

## THE MAIN CONCEPTS OF EXISTENTIAL PSYCHOTHERAPY

Existential psychotherapy is a relatively new and heterogeneous school in psychology. The main difference between this approach and other psychotherapeutic directions is that it considers a person as an existence that cannot be completely reduced to biology and in which there is always time for decision-making. There are issues that have emerged recently or have acquired a different interpretation in this area of psychology.

**Death.** The most obvious, the most easily apprehended human being concern is death. We exist now, but one day we shall cease to be. Death will come, and there is no escape from it. It is a terrible truth, and we respond to it with mortal terror. According to Spinoza, «*Everything endeavors to persist in its own being*» and «*a core existential conflict is the tension between the awareness of the inevitability of death and the wish to continue to be*» [1, p. 85]

**Freedom.** Another human being concern, a far less accessible one, is freedom. Ordinarily we think of freedom as an unequivocally positive concept. Yet, freedom viewed from the perspective of ultimate ground is riveted to dread. In its existential sense, «freedom» refers to the absence of external structure. Contrary to everyday experience, a human being does not enter (and leave) a well-structured universe that has an inherent design. Rather, an individual is entirely responsible for his or her own world, life design, choices, and actions. «*Freedom in this sense has a terrifying implication: it means that beneath us there is no ground – nothing, a void, an abyss*» [2, p. 18]. A key existential dynamic, then, is the clash between our confrontation with groundlessness and our wish for ground and structure.

**Existential isolation.** A third ultimate concern is isolation – not interpersonal isolation with its attendant loneliness, or intrapersonal isolation (isolation from parts of oneself), but a fundamental isolation – an isolation both from creatures and from world which cuts beneath other isolation. «No matter how close each of us becomes

to another, there remains a final, unbridgeable gap; each of us enters existence alone and must depart from it alone» [2, p. 21]. The existential conflict is thus the tension between our awareness of our absolute isolation and our wish for contact, for protection, our wish to be part of a larger whole.

**Meaninglessness.** A fourth ultimate concern or given of existence is meaninglessness. If we must die, if we constitute our own world, if each of us is ultimately alone in an indifferent universe, then what meaning does life have? Why do we live? How shall we live? If there is no pre-ordained design for us, then each of us must construct our own meanings in life. Yet, can a meaning of one's own creation be sturdy enough to bear one's life? This existential dynamic conflict stems from the dilemma of a meaning-seeking creature who is thrown into a universe that has no meaning [3].

#### REFERENCES

1. May R. Existential Psychology. McGraw-Hill College, 1969. P. 85 – 86.
2. Yalom Irvin D. Existential psychotherapy. Basic Books, 1980. P. 18 –21.
3. Theories of Personality. Rollo May: Existential Psychology. 2022 [Electronic resource]. – Access mode: <https://sites.google.com/site/ubmichellebadillo/theories-of-personality/rollo-may-existential-psychology>

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#### MORAL CULTURE AS AN IMPORTANT ASPECT OF THE PROFESSIONAL ACTIVITY OF A LAWYER

Moral qualities are what fill the concept of moral culture. Moral qualities have always been a valuable characteristic of a person. They play an important role in all spheres of human life, especially in spheres where vital public interest is implemented-economy, politics, law enforcement and education. In addition, with the complication of a specific situation in which one has to fulfill one's professional duty, the role of the moral factor increases significantly, as proved by the examples from the history of our society.