of new connections between the facts of the situation. This becomes possible due to the mechanism of interconnection of cognitions with the elements of sensuality of the serviceman's worldview, which results in a certain "world picture". The world picture serves as a kind of coordinate grid for a person, which determines the meaning and content of any perceived objects and subjects of the world. This is possible because people not only perceive "objective facts" but also act on the basis of their always subjective ideas about them, which are determined by many factors. In particular, in the cognitive component of identity, in the process of processing information coming from the current situation, human sensuality is

connected to the functions of perception, representation, and knowledge, which results in changes in the individual's views not only on the situation but also on themselves in this situation.

The world picture sets the vision of reality in accordance with the situation in which it is located. It is important that a person has a conceptual and sensory attitude to the external environment, focused on comprehending the essence of the world in the form of an "image of the world" and its justification. In the worldview, the "picture of the world" of a particular person is transformed into an "image of the world" that reflects the specific historical background against which all human mental activity unfolds.

The self-image is a complex psychological phenomenon that is not a simple awareness of one's qualities or a set of self-assessments: it is a certain pattern of perceptions of the self that develops in one's mind as an active principle that integrates all life manifestations. "I" is the deep essence of a person, his or her authenticity, which allows them to distinguish themselves from others, to feel, experience, and realise the reality of their existence. The image of the self allows us to "look" at ourselves from the inside, to observe, to be aware of, to change ourselves, to regulate our own life activities. The "I" is a regulatory mechanism of mental life, a regulator of a person's relationship with the environment.

Thus, the processes of cognitive processing of traumatic experience consist of attempts to integrate new (often destructive) experience into the existing picture of the world, as well as to overcome the disorders caused by trauma. The cognitive component of identity is the integration of traumatic events into a person's life story. This process includes both awareness of the changes that have occurred as a result of trauma and the search for new ways to adapt to reality. In turn, the outcome of the dynamics of cognitive processes significantly affects the process of rehabilitation and post-traumatic growth of a serviceman's personality.

The affective component of identity is an emotionally coloured assessment of one's self, which is measured by the attitude of a person to his/her qualities, abilities, achievements that determine his/her place in a particular situation.

As you know, a person interacts with those objects of the world that are significant to him or her. The emotional sphere of identity is manifested through experiences and evaluations that are addressed not only to individual phenomena or situations, but also to the general position of a person in the world. By signalling the significance

of the situation in which a person acts, the emotional component of identity adjusts the entire personality system to perceive this situation in a certain way and prepare for the necessary actions.

The role of emotions in situations of active combat activity cannot be overestimated, when instant mobilisation of all the forces and capabilities of the organism is required. Emotional stress in these circumstances becomes the driving force behind human behaviour. Human resources will be realised (and not destroyed) if the subject emotionally experiences his or her attitude to certain situations and the world, which will correspond to the conditions and laws of coexistence with others. Thus, a person's positive or negative attitude to certain situations and processes of reality is transformed into optimism or pessimism as properties that determine the quality of life of a person.

A person's emotional and value attitude to the world is transformed in the affective component of identity into a general spiritual state of a person, which determines his or her acceptance or rejection of existence, activity or passivity, trust or distrust in relation to people, life, the past and the future, etc. A person constructs this general spiritual state into his or her emotional state through the complex interaction of individual subsystems of the human psyche (not only emotions, but also cognitions and intentions), which is determined by the current situation. The systemic construct of the general spiritual state of an individual is his/her self-esteem, which integrates individual mental phenomena into the integrity of the value-emotional state as a component of the individual's identity.

If identity is the awareness of the "I" in the world, then self-esteem specifies it as an attitude to one's qualities, abilities and achievements that determine the position of the individual in a particular situation. Self-esteem is associated with a sense of personal value, which plays a major role in the mental and physical health of a serviceman. Low self-esteem can lead to feelings of helplessness, helplessness, depression, and anxiety, while high self-esteem can increase confidence, success, and satisfaction. Adequate self-esteem helps a soldier to better cope with stress and life's difficulties. That is why the balance between identity and self-esteem is important, based on the realization that each person has his or her own strengths and achievements, and that each person is unique and special, able to realize his or her potential according to his or her individual abilities.

Thus, the emotional function of identity, which is manifested in the subjective assessment of an individual's self, actions, qualities, and feelings,

allows a person to feel satisfied with his or her own personality, qualities, and characteristics, which contributes to high achievements and success in the performance of service and combat missions. An adequate or inadequate attitude toward oneself leads either to harmony, which provides reasonable self-confidence, or to constant internal conflict, which can lead to the development of a neurotic state.

