

PROMOVISANJE REZILIJENTNOSTI I BLAGOSTANJA KOD POJEDINCA, PORODICE I ZAJEDNICE TOKOM PSIHOSOCIJALNE KRIZE

RAD PO POZIVU

INVITED PAPER

PROMOTING RESILIENCE AND WELL-BEING FOR INDIVIDUALS, FAMILIES, AND COMMUNITIES IN PSYCHOSOCIAL CRISIS

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SAŽETAK

Uvod: Procenjuje se da oko 70% ljudi doživi bar jedan ozbiljan traumatski događaj tokom života. Trauma obično izaziva psihosocijalnu krizu, koja predstavlja stanje nestabilnosti i opasnosti. Trauma i psihosocijalna kriza razmatraju se na nivou pojedinca, porodice i zajednice. Promovisanje rezilijentnosti i blagostanja u velikoj meri pomaže da se osoba „povrati” nakon suočavanja sa nedaćama.

Cilj: Ovaj rad istražuje dinamiku psihosocijalne krize i načine promovisanja rezilijentnosti i blagostanja na nivou pojedinca, porodice i zajednice.

Materijali i metode: Sproveden je pregled literature o psihosocijalnoj krizi, njenim uzrocima i posledicama, kao i o rezilijentnosti i blagostanju kao ključnim resursima za suočavanje sa ovim izazovima.

Rezultati: „Faktori otpornosti” – kao što su optimizam, suočavanje sa sopstvenim strahom, jasno definisane moralne vrednosti, vera i duhovnost, socijalna podrška, kognitivna i emocionalna fleksibilnost, kao i osvešćeni doživljaj životnog smisla – imaju ključnu ulogu u suočavanju sa psihosocijalnom krizom. Blagostanje se dodatno može unaprediti fokusiranjem na fizičko zdravlje, negovanjem socijalnih kontakata i putem mentalne stimulacije.

Zaključak: Psihosocijalna kriza se može posmatrati na više nivoa – razvojnog, situacionog, egzistencijalnog, duhovnog i na nivou slučajnih događaja. Ukoliko se trauma adekvatno ne obradi i kriza potraje, to može dovesti i do intergeneracijskih i transgeneracijskih trauma. Jačanje rezilijentnosti i unapređivanje blagostanja na nivou pojedinca, porodice i društva predstavlja ključnu strategiju za suočavanje sa traumom i ublažavanje negativnih posledica kao što su PTSP, zlostreba psihoaktivnih supstanci, suicidalnost, depresija i problemi fizičkog zdravlja. Unapređivanjem rezilijentnosti i blagostanja traumatska iskustva i psihosocijalne krize se mogu transformisati u prilike za lični, porodični i društveni rast i razvoj.

Ključne reči: trauma, psihosocijalna kriza, rezilijentnost, blagostanje

ABSTRACT

Introduction: It is estimated that up to 70% of people experience at least one serious traumatic event during their lives. Trauma usually causes a psychosocial crisis, which is a state of instability and danger. Trauma and the psychosocial crisis are addressed at the level of the individual, the family, and the community. Promoting resilience and well-being is very useful in helping a person “bounce back” after encountering adversity.

Objective: This paper explores the dynamics of psychosocial crisis and the ways of promoting resilience and well-being at the individual, family, and community levels.

Materials and methods: A literature review was conducted on psychosocial crises, their causes and consequences, as well as on resilience and well-being as key resources for addressing these challenges.

Results: Resilience factors – such as optimism, facing one's fear, a strong moral compass, religion and spirituality, social support, cognitive and emotional flexibility, and a sense of meaning and purpose – play a crucial role in coping with psychosocial crises. Well-being can be further enhanced by prioritizing physical health, nurturing social connections, and engaging in mental stimulation.

Conclusion: Psychosocial crises can be observed on several levels – maturational, situational, existential, spiritual, and adventitious. If trauma is not properly addressed and the crisis persists, it may lead to both intergenerational and transgenerational trauma. Strengthening resilience and enhancing well-being at the levels of the individual, family, and society are essential strategies for coping with trauma and mitigating negative outcomes such as PTSD, substance abuse, suicidality, depression, and physical health problems. By fostering resilience and well-being, traumatic experiences and psychosocial crises can be transformed into opportunities for personal, family, and social growth and development.

Keywords: trauma, psychosocial crisis, resilience, well-being

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UVOD

Učestalost psihosocijalnih kriza može značajno da varira u zavisnosti od primenjenih definicija, populacije koja se proučava (na primer, opšta populacija u poređenju sa osobama koje imaju hroničnu bolest ili prethodnu istoriju traume), kao i konteksta ili okruženja (kao što su siromašna područja, zone sukoba ili zdravstvene ustanove).

Procenjuje se da i do 70% ljudi tokom života doživi bar jedan ozbiljan traumatski događaj. Ove krize se često ispoljavaju u trenucima patnje sa kojom pojedinac nije u stanju da se nosi, kada se ljudi suočavaju sa značajnim emocionalnim previranjima, naglim životnim promenama ili ozbiljnim međuljudskim sukobima, što ih podstiče da potraže hitnu pomoć i podršku. Ipak, mnogi kojima je pomoć potrebna ne traže je, ponekad zbog straha od stigmatizacije ili nedostatka informacija, a mnogi je ne dobiju – najčešće zbog nedostatka dostupnih usluga. Dodatno, izdvajanja iz javnih zdravstvenih budžeta u mnogim zemljama nisu srazmerna razmerama ovog problema.

U hitnim službama, čak 20–30% pregleda vezanih za mentalno zdravlje odnosi se na akutne psihosocijalne krize. Ako se ne leče, problemi mentalnog zdravlja često dovode do dugoročnih posledica poput lošeg obrazovanja, nezaposlenosti, narušenih međuljudskih odnosa i lošeg fizičkog zdravlja.

Pored mentalnih bolesti, životni događaji poput gubitka voljenih osoba usled smrti, trauma (npr. nasilje, nesreće) ili velikih životnih promena (npr. razvod, gubitak posla), kao i prirodne katastrofe i ratovi, naglašavaju hitnu potrebu za ciljanom mentalnozdravstvenom intervencijom i sistemima podrške, neophodnim za rešavanje sve većih izazova sa kojima se ljudi suočavaju širom sveta. Zabrinjava rast broja mentalnozdravstvenih kriza, samopovređivanja i suicidalnih ideacija među mladima širom sveta, što je prema izveštaju Svetske zdravstvene organizacije (SZO) iz 2023. godine naročito izraženo nakon društvene izolacije, prekida obrazovanja i ekonomske nestabilnosti izazvanih pandemijom KOVID-19 oboljenja.

