

НАПРЯМ 1. ТЕОРЕТИКО-МЕТОДОЛОГІЧНІ ПРОБЛЕМИ СВІДОМОСТІ ЯК ПРЕДМЕТА ПСИХОЛОГІЧНИХ ДОСЛІДЖЕНЬ

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SELF-AWARENESS IN A VIRTUAL BODY AS A PSYCHOTHERAPEUTIC RESOURCE FOR THE TRANSFORMATION OF TRAUMATIC EXPERIENCE

Summary. The paper argues that self-awareness in a virtual body can transform traumatic experience through the modification of bodily identity, controlled re-experiencing, and subsequent reintegration of the experienced material into one's personal narrative. This process restores sensory coherence, emotional regulation, and the capacity for self-reflection.

Key words: virtual reality, bodily identity, trauma, self-awareness, reintegration of experience, emotional regulation.

Баратюк А. Самосвідомість у віртуальному тілі як психотерапевтичний ресурс трансформації переживань травми

Анотація. У роботі обґрунтовується, що самосвідомість у віртуальному тілі може трансформувати травматичний досвід через зміну тілесної ідентичності, контрольоване перепроживання і подальшу реінтеграцію пережитого у власний наратив, відновлюючи сенсорну цілісність, емоційну регуляцію та здатність до саморефлексії.

Ключові слова: віртуальна реальність, тілесна ідентичність, травма, самосвідомість, реінтеграція досвіду, емоційна регуляція.

Introduction. Traumatic experience becomes fixed in somato-affective matrices and is preserved as tension that resists verbalization. The body holds an emotional charge that is not integrated into consciousness, which disrupts

the coherence of the self and the continuity of lived experience. In psychotherapy, virtual reality (VR) makes it possible to temporarily inhabit an alternative body, approach one's own pain without overload, and experience it in a less destructive form. The avatar functions as a mediator between the current self-image and the altered self-image. The transference of the focus of self-awareness into the VR embodiment makes the body schema more plastic, reshapes affective responses, and attenuates automatic pathological reactions. The aim of the study is to construct a conceptual model of the mechanism through which traumatic experience is transformed by means of self-awareness in VR.

Results. The VR body becomes an extended Self and is integrated into sensorimotor and affective regulation. Bodily ownership, action control, and the sense of presence form a unified system that allows the VR body to function as a new bodily modality of consciousness. Through the synchronization of visual and tactile signals, the brain accepts the alternative body schema as its own, so the individual in fact experiences a different configuration of self through the avatar [4]. VR simultaneously provides both an internal and an external perspective. The person remains within the scene while also observing themselves from the outside, which strengthens self-reflection, reduces affective dysregulation, and enables approach to traumatic material without total retraumatization. Controlled dissociation in VR alters the bodily Self without loss of identity, decreases emotional tension, and initiates new affective responses, producing a directed identity shift with therapeutic potential [6]. In this way, VR reorganizes the architecture of the subjective Self through a new corporeality, controlled distancing, and the preservation of one's own agency [1].

The therapeutic effect consists in a neuropsychological re-embodiment. The newly assumed embodiment of the Self recalibrates bodily schemas and affective patterns. Occupying the VR body activates mirror neuron systems and somatosensory networks, restores the coupling between bodily sensations and the cognitive level of self-awareness, and enhances bodily awareness [2]. The combination of VR exposure, embodiment, and controlled stepping outside the body reduces the intensity of negative affect. This has been demonstrated in patients with oncological pathology and is described as psychosomatic deconsolidation, in which the bodily component of the memory is temporarily separated from its affective charge, making the traumatic content accessible without uncontrolled pain [5]. The multisensory influences of VR restore this coherence, convert fragmented experience into an articulated narrative, and increase interoceptive sensitivity. This supports the incorporation of traumatic fragments into the structure of the Self, reduces internal splitting, and restores a sense of integrity [3]. The virtual body thus becomes an instrument of restoring wholeness by reconfiguring sensorimotor

linkages, enabling the safe controlled re-experiencing of traumatic material, and supporting its cognitive re-interpretation(see Fig. 1).

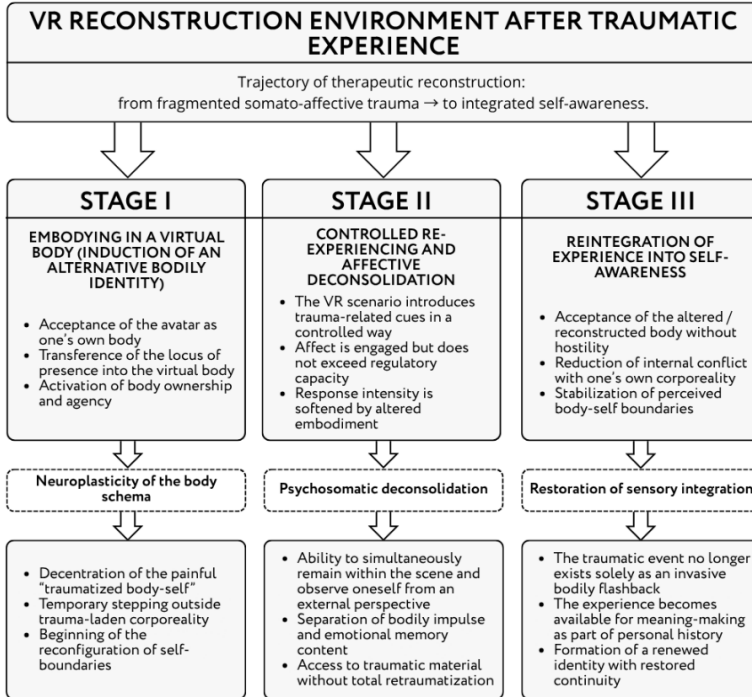


Fig. 1. Conceptual model of the mechanism of therapeutic transformation of traumatic experience through self-awareness in a VR-environment

The VR model conceptualizes the therapeutic process as consisting of three stages. The first stage is the induction of an alternative bodily identity. The avatar begins to be experienced as one's own body through the emergence of body ownership, agency, and presence. This weakens the fixation of trauma within somato-affective bindings and creates bodily decentration, in which habitual pathological responses are no longer triggered automatically [1]. The second stage is the reconstruction of affective responding. Traumatic experience is re-enacted in a controlled environment and is lived through in a dual perspective – from within the scene and from an external viewpoint. At this stage, psychosomatic deconsolidation may occur: the bodily memory of the event is temporarily separated from its affective charge, and reactions of fear, shame, or disgust are gradually replaced by self-compassion and acceptance of one's own body [5]. The third stage is the reintegration of self-

awareness. The experienced material becomes acceptable for inclusion in one's personal history. The VR body consolidates an updated identity in which bodily boundaries, emotional regulation, and reflective self-definition operate in a coordinated way. This stage is associated with the restoration of sensory integration and the re-establishment of the link between bodily self-perception and the cognitive understanding of oneself and one's own experience [3].

Conclusions. VR embodiment activates the plasticity of the body schema, aligns sensory and affective signals, and restores contact between the bodily and cognitive levels of the Self. The therapeutic effect of VR lies in the modification of bodily identity in the safe, controlled re-experiencing of traumatic material without retraumatization through the temporary separation of bodily, emotional components of memory and in the subsequent incorporation of this material into the personal narrative. A key future direction is the individualization of VR protocols and the assessment of the durability of these changes.

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ОСОБИСТІСТЬ КЕРІВНИКА І УПРАВЛІНСЬКА СВІДОМІСТЬ: ДІЯЛЬНІСНИЙ ПІДХІД

Анотація. Розглядається методологічне підґрунтя взаємозв'язку управлінської свідомості і характеристик особистості керівника, аналізується діяльнісна теорія. Аналіз цього взаємозв'язку базується на знаковому опосередкуванні діяльності та включеності особистості керівника в систему управлінських професійних відносин.

Ключові слова: особистість керівника, управлінська свідомість, теоретичні засади, діяльнісний підхід.

Drobot O. Managerial personality and managerial consciousness: an activity approach

Summary. The methodological basis of the relationship between managerial consciousness and the characteristics of the manager's personality is considered, the activity theory is analyzed. The analysis of this relationship is based on the symbolic mediation of activity and the inclusion of the manager's personality in the system of managerial professional relations.

Key words: manager's personality, managerial consciousness, theoretical principles, activity approach.

Розглянемо теоретичні підстави взаємозв'язку управлінського свідомості і особистості керівника, які для нас коріняться, перш за все, в діяльнісній теорії. Слідуючи концептуальній канві даної теорії, ми приймаємо те положення, згідно з яким психологічне дослідження особистості не може зводитися до суми її окремих функціонально-психологічних даних: в іншому випадку особистість виявляється