That is why personal growth requires proper self-esteem, which is the core of the affective component of identity. It implies a critical attitude towards oneself, a constant comparison of one's capabilities with the requirements of military reality, and the ability to set achievable goals.

The *conative component* of a person's identity is a set of intentions that manifest themselves as mental stimuli for the person's activity (in particular, a guideline, intention, focus, demand, aspiration, plan, motive, conscious will to act, purpose of activity, motivation, interests, etc.) They are based on the motivational and need system of a serviceman. Intentions determine the subjective criteria for choosing and stimulating individual behaviour aimed at solving problems in the current situation.

Psychologists, analysing the peculiarities of the organisation of intentional experience in its selectivity and focus on individual intellectual activity, emphasise the importance in this process of the mental construct of "preference", the functional essence of which can be compared to the function of a mental compass, which leads a person to that strictly defined area of reality that is in maximum accordance with his or her individual intellectual capabilities and in which his or her intellectual resources can be realised with maximum efficiency [4, p. 29, 30]. In the mental construct of "preference", a special role is played by the sensual side, which manifests itself either in the form of belief in the existence of certain principles or in the form of initial confidence in the correctness of the chosen way of doing things.

Theories of post-traumatic growth also point to the worldview as a factor in personal growth. For example, Ukrainian psychologist V. Klymchuk identifies a change in the personality's worldview as the main condition for personal growth, noting that it generalises all the others that influence this process [2, p. 78]. A person's worldview is, first of all, a system of values in which he or she believes and on the basis of which he or she determines his or her life path. In a broad sense, values are generalised, stable ideas about the desired benefits and acceptable ways of achieving them, which concentrate the previous experience of a person and

which are the basis for making decisions about his or her future behaviour. In their essence, value orientations become a motivation for life, which determines the choice of life goals, plans, and prospects. Such a choice is made by a person on the basis of knowledge of circumstances and himself/herself, constantly evaluating, comparing and contrasting both himself/herself and other people, looking back to the past, living in the present, and focusing on the future. To denote this function of the value system, theories of post-traumatic personality growth use the category of "philosophy of life" – a mental construct of "world-transformation" in which a person's value system, reflecting the meaning of his or her being in the world, is manifested through the personality identity as a specific attitude of a person to the world [11]. This awareness of the self outlines the contours of the practical possibilities of the individual and the forms of their realisation. The "philosophy of life" is based on a system of personal values (the value of life, the value of relationships with loved ones, the value of the self, the value of the Fatherland, work, etc.) that correlate with personal and cultural norms and regulate the behaviour of the individual, thereby ensuring its adaptive stability.

However, in an uncertain situation, and especially in a traumatic one, a person's "philosophy of life" begins to shake under the influence of the discrepancies between established values and the changed norms of the new reality. In such circumstances, the established system of values that ensured life in stable times is challenged in the mind. The roadmap that was clear and understandable at one time can be destroyed or questioned. In this case, the values of the individual are reassessed, which is a very painful process that is accompanied by a number of experiences, up to and including symptoms associated with post-traumatic stress disorder.

Thus, the construct "philosophy of life" performs a systemic function in the system of mental phenomena of the conative component, thereby ensuring the individual's focus on development and growth. A person's choice of an action option that ensures his or her growth in a traumatic situation depends on the extent to which the person is able to restructure the cognitive, emotional and conative resonance with other people in accordance with the new conditions. In order to move forward, a person has to reconsider old values and develop new value orientations, i.e. change his or her "philosophy of life".

The dynamic components of personal identity described above in situations related to traumatic

experiences can serve as a conceptualisation of an empirical model for studying and guiding the development of servicemen's identity at the stages of recovery. In particular, if we specify the structural and functional components into indicators of the cognitive, affective and conative components of the serviceman's identity, the cognitive component is determined by the characteristics of the serviceman's "I" image in war conditions; the affective component – by the characteristics of the "I" self-esteem; the conative component – by the characteristics of the "philosophy of life".

We also propose to define indicators of the substantive characteristics of the cognitive, affective and conative components of the serviceman's identity in the following modules: "I" in the past, "I" in the present and "I" in the future. Here is an explanation.

Each "I" stems from the experience of the individual and depends on his or her identification with a particular social environment. The "I"–past, embodying the experience of the individual, does not remain "behind" him/her, but "goes" with him/her, and therefore it is an essential characteristic of the individual's identity. "The present self is a person's real perception of himself/herself, an image that consists of the assessments of others and also includes his/her past experience and perception of himself/herself in the future. "The future self is the ideal self, the imaginary person with whom a person compares himself or herself and whom he or she would like to become. In the traditional sense, the ideal self is a model, a benchmark, a specimen formed on the basis of internalised social expectations and moral norms accepted in society.