Trauma koja pogađa pojedince, porodice i zajednice često dovodi do psihosocijalnih kriza, koje predstavljaju odraz nestabilnosti i opasnih okolnosti. Promovisanje rezilijentnosti i blagostanja je od ključnog značaja za pomoć ljudima da se „povrate“ nakon suočavanja sa teškoćama. Sve veći broj međunarodnih studija razmatra koncept rezilijentnosti, sa fokusom na njegovu primenu u različitim oblastima, uključujući psihologiju, ekologiju i razvoj zajednice. Iako su ova istraživanja ostvarila značajan međunarodni značaj, koncept rezilijentnosti je i dalje relativno nedovoljno proučen u pojedinim kontekstima. Ovaj jaz pruža priliku istraživači-

INTRODUCTION

The frequency of psychosocial crises can significantly vary based on the definitions employed, the population under study (for instance, the general population compared to individuals with chronic illness or a history of trauma), and the context or environment (such as low-income areas, conflict zones, or healthcare settings).

It is estimated that as many as 70% of individuals will experience at least one serious traumatic event during their lifetime. These crises often manifest in moments of overwhelming distress, where individuals face significant emotional turmoil, sudden life changes, or severe interpersonal conflicts, prompting them to seek immediate care and support. However, many people who need help don't ask for it, sometimes due to stigma or lack of knowledge, and many do not receive it; often because services are lacking. Furthermore, a fraction of public health budgets in many countries doesn't match the scale of the crisis.

In emergency rooms, as many as 20–30% of visits related to mental health concerns arise from acute psychosocial crises. If not addressed, mental health problems often lead to long-term consequences in poor education, unemployment, poor relationships, physical health.

In addition to mental illness, life events like loss of loved ones due to death, trauma (e.g., violence, accidents), or major transitions can provoke mental breakdowns (e.g., divorce, job loss), and natural disasters and war emphasize the urgent need for targeted mental health interventions and support systems necessary to address these increasing challenges faced by people worldwide. The troubling fact is an increase in mental health crises, a rise in self-harm and suicidal ideation among youth worldwide, as per a 2023 World Health Organization (WHO) report, particularly in the aftermath of the COVID-19 pandemic-induced social isolation, disruptions to education, and economic instability.

Trauma affecting individuals, families, and communities often leads to psychosocial crises, which are a reflection of instability and dangerous situations. Promoting resilience and well-being is essential for helping people “bounce back” after facing difficulties. There is a growing body of international literature exploring the concept of resilience, focusing on its applications in various fields, including psychology, ecology, and community development. While these studies have gained significant traction globally, the concept of resilience is still relatively underexplored in some contexts. This gap presents an opportunity for researchers and practitioners in Serbia to incorporate resilience

ma i praktičarima u Srbiji da u lokalne prakse i politike uključe okvire rezilijentnosti, što bi moglo da unapredi odgovore na društvene, ekonomske i ekološke izazove.

MATERIJALI I METODE

Ovaj rad pruža narativni pregled koji detaljno razmatra osnovne definicije i koncepte povezane sa dinamikom, uzrocima i posledicama psihosocijalne krize, kao i rezilijentnost i blagostanje kao snažne alate u suočavanju sa izazovima psihosocijalne krize.

Sprovedena je ciljano usmerena pretraga referenci korišćenjem ključnih reči povezanih sa definicijama i konceptima ovog stanja (psihosocijalna kriza, kriza mentalnog zdravlja, psihološki distress, emocionalna kriza, akutni stres, mentalni poremećaji, intervencija u krizi), kao i sa različitim faktorima koji doprinose psihosocijalnoj krizi, njenim okidačima (trauma i nedaće) i izazovima.

Umesto na globalne izveštaje, ovaj pregled se prvenstveno fokusira na članke koji nude strategije zasnovane na dokazima za unapređenje otpornosti, duhovnosti i opšteg blagostanja na tri ključna nivoa: individualnom – gde se ističu lični mehanizmi suočavanja i sistemi psihološke podrške; porodičnom – gde se naglašava značaj negovanja međuljudskih odnosa i komunikacije; i društvenom – gde je fokus na mrežama socijalne podrške i resursima koji podstiču kolektivni osećaj sigurnosti i solidarnosti.

Najveći broj visokokvalitetnih kliničkih i multidisciplinarnih radova u časopisima sa recenzijom pronađen je u bazi *PubMed*, dok su članci, knjige i vodiči iz psihologije i psihijatrije pronađeni u bazi *PsycINFO*, kao i u segmentu društvenih nauka na *JSTOR*-u.

U narativnom pregledu je primenjena detaljnu deskriptivna analiza odabranih publikacija, počevši od sveobuhvatnog razmatranja ključnih komponenti psihosocijalnih kriza, a potom kroz isticanje efektivnih intervencija osmišljenih da podstaknu proaktivan pristup, sa krajnjim ciljem ublažavanja nepovoljnih posledica povezanih sa ovim krizama.

REZULTATI I DISKUSIJA

Psihosocijalna kriza predstavlja stanje nestabilnosti i povećanog rizika koje može uticati na pojedince, porodice i zajednice. To je izrazito stresno stanje, posebno kada se dogodi iznenada, sa malo ili bez prethodnog upozorenja. Takve krize mogu biti izazvane traumatskim događajima ili raznim životnim nedaćama.

Trauma se odnosi na izlaganje smrti ili opasnosti od smrti, teškoj povredi ili seksualnom nasilju, što se može dogoditi na jedan (ili više) od sledećih načina: direktnim doživljavanjem traumatskog događaja, prisustvovanjem događaju dok se dešava drugima, saznanjem da se takav događaj dogodio bliskom članu

frameworks into local practices and policies, which could enhance responses to social, economic, and environmental challenges.

MATERIALS AND METHODS

This article presents a narrative review that thoroughly examines the essential definitions and concepts related to the dynamics, causes, and consequences of psychosocial crisis, as well as resilience and well-being as powerful tools in dealing with challenges of psychosocial crisis.

A purposeful search for references was performed with keywords related to definitions and concepts of this condition (psychosocial crisis, mental health crisis, psychological distress, emotional crisis, acute stress, mental disorders, crisis intervention), and various factors that contribute to psychosocial crisis, its triggers (trauma and adversities), and challenges.

Additionally, rather than on global reports this review focuses on articles that provide evidence-based strategies to enhance resilience, spirituality and overall well-being across three critical levels: the individual level – wherein personal coping mechanisms and psychological support systems are highlighted; the family level – wherein the importance of nurturing relationships and communication is emphasized; and the community level – wherein focus is placed on social support networks and resources that foster a collective sense of security and solidarity.

The majority of high-quality peer-reviewed clinical and multidisciplinary studies were found on *PubMed*, while articles, books, and guidelines in psychology and psychiatry were found on *PsycINFO*, as well as in the social sciences segment on *JSTOR*.

The narrative review employed a detailed descriptive analysis of selected publications, beginning with an extensive exploration of the key components of psychosocial crises and continuing with highlights of effective interventions designed to foster proactive approaches, ultimately aiming to alleviate the adverse effects associated with these crises.

RESULTS AND DISCUSSION

A psychosocial crisis represents a state of instability and heightened risk that can affect individuals, families, and communities. It is a highly stressful condition, particularly when it occurs abruptly with little or no warning. Such crises may be triggered by traumatic events or by various adversities.

Trauma refers to exposure to actual or threatened death, serious injury, or sexual violence, which may occur one (or more) of the following ways: directly experiencing the traumatic event(s), witnessing the event(s)

porodice ili prijatelju, ili kroz izloženost događaju na nivou zajednice [1].

Trauma se odnosi na događaj koji je van okvira tipičnog ljudskog iskustva i koji duboko uznemirava gotovo svakoga. To je uznemirujuće iskustvo koje izaziva veliku dozu straha, osećanja nemoći, disocijacije, konfuzije ili drugih negativnih emocija koje su dovoljno intenzivne da ostavljaju dugotrajne negativne posledice na stavove, ponašanje i druge aspekte funkcionisanja pojedinca [2].

Traumatska iskustva utiču ne samo na pojedince, već i na porodice i čitave zajednice. Mogu proizaći iz događaja kao što su rat, iznenadni gubitak voljene osobe, silovanje, prirodne katastrofe i druge traumatične situacije. Trauma predstavlja ozbiljan globalni zdravstveni problem, gde milioni ljudi svake godine bivaju izloženi traumatičnim događajima i potom razvijaju povezane mentalne zdravstvene poremećaje, pre svega posttraumatski stresni poremećaj (PTSP). Procene pokazuju da oko 70% svetske populacije doživi bar jedan traumatski događaj tokom života, dok manji deo razvije PTSP; globalno, približno 3,9% ljudi je iskusilo PTSP u nekom trenutku svog života [3,4].

Nedaća predstavlja stanje ozbiljne ili dugotrajne traume ili nesreće, stanje patnje, bede ili nevolje koja traje. Obuhvata širok spektar negativnih iskustava – od ličnih poteškoća, poput bolesti ili ličnog gubitka, do šireg društvenog konteksta, poput siromaštva, rasizma ili diskriminacije. Nedaće mogu izazvati stres, emocionalnu patnju i negativne zdravstvene posledice. Međutim, one takođe mogu podstaći rezilijentnost, lični rast i razvoj i dublje razumevanje sopstvene ličnosti i sveta oko sebe [4,5].

Psihosocijalna kriza na nivou **pojedinca** utiče na emocionalno blagostanje, osećaj identiteta i osećaj sigurnosti. **Porodična kriza** se može opisati kao situacija u kojoj su odnosi toliko narušeni da mogu ugroziti samu porodicu. Na **nivou zajednice**, psihosocijalna kriza nastaje usled značajnih društvenih ili kulturnih promena koje dovode u pitanje postojeće vrednosti, norme i strukture, potencijalno dovodeći do široko rasprostranjene patnje, konflikata i društvene disfunkcije. Primeri uključuju brze društvene promene, kulturne konflikte, kao i ekonomsku i političku nestabilnost. Kriza može nastati nakon prirodne katastrofe, traumatskog događaja ili drugih nedaća, kao što su rat, genocid ili pandemije [5–7].

Rezilijentnost je sposobnost da se izdrži, odnosno „povrati“, od traume i nedaća, da se brzo oporavi i napreduje uprkos uobičajenim životnim fluktuacijama, stvarajući prilike za lični razvoj i rast [8,9].

Blagostanje podrazumeva pozitivno stanje bivstvovanja, uključujući mentalno zdravlje, životno zadovoljstvo, osvešćeni doživljaj životnog smisla, kao i sposobnost da se osoba nosi sa stresom. Na blagostanje utiču fizički, mentalni, emocionalni i društveni faktori [10].

as it happens to others, learning that such an event(s) has occurred to a close family member or friend, or experiencing it at the community level [1].

Trauma refers to an event outside the range of typical human experience that profoundly distresses nearly everyone. It is a disturbing experience that results in significant fear, helplessness, dissociation, confusion, or other disruptive feelings intense enough to have a long-lasting negative effect on a person's attitudes, behavior, and other aspects of functioning [2].

Traumatic experiences affect not only individuals but also families and entire communities. They may arise from events such as war, the sudden loss of a loved one, rape, natural disasters, and other traumatic situations. Trauma represents a major global health issue, with millions of people each year exposed to traumatic events and subsequently developing related mental health conditions, most notably post-traumatic stress disorder (PTSD). It is estimated that about 70% of the world's population will experience at least one traumatic event in their lifetime, while a smaller proportion develop PTSD; globally, approximately 3.9% of people have experienced PTSD at some point in their lives [3,4].

Adversity is a state of grave or lasting trauma or misfortune, a condition of suffering, destitution, or affliction that persists over time. It encompasses a wide range of negative experiences – from personal hardships, such as illness or loss, to broader societal issues, such as poverty, racism, or discrimination. Adversity can lead to stress, emotional distress, and negative health outcomes. However, it can also foster resilience, personal growth, and a deeper understanding of oneself and the world [4,5].

A **psychosocial crisis** at the **individual level** impacts a person's emotional well-being, sense of identity, and sense of safety. A **family crisis** can be described as a situation wherein relationships are strained to the point that they may ultimately break apart the family unit. At the **community level**, a psychosocial crisis emerges from significant social or cultural shifts that challenge existing values, norms, and structures, potentially resulting in widespread distress, conflict, and societal dysfunction. Some examples include rapid social change, cultural conflicts, and economic and political instability. It can occur following a natural disaster, traumatic event, or other adversities such as war, genocide, pandemics [5–7].

Resilience is the ability to withstand, i.e., “bounce back”, from trauma and adversity, recover quickly, and flourish despite the normal fluctuations that occur throughout life, creating opportunities for personal development and growth [8,9].

Well-being encompasses a positive state of being, including mental health, life satisfaction, sense

Okvir 1. Uobičajene posledice traume [11–13].

- Petnaest puta veći rizik od suicida
- Tri puta veći rizik od depresije i anksioznosti
- Četiri puta veći rizik od alkoholizma
- Fizički zdravstveni problemi, poput kardiovaskularnih bolesti i hroničnog bola
- PTSP, disocijativne tendencije
- Posledice po razvoj mozga (prefrontalni korteks, hipokampus i amigdala)
- Oštećeno kognitivno funkcionisanje
- Poremećaji socijalnih odnosa koji dovode do teškoća u uspostavljanju zdravih veza sa drugim ljudima i u ostvarivanju uspešnih međuljudskih interakcija

Glavni tipovi psihosocijalne krize

Psihosocijalne krize se mogu podeliti na nekoliko tipova i mogu biti izazvane određenim događajima ili dugotrajnim problemima na nivou pojedinca, porodice ili zajednice. Značajni životni događaji ili tranzicije koje zahtevaju prilagođavanje mogu poremetiti svakodnevne aktivnosti, uloge i odnose, često ugrožavajući fizičku bezbednost pojedinca ili porodice, kao i njihovo emocionalno i ekonomsko blagostanje [14]. Glavni tipovi psihosocijalne krize su sledeći:

Razvojna kriza: adolescencija, odlazak u penziju, rođenje deteta

Situaciona kriza: razvod, oboljevanje od mentalne ili fizičke bolesti, gubitak voljene osobe

Egzistencijalna kriza: unutrašnji konflikti izazvani egzistencijalnim pitanjima, poput straha od smrti, osećaja izolacije, preispitivanja smisla i svrhe života, osećaja slobode

Kriza nastala usled slučajnog događaja: Nastaje usled traumatskih, neočekivanih ili nasilnih događaja, kao i kriza izazvanih ljudskim delovanjem – rat, genocid, terorizam, prirodne katastrofe.

Duhovna kriza: preispitivanje vere, religijskih uverenja, duhovnih vrednosti

Kriza na nivou zajednice: nasilje u komšiluku, nedostatak resursa ili neadekvatna podrška zajednice

Finansijska kriza: Može se kretati od ličnog finansijskog neuspeha do šire ekonomske nestabilnosti u zajednici.

Individualna kriza prouzrokovana traumom i nedaćama

Krize na individualnom nivou obuhvataju širok spektar stresnih i uznemirujućih događaja koji mogu uticati na život i blagostanje pojedinca [6]. U njih spadaju:

of meaning and purpose, and the ability to manage stress. It is influenced by physical, mental, emotional, and societal factors [10].

Box 1. Common Consequences of Trauma [11–13].

- A fifteen times higher risk of suicide
- A three times higher risk of depression and anxiety
- A four times higher risk of alcoholism
- Physical health problems, such as cardiovascular disease and chronic pain
- PTSD, dissociative tendencies
- Impact on brain development (prefrontal cortex, hippocampus, and amygdala)
- Impaired cognitive functioning
- Disruption of social relationships leading to difficulties in forming healthy attachments and managing interpersonal interactions

Main types of psychosocial crisis

Psychosocial crises can be categorized into several types and may be triggered by specific events or long-term problems at the individual, family, or community level. Significant life events or transitions that require readjustment can disrupt daily activities, roles, and relationships, often threatening an individual's or family's physical safety, as well as their emotional and economic well-being [14]. The main types of psychosocial crisis include:

Maturation crisis: adolescence, retirement, becoming a parent

Situational crisis: divorce, developing mental or physical illness, loss of a loved one

Existential crisis: inner conflicts provoked by existential questions such as fear of death, isolation, the meaning and purpose of life, the sense of freedom

Adventitious crisis: resulting from traumatic, unexpected, or violent events and man-made crises – war, genocide, terrorism, natural disasters

Spiritual crisis: questioning one's faith, religious beliefs, spiritual values

Community crisis: neighbourhood violence, lack of resources, or inadequate community support

Financial crisis: These can range from a personal financial setback to broader economic instability in the community.

Individual crisis caused by trauma and adversities

Individual crises encompass a wide range of stressful and disruptive events that can impact an individual's life and well-being [6]. These include:

- Iznenadna smrt voljene osobe
- Teška bolest i mentalna zdravstvena kriza sa suicidalnim mislima
- Saobraćajne ili druge nesreće
- Emocionalna kriza: tuga, bes, strah, negativni unutrašnji dijalog
- Gubitak posla, iznenadno penzionisanje
- Neverstvo, prekid veze, rastava/razdvajanje, razvod
- Značajni finansijski gubici
- Prirodne katastrofe
- Svedočenje nasilju ili izloženost nasilju (biti žrtva nasilja), porodično nasilje
- Pljačka, hapšenje
- Kriza identiteta, načelno preispitivanje svojeg identiteta ili preispitivanje svog seksualnog identiteta
- Usamljenost, gubitak životnog smisla, suočavanje sa smrću

Porodična kriza izazvana traumom i nedaćama

Porodične krize obuhvataju širok spektar stresnih događaja koji remete porodični život i mogu opteretiti porodične odnose [15]. Oni uključuju:

- Smrt člana porodice, teška bolest člana porodice
- Gubitak posla
- Prirodne katastrofe
- Neverstvo, razvod
- Perinatalni problemi: neplanirana trudnoća, rođenje bebe, iznenadna smrt bebe ili majke, pobačaj
- „Sindrom praznog gnezda“ (odlazak dece od kuće)
- Usvajanje
- Penzionisanje
- Problemi sa mentalnim zdravljem
- Služenje zatvorske kazne
- Porodično nasilje
- Pljačka
- Istraga radi zaštite deteta od zlostavljanja i zanemarivanja

Krize zajednice kao sastavni deo širih društveno-kulturnih kriza

Krize zajednice često su deo šireg društveno-kulturnog konteksta. One nastaju kada jedna kultura ili društvo dožive značajne poremećaje ili previranja izazvana različitim faktorima ili događajima koji remete način života članova zajednice. Takve krize uključuju promene sistema vrednosti, uverenja i praksi koje definišu neku kulturu i društvo. Političke promene, ekonomska nestabilnost i diskriminacija su često osnovi ovih poremećaja, kao i drugi događaji koji utiču na pojedince, porodice i širu zajednicu [16]. Oni uključuju:

- Predrasude/diskriminacija po osnovu rase, roda, seksualne orijentacije ili vere

- Sudden death of a loved one
- Serious illness and mental health crisis with suicidality
- Car or other accidents
- Emotional crisis: sadness, anger, fear, negative self-talk
- Job loss, sudden retirement
- Infidelity, relationship breakups, separation, divorce
- Significant financial setbacks
- Natural disasters
- Witnessing or being the victim of violence, domestic violence
- Being robbed, being arrested
- Identity crisis, questioning general and sexual identity
- Loneliness, experiencing a loss of life purpose, facing death

Family crisis caused by trauma and adversities

Family crises encompass a wide range of stressful events that disrupt family life and can strain relationships [15]. These include:

- Death of a family member, serious illness of family members
- Job loss
- Natural disasters
- Infidelity, divorce
- Perinatal issues: unplanned pregnancy, newborn baby, sudden death of a baby or a mother, miscarriage
- “Empty nest syndrome” (children leaving home)
- Adoption
- Retirement
- Mental health issues
- Incarceration
- Domestic violence
- Robbery
- Child protection investigation

Community crisis as a part of a broader socio-cultural crisis

Community crises are often part of broader socio-cultural crises. Community crises occur when a culture or society undergoes significant upheaval or disruption caused by various factors or events that disrupt the way of life for its members. Such crises involve shifts in the values, beliefs, and practices that define a culture and society. Political changes, economic instability, and discrimination are often central to these disruptions, as are other events that impact individuals, families, and the wider community [16]. These include:

- Prejudice based on race, gender, sexual orientation, or religion
- Racism
- Patriarchal societal structures that marginalize women

- Rasizam
- Patrijarhalne društvene strukture koje marginalizuju žene
- Socijalna i ekonomska nejednakost, siromaštvo
- Radni sporovi i nemiri/štrajkovi
- Nejednakosti u pristupu obrazovanju
- Globalne zdravstvene krize, kao što je bila pandemija KOVID-19
- Krize izbeglica i raseljenih lica
- Politička nestabilnost i krize u vladama
- Oružani sukobi, uključujući rat i građanski rat

Pojedinci i nacije često glorifikuju rat, što odražava lični ili nacionalni narcizam. U savremenim oružanim sukobima, približno 90% žrtava čine civili, uključujući žene i decu.

Transgeneracijska i intergeneracijska trauma

Trauma se može prenositi kroz generacije, a neki nerazjašnjeni simptomi koji odražavaju ili pojačavaju psihosocijalne krize mogu biti povezani sa transgeneracijskom ili intergeneracijskom traumom.

- **Transgeneracijska trauma** odnosi se na traumu koja se prenosi sa jedne generacije na drugu, najčešće sa roditelja na decu. Kada roditelji pate od PTSP-a povezanog sa individualnom traumom (npr. seksualno zlostavljanje, nasilje u porodici, zatočeništvo, ratno zarobljeništvo) ili kolektivnom traumom (npr. rat, rasizam, ropstvo, kolonizacija, nasilje), njihova deca imaju povećan rizik od toga da obole od PTSP-a i depresije. Ovaj proces se često naziva sekundarna traumatizacija [17]. Primarna traumatizacija je snažno povezana sa ranim problemima u uspostavljanju bliskosti i predstavlja jedan od najvažnijih načina prenošenja traume. Uzrok leži u tome što rano uspostavljanje bliskosti u najvećoj meri zavisi od neverbalne komunikacije – tona glasa, izraza lica i govora tela – što sve može biti duboko narušeno kod osoba sa PTSP-om.
- **Intergeneracijska trauma** prevazilazi neposredni odnos roditelj–dete i može zahvatiti naredne generacije potomaka, ponekad i kroz tri do pet generacija. Velike društveno-kulturne traume, kao što su genocid, sistemski rasizam i rat, naročito su štetne kada utiču na biološke procese, kao što je metilacija DNK, čineći traumu prenosivom na buduće generacije [17,18].

Prenošenje traume usko je povezan sa epigenetskim promenama DNK izazvanim traumom. Ove promene ne menjaju sam genetski kod, već način na koji se geni ispoljavaju. Ključni mehanizam je metilacija DNK, odnosno, vezivanje metilnih grupa za DNK molekule, najčešće u oblasti promotora. Ovaj proces često

- Social and economic inequality, poverty
- Labor disputes and industrial unrest
- Disparities in access to education
- Global health crises, such as the COVID-19 pandemic
- Refugee and displacement crises
- Political instability and governance crises
- Armed conflict, including war and civil war

War is often glorified by individuals and nations, reflecting personal or national narcissism. In modern conflicts, approximately 90% of casualties are civilians, including women and children.

Transgenerational and intergenerational trauma

Trauma can be transmitted across generations, with some unexplained symptoms that reflect or intensify psychosocial crises being linked to transgenerational or intergenerational trauma.

- **Transgenerational trauma** refers to trauma passed on from one generation to the next, typically from parents to children. When parents suffer from PTSD related to individual trauma (e.g., sexual abuse, domestic violence, captivity, prisoners of war) or collective trauma (e.g., war, racism, slavery, colonization, violence), their children face an increased risk of developing PTSD and depression. This process is often referred to as secondary traumatization [17]. Primary traumatization is strongly associated with early attachment difficulties and represents one of the most powerful pathways for trauma transmission. This is because early attachment relies predominantly on nonverbal communication – tone of voice, facial expression, and body language – all of which can be profoundly affected by PTSD.
- **Intergenerational trauma** extends beyond the immediate parent–child relationship, affecting subsequent generations of descendants, sometimes across three to five generations. Large-scale socio-cultural traumas, such as genocide, systemic racism, and war, are especially harmful when they influence biological processes like DNA methylation, making the trauma transmissible to future generations [17,18].

The transmission of trauma is closely linked to trauma-induced epigenetic modifications of DNA. These modifications alter the way genes are expressed without changing the genetic code itself. One key mechanism is DNA methylation, the attachment of methyl groups to the DNA molecule, typically in promoter regions. This process often represses gene transcription, leading to functional changes in cellular activity. Thus, trauma-induced epigenetic alterations affect the ex-

potiskuje transkripciju gena, što dovodi do funkcionalnih promena u ćelijskoj aktivnosti. Na taj način, epigenetske promene izazvane traumom utiču na ekspresiju gena, ali ne i na samu strukturu gena [17–19].

Ne dolazi kod svih traumatizovanih pojedinaca do razvoja PTSP-a. Samo oko 7,8% onih koji su bili izloženi traumi razvije ovaj poremećaj. Ova varijacija može se objasniti zaštitnim epigenetskim obrascima, psihološkom rezilijentnošću ili snažnim kapacitetom za oporavak. U takvim slučajevima, potomci traumatizovanih osoba mogu biti zaštićeni od razvoja psiholoških simptoma. Takođe, deca mogu naslediti rezilijentnost, što im omogućava da ne budu pogođena traumom roditelja ili predaka [17,18].

Strategije suočavanja sa krizom

U lečenju traume i krize, od suštinskog je značaja pravo vreme prepoznati traumu i primeniti efikasne strategije za rešavanje psihosocijalnih kriza [20,21].

Strategije su sledeće:

- **Na individualnom nivou:** prepoznavanje i prihvatanje problema, identifikovanje ličnih potreba, primena tehnika za smanjenje stresa, traženje pomoći kada je potrebno i fleksibilnost u suočavanju sa promenama u okviru adaptivne strategije suočavanja sa problemima
- **Na porodičnom nivou:** održavanje otvorene i iskrene komunikacije među članovima porodice, pružanje međusobne emocionalne podrške i stvaranje sigurnog prostora za izražavanje osećanja
- **Na nivou zajednice:** građenje mreža podrške unutar zajednice, deljenje osnovnih resursa za preživljavanje (kao što su hrana i sklonište), međusobno slušanje, emocionalno povezivanje i pružanje podrške
Liderstvo i uzori su važni: Lider koji je miran i saosećajan u kriznom trenutku (npr. učitelj, medicinska sestra ili osoba od autoriteta) može predstavljati model rezilijentnosti i pomoći drugima da ostanu pribrani.
- **Na svim nivoima:**
 - Kulturni ili religijski običaji/prakse – rituali, molitva ili okupljanja zajednice (pa čak i virtuelna) pružaju kontinuitet, smisao i utehu u nestabilnim vremenima.
 - Smisao za humor i pozitivan stav – korišćenje humora (npr. pričanje šala i viceva) pri suočavanju sa stresom izazvanim krizom može da pomogne u preoblikovanju teških situacija i očuvanju emocionalne ravnoteže.
 - Volonterizam i altruizam – pomaganje drugima u krizi, kao što je deljenje pomoći ili briga o komšijama, podstiče osećaj svrhe i pripadnosti, što jača rezilijentnost.

pression of genes, rather than altering the genes themselves [17–19].

Not all traumatized individuals develop PTSD. Only about 7.8% of those exposed to trauma experience PTSD. This variation may be explained by protective epigenetic patterns, psychological resilience, or a strong capacity for recovery. In such cases, the offspring of traumatized individuals may be protected from developing psychological symptoms. Similarly, children may inherit resilience, allowing them to remain unaffected by parental or ancestral trauma [17,18].

Strategies in dealing with crises

In treating trauma and crisis, it is essential to recognize trauma early and apply effective strategies for managing psychosocial crises [20,21].

The strategies are:

- **At the individual level:** recognizing and acknowledging the problem, identifying personal needs, practicing stress-reduction techniques, seeking help when necessary, and using flexibility in the face of change as part of an adaptive coping strategy
- **At the family level:** maintaining open and honest communication with family members, providing mutual emotional support, and creating a safe space for expressing feelings
- **At the community level:** building community support networks, sharing essential resources (such as food and shelter), listening to one another, and remaining emotionally connected and supportive
Leadership and role models are important: a calm, compassionate leader in a crisis (e.g., a teacher, nurse, or elder) can model resilience and help others remain grounded.
- **At all levels:**
 - Cultural or religious practices – Rituals, prayer, or community gatherings (even virtual) provide continuity, meaning, and comfort during uncertain times.
 - Humor and positivity – Using humor (e.g., sharing jokes) to deal with stress during a crisis can help reframe difficult situations and maintain emotional balance.
 - Volunteerism and altruism – Helping others in a crisis, such as distributing aid or checking on neighbors, fosters purpose and belonging, which strengthens resilience.
 - Seeking mental health support – Proactively reaching out for counseling or therapy when feeling overwhelmed demonstrates resilience by recognizing the need for help and acting on it.

- Traženje stručne pomoći za očuvanje mentalnog zdravlja – proaktivno traženje savetovanja ili terapije u trenucima kada osećamo da se teško nosimo sa nedaćama pokazuje rezilijentnost kroz prepoznavanje potrebe za pomoći i delovanje u tom pravcu.
- Održavanje rutine i strukture – nastavak svakodnevnih rituala (kao što su vreme obroka, odlazak na treninge ili čitanje priča deci pred spavanje) pruža osećaj normalnosti tokom perioda haosa.
- Pronalaženje smisla u nevolji – osobe koje su preživele traumu i koje dele svoja iskustva sa drugima kako bi ih inspirisali ili edukovali često tom prilikom ostvaruju i sopstveni lični rast i razvoj, te doživljavaju osećaj ispunjenosti životne svrhe i isceljenja.
- Pronalaženje smisla u životu

Prema rečima Viktora E. Frankla:

„Kada više nismo u stanju da promenimo situaciju – izazvani smo da promenimo sebe.”

„Sve se može oduzeti čoveku osim jedne stvari: poslednje od ljudskih sloboda – da izabere svoj stav u bilo kojim okolnostima, da izabere svoj sopstveni put.” [22].

Rezilijentnost i blagostanje

Kako bi ljudi mogli da se nose sa psihosocijalnim krizama i kako bi se sprečile trajne posledice traume, rezilijentnost i blagostanje treba da budu negovani kao bazične vrednosti. Uloga stručnjaka jeste da promovišu rezilijentnost i da pomažu u jačanju blagostanja kod pojedinaca i porodica koje se suočavaju sa psihosocijalnom krizom.

Rezilijentnost

Rezilijentnost je sposobnost da se osoba „povrati” nakon suočavanja sa nedaćama. To je proces uspešnog prilagođavanja u situaciji kada smo izloženi nevoljama, traumama, tragedijama, pretnjama ili značajnim izvorima stresa – kao što su porodični i partnerski problemi, ozbiljni zdravstveni problemi, pritisci na radnom mestu ili finansijske poteškoće [23].

Kako je Konfučije mudro rekao:

„Naša najveća slava nije u tome da nikada ne padnemo, već da se svaki put kada padnemo, podignemo.”

Rezilijentna osoba može i dalje biti duboko pogođena traumom i iskusi psihološke simptome kao što su depresija, hipervigilnost ili intruzivna sećanja. Ipak, rezilijentnost joj omogućava da nastavi da funkcioniše u ključnim aspektima života, uprkos bolnim i uznemirujućim iskustvima. Rezilijentnost takođe podrazumeva sposobnost da se u nevolji doživi lični rast i razvoj, te pronade smisao u patnji. To je ona neuhvatljiva osobina koja nekim ljudima omogućava da, i kada ih trauma pogodi, iz nje izađu još jači.

- Maintaining routine and structure – Continuing with daily rituals (such as mealtimes, exercise, or bedtime stories for children) provides a sense of normalcy amid chaos.
- Creating meaning from adversity: Survivors of trauma who share their stories to inspire or educate others often experience a sense of growth, purpose, and healing.
- Finding meaning in life

In the words of Viktor E. Frankl:

“When we are no longer able to change a situation – we are challenged to change ourselves.”

“Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.” [22].

Resilience and well-being

In order to enable people to cope with psychosocial crises and prevent the lasting consequences of trauma, resilience and well-being should be cultivated as core values. The role of professionals is to foster resilience and help strengthen well-being in individuals and families confronted with psychosocial crises.

Resilience

Resilience is the ability to “bounce back” after encountering difficulty. It is the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress – such as family and relationship problems, serious health conditions, workplace pressures, or financial hardship [23].

As Confucius wisely said:

“Our greatest glory is not in never falling, but in rising every time we fall.”

A resilient person may still be deeply affected by trauma and experience psychological symptoms such as depression, hypervigilance, or intrusive memories. However, resilience enables them to continue engaging in the essential aspects of life despite painful and distressing experiences. Resilience also involves the capacity to grow from adversity and find meaning in hardship. It is that ineffable quality that allows some people to be struck by trauma and return even stronger.

Resilience is not a fixed personality trait but rather a dynamic, learnable process. A key element of resilience is perspective – being able to place stressful events in a broader context and recognize their true severity, or sometimes their relative insignificance [9]. For resilient individuals, crises are not perceived as insurmountable obstacles but as challenges, learning experiences, and opportunities for personal growth.

Rezilijentnost nije fiksna crta ličnosti, već dinamičan proces koji se može naučiti. Ključni element rezilijentnosti je način sagledavanja situacije – sposobnost da se stresni događaji smeste u širi kontekst i da se prepozna njihova stvarna težina, ili pak njihova relativna beznačajnost [9]. Za rezilijentne pojedince, krize se ne doživljavaju kao nepremostive prepreke, već kao izazovi, prilike za učenje i lični razvoj.

Okvir 2. Rezilijentnost obuhvata:

- Kognitivnu i emocionalnu fleksibilnost
- Smisao za humor
- Samoeфикаsnost
- Pozitivno samopouzdanje
- Smisao i svrhu u životu
- Unutrašnje težište kontrole
- Negovanje duhovnih ili religijskih uverenja
- Sposobnost da se grade snažni međuljudski odnosi međusobne podrške

U svojoj studiji, Sautvik i Čarni su identifikovali deset mehanizama suočavanja sa nedaćama – nazvanih *faktorima rezilijentnosti* – koji su se pokazali kao efikasni u prevazilaženju stresa i traume. To su: optimizam, suočavanje sa sopstvenim strahom, jasno definisane moralne vrednosti, vera i duhovnost, socijalna podrška, rezilijentni uzori, fizička spremnost, očuvana „spremnost“ mozga, kognitivna i emocionalna fleksibilnost, te osvešćeni doživljaj životnog smisla [9].

Za mnoge učesnike u ovoj studiji, ovi faktori nisu bili samo korisni, već i spasonosni. Zanimljivo je da je rezilijentnost postala cenjena osobina i izvan kliničkih i kriznih okolnosti. Na primer, tokom razgovora za posao, rukovodioci često pridaju veći značaj nivou rezilijentnosti kandidata nego nivou obrazovanja ili čak radnom iskustvu, jer rezilijentnost pouzdanije predviđa dugoročni uspeh. Ovo pravilo važi podjednako u različitim kontekstima – od onkoloških bolničkih odeljenja, preko Olimpijskih igara, pa sve do odbora u korporacijama [24].

Rezilijentnost i duhovnost

Rezilijentnost predstavlja sposobnost da se prilagodimo, „povratimo“ ili čak napredujemo uprkos izazovima, stresu i teškoćama. To je univerzalno ljudsko iskustvo – svako se tokom života suočava sa poteškoćama i na neki način na njih reaguje.

Na isti način, i duhovnost je univerzalno ljudsko iskustvo. U najširem smislu, duhovnost se može razumeti kao traganje za smislom, svrhom, nečim svetim ili nečim što prevazilazi nas same. Ona nudi širu perspektivu i obuhvatniji pogled na naše postojanje. Duhovnost se može izražavati u sekularnim ili religijskim okvirima, ali i na načine potpuno nepovezane sa religijom.

Box 2. Resilience incorporates:

- Cognitive and emotional flexibility
- A sense of humor
- Self-efficacy
- Positive self-esteem
- Meaning and purpose in life
- An internal locus of control
- Nurturing spiritual or religious beliefs
- The capacity to build strong and supportive interpersonal relationships

In their study, Southwick and Charney identified ten coping mechanisms – referred to as *resilience factors* – that proved effective for managing stress and trauma. These include: optimism, facing fear, a moral compass, religion and spirituality, social support, resilient role models, physical fitness, brain fitness, cognitive and emotional flexibility, and meaning and purpose [9].

For many participants in their study, these ten factors were not only helpful but lifesaving. Interestingly, resilience has also become a valued quality beyond clinical and crisis contexts. For example, during job interviews, CEOs often place greater emphasis on a candidate's level of resilience than on their education or work experience, as resilience is a more accurate predictor of long-term success. This principle applies equally in diverse contexts – from cancer wards, to the Olympic Games, to corporate boardrooms [24].

Resilience and spirituality

Resilience is the capacity to adapt, “bounce back”, or even thrive in the face of challenges, stress, and adversity. It is a universal human experience – everyone encounters difficulties in life and responds to them in one way or another.

Similarly, spirituality is also a universal human experience. Broadly defined, spirituality can be understood as the search for meaning, purpose, something sacred, or something greater than ourselves. It offers perspective and a higher level from which to view our existence. Spirituality may be expressed in secular or religious terms, or in ways entirely unrelated to religion. According to modern psychology, spirituality is recognized as one of the 24 character strengths shared across humanity – transcending time, culture, nations, and belief systems [25]. Numerous studies demonstrate that spirituality contributes to well-being, supports healthy relationships, and enhances the sense of meaning in life [26,27].

For indigenous peoples, such as the Māori in New Zealand or the Aboriginal and Torres Strait Islander communities in Australia, spirituality provides a frame-

Prema savremenoj psihologiji, duhovnost je prepoznata kao jedna od 24 pozitivne karakterne osobine zajedničke čovečanstvu – bez obzira na vremenski period, kulturu, naciju i sistem verovanja [25]. Brojne studije pokazuju da duhovnost doprinosi blagostanju, podstiče zdrave odnose i jača osećaj smisla u životu [26,27].

Za autohtone narode, kao što su Maori na Novom Zelandu ili Aboridžini i narodi ostrva Toresovog more- uza u Australiji, duhovnost pruža okvir za razumevanje života, smrti i prirodnog sveta. Ona predstavlja izvor ukorenjenosti, nade i otpornosti u suočavanju s teškoćama [28–30].

Duhovna rezilijentnost se odnosi na sposobnost oslanjanja na unutrašnje vrednosti, kao što su uverenja, pozitivne osobine i vrednosti – uz istovremeno korišćenje spoljašnjih resursa kako bi se očuvao osećaj sopstvene ličnosti, smisla i svrhe prilikom suočavanja sa životnim izazovima i teškoćama [31]. Duhovna otpornost pomaže nam da obnovimo srce, um i duh, jačajući našu ljudskost iznutra, kroz verovanja oblikovana u teškim okolnostima, bez obzira na naše poreklo. Ona funkcioniše poput nevidljivog jedra koje nas održava stabilnim tokom mirnih i burnih perioda života i pomaže nam da povratimo ravnotežu kada posrnemo.

Duhovnost i rezilijentnost su međusobno povezane. Duhovnost deluje kao resurs koji pojedincima i porodicama omogućava da se nose s teškoćama, da očuvaju osećaj svrhe i smisla, i na taj način unaprede sposobnost da se suoče sa životnim izazovima i da očuvaju sopstveno blagostanje.

U svojoj suštini, duhovnost podstiče svesnost – ono što se opisuje kao „probuđena svesnost” – stanje u kojem je čovek otvoren za signale i usmerenja koje život nudi, umesto da se fokusira isključivo na sopstvene želje ili svoje očajanje.

Ljudi se rađaju sa kapacitetom za duhovnost. Istraživanja u oblasti neuronauke ukazuju na ulogu „probuđenog mozga”, koji obuhvata regije mozga poput fronto-temporalnog područja (vezivanje), ventralnog sistema pažnje (duhovna orijentacija) i parijetalnog režnja (smanjenje osećaja izolovanosti i podsticanje povezanosti sa drugima i sa širim smislom života) [32]. Studije funkcionalne magnetne rezonance pokazuju da je aktivnost u ventralnom fronto-temporalnom (VFT) području povezana sa ličnom duhovnošću [32].

Duhovna praksa obuhvata altruizam, ljubav prema drugima, dobrotu, zahvalnost, nadu i potragu za smislom života. Ona je povezana sa većom debljinom korteksa u VFT regionu mozga. Konceptualizovana kao „probuđeni mozak”, duhovnost ispoljava neuroprotektivni efekat na moždane oblasti koje učestvuju u rezilijentnosti. Kao takva, duhovnost predstavlja osnovni zaštitni faktor protiv stresa, PTSP-a, depresije, suicidalnosti i zavisnosti [33].

work for understanding life, death, and the natural world. It serves as a source of grounding, hope, and resilience in the face of hardship [28–30].

Spiritual resilience refers to the capacity to draw upon internal resources – such as beliefs, strengths, and values – while also engaging external resources to sustain a sense of self, meaning, and purpose when confronted with life's challenges and adversities [31]. Spiritual resilience helps us restore the heart, mind, and spirit, strengthening our humanity from within, through beliefs adopted in adverse circumstances, regardless of our background. Spiritual resilience functions like an invisible set of sails, keeping us steady during life's calms and storms, and helping us regain balance when we falter.

Spirituality and resilience are interconnected. Spirituality acts as a resource that enables individuals and families to navigate adversity and preserve a sense of purpose and meaning, ultimately enhancing their ability to cope with life's challenges and maintain a sense of well-being.