The three "I" s identified by the authors of the article in the temporal section exist in unity within the holistic "I"– identity, defining each other. Thus, the "I" of the present is confirmed not only by the "I" of the past, but also by the "I" of the future. "The ideal self, as an image of oneself that reproduces desires, dreams, and hopes of a person about oneself, becomes a motivating force that encourages a person to self-improvement. Such an ideal self becomes an important beacon in the course of personal growth and is interpreted as a certain intention, attitude, readiness to transform some qualities and stabilise and consolidate others.

The results obtained by the indicators of the characteristics of the "I" identified in the three modules make it possible, by comparing them, not only to confirm each other's characteristics ("I" in the past, "I" in the present, "I" in the future), but also

to illustrate the dynamics of personal identity in a situation of collective trauma caused by war.

Conclusions

The authors of this article believe that the purposeful development of the structural and functional components of the dynamic model of identity (according to the criteria they have identified and described) will help to direct the rehabilitation process of servicemen towards post-traumatic growth. In particular, this is possible due to the following areas.

1. Strengthening a stable identity as a barrier to the development of negative mental consequences. A stable identity helps a person to remain less vulnerable to traumatic stress. People who have a clear sense of self-worth and understanding of their place in the world can more easily integrate traumatic experiences and not feel them as a threat that leads to the development of post-traumatic stress disorder.

2. Support for the process of self-determination. Group affiliation and positive social connections help to strengthen identity, especially in times of stress. For servicemen and women returning to civilian life, participation in veterans' groups can help to redefine themselves, reduce alienation and facilitate the positive integration of traumatic events into their own history.

3. Rethinking identity and finding new meaning. Forming a new identity can be the basis for post-traumatic growth. The process of rethinking involves changing perceptions of oneself: a service member begins to see himself or herself as a stronger, more resilient or more spiritual person. This helps not only to cope with the experience, but also changes the attitude to life for the better.

4. Formation of a more flexible self-concept. Servicemen and women who can adjust their self-concept and adapt their identity to new conditions are more likely to experience positive changes after a traumatic experience, which reduces the likelihood of developing post-traumatic disorders.

5. Integrating traumatic experiences into one's own identity. This does not mean denying or suppressing the experience, but rather accepting it as a part of one's life, which makes a person stronger. This integration is important for the prevention of post-traumatic stress disorder, as it helps to avoid dissociation and supports the process of adaptation to peaceful life.

Thus, strengthening identity and its transformation after a traumatic experience play a

special role in the prevention of post-traumatic disorders and directing the rehabilitation process towards post-traumatic growth.

Prospects for further research are the creation and testing of an empirical model and psychological tools to study the dynamics of military personnel's identity in a full-scale war.

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СКЛАДНИКИ СТРУКТУРНО-ФУНКЦІОНАЛЬНОЇ МОДЕЛІ ДОСЛІДЖЕННЯ ІДЕНТИЧНОСТІ ОСОБИСТОСТІ В УМОВАХ ВІЙНИ

Розглянуто значення ідентичності для посттравмівного становлення особистості в умовах повномасштабної війни й описано її динаміку. Проведено теоретичний аналіз трьох компонентів структурно-функціональної моделі дослідження ідентичності: когнітивного, афективного та конативного. Когнітивний компонент ідентичності людини репрезентує об'єкти ситуації та саму людину в різних ментальних формах її самосвідомості й актуалізується під час оброблення людиною інформації. Він трансформує «погляд на ситуацію», «картину світу» та образ «Я». Афективний компонент ідентичності – це емоційно забарвлена оцінка свого «Я», що вимірюється ставленням особистості до своїх якостей, здібностей, досягнень, які визначають її місце у певній ситуації. Ядром афективного компонента динаміки ідентичності є цінності й адекватна самооцінка особистості. Конативний компонент ідентичності особистості – сукупність інтенцій, що виявляються як психічні стимули діяльності особистості. Їхньою основою є мотиваційно-потребова система особистості, яка представлена конструктами «світогляд» та «філософія життя».

Визначено роль кожного із структурно-функціональних компонентів у процесі подолання травмівного досвіду та подальшого посттравмівного становлення особистості. На основі описаних компонентів запропоновано створити модель дослідження та систему показників для вивчення динаміки ідентичності військовослужбовців. Обґрунтовано можливість запобігання розвитку посттравмівних негативних явищ та ефективного спрямування подальшого реабілітаційного процесу в руслі посттравмівного зростання завдяки впровадженню розробленої моделі дослідження.

Ключові слова: ідентичність, складники структурно-функціональної моделі ідентичності, травмівний досвід, посттравмівне зростання, психологічне здоров'я військовослужбовців.

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