At its core, spirituality fosters awareness – what has been described as *“awakened awareness”* – a state wherein a person is receptive to life's signals and directions, rather than focusing solely on personal desires or despair.

Humans are born with a capacity for spirituality. Neuroscientific research highlights the role of the *“awakened brain,”* which involves brain regions such as the fronto-temporal brain (bonding), the ventral attention system (spiritual orientation), and the parietal lobe (reducing isolation and fostering connection to others and to a broader sense of life) [32]. Functional MRI studies show that activity in the ventral frontotemporal (VFT) region is associated with personal spirituality [32].

Spiritual practice encompasses altruism, love for others, kindness, gratitude, hope, and the search for meaning in life. It has been linked to greater cortical thickness in the VFT region of the brain. Conceptualized as the *“awakened brain,”* spirituality exerts a neuroprotective effect on brain areas involved in resilience. As such, spirituality represents a core protective factor against stress, PTSD, depression, suicidality, and addictions [33].

Family resilience

Healthy adaptation to stress depends not only on individuals, but also on the resources available through family, friends, and various organizations, as well as on the characteristics of specific cultures, religions, communities, societies, and governments – all of which may themselves be resilient to a greater or lesser degree.

Rezilijentnost porodice

Zdravo prilagođavanje na stres zavisi ne samo od pojedinaca, već i od resursa dostupnih kroz porodicu, prijatelje i različite organizacije, kao i od karakteristika određenih kultura, religija, zajednica, društava i vlada – koje i same mogu biti otpornije u manjoj ili većoj meri.

Glavni aspekti porodične rezilijentnosti jesu osobine i vrednosti njenih članova koje podstiču jedinstvo, saradnju, međusobnu empatiju i poštovanje. Porodična otpornost odražava sposobnost pozitivnog prilagođavanja kada se porodica suoči i sa očekivanjem i sa neočekivanim životnim događajima ili faktorima stresa.

U strategije prilagođavanja spadaju:

- Upravljanje stresom
- Emocionalna regulacija
- Traženje podrške
- Zajednički ciljevi
- Međusobno poštovanje individualnih razlika i potreba
- Roditeljska otpornost
- Poštovanje kulture
- Transcendencija vrednosti i duhovnost: Pronalaženje duhovne snage kroz duboku povezanost sa prirodom, muzikom ili umetnošću. Posmatrajući sebe kao deo nečega većeg od sebe, članovi porodice šire sagledavaju krizu kroz koju prolaze, što može podstaći dublji osećaj svrhe u njihovim životima.
- Porodični sistemi uverenja koji daju smisao krizi i izazovima: Krize se posmatraju kao zajednički izazovi. Teškoće se doživljavaju kao savladive i kao smisleno iskustvo koje doprinosi rastu i transformaciji tokom životnog ciklusa porodice.
- Negovanje pozitivnog stava prema životu: Porodice neguju optimizam, utvrđuju svoje pozitivne osobine i potencijal tokom kriza i jačaju pouzdanje, kao i duh vere u sopstvenu sposobnost („Mi to možemo“). Fokusiraju energiju na to da najbolje iskoriste dostupne mogućnosti istovremeno prepoznajući ono što je izvan njihove kontrole.
- Fleksibilnost: Porodice sa prilagodljivom strukturom mogu da se menjaju u skladu sa svojim potrebama i izazovima sa kojima se suočavaju, što im omogućava da se nose sa promenama nastalim usled krize ili nedaća. Snažno vođstvo koje obezbeđuje sigurnost i izvesnu meru predvidivosti pomaže ranjivim članovima da se lakše nose sa promenama.
- Povezanost: Članovi porodice treba da znaju da mogu da se oslone jedni na druge u kriznim vremenima. Istovremeno, otpornost porodice jača kada članovi poštuju individualnost, razlike i granice jedni drugih.
- Podrška iz socijalnih i ekonomskih resursa: Porodice se oslanjaju na mrežu rođaka, prijatelja, komšija i organizacija koje predstavljaju oslonac u teškim vremenima. Ova mreža pruža praktičnu pomoć, emoci-

The main aspects of family resilience are the qualities and values of its members that foster unity, collaboration, mutual empathy, and respect. Family resilience reflects the ability to adapt positively when faced with both expected and unexpected life events or stressors.

The adjustment strategies include:

- Stress management
- Emotional regulation
- Seeking support
- Collaborative goals
- Mutual respect for individual differences and needs
- Parental resilience
- Cultural respect
- Value transcendence and spirituality: Finding spiritual nourishment through a deep connection with nature, music, or art. By seeing themselves as part of something larger than themselves, family members gain a broader perspective on the crisis they are experiencing, which can foster a deeper sense of purpose in their lives.
- Family belief systems that create meaning from crisis and challenge: Crises are viewed as shared challenges. Adversity is perceived as manageable and meaningful, contributing to growth and transformation throughout the family life cycle.
- Maintaining a positive outlook: Families sustain optimism, affirm their strengths and potential during crises, and reinforce confidence and a “can-do” spirit. They focus energy on making the best of available options while also accepting what lies beyond their control.
- Flexibility: Families with adaptable structures can adjust to meet their needs and challenges, enabling them to cope with changes brought on by crises or adversity. Strong leadership with a focus on security and some sense of predictability helps guide vulnerable members through transitions.
- Connectedness: Family members must feel they can rely on one another in times of crisis. At the same time, resilience is strengthened when members respect each other’s individuality, differences, and boundaries.
- Support from social and economic resources: Families draw on networks of relatives, friends, neighbors, and organizations that provide lifelines during difficult times. These networks offer practical assistance, emotional support, and community connections. Resilient families recognize when they need help and actively make use of these resources.
- Clear and consistent family communication: Direct, specific, consistent, and honest communication helps all members understand the crisis, share feelings and opinions, and engage in collective de-

onalnu podršku i povezanost sa širom zajednicom. Otporne porodice prepoznaju kada im je potrebna pomoć i aktivno koriste dostupne resurse.

- Jasna i dosledna porodična komunikacija: Direktna, konkretna, dosledna i iskrena komunikacija pomaže članovima porodice da razumeju krizu, razmene osećanja i stavove i učestvuju u zajedničkom donošenju odluka o tome kako će porodica nastaviti dalje.
- Otvoreno izražavanje emocija: Porodice neguju međusobno poverenje, podstiču članove da podeli širok spektar osećanja, pokazuju empatiju i međusobno pružaju utehu. Takođe neguju humor i pozitivne interakcije, koje mogu da pruže predah od stresa tokom stresnih perioda.
- Zajedničko rešavanje problema: Članovi porodice identifikuju izazove, razmatraju dostupne opcije i donose odluke zajedno. Mišljenja svih članova se poštuju i vrednuju, uz naglasak na realne ciljeve i konkretne korake. Porodice grade samopouzdanje kroz uspehe, uče iz neuspeha i razvijaju proaktivne veštine za suočavanje sa budućim izazovima [34–37].

Rezilijentnost zajednice

Rezilijentnost neke zajednice odnosi se na njenu sposobnost da podnese, prilagodi se i oporavi od poremećaja u društvu, bilo da su izazvani prirodnim katastrofama, ekonomskim krizama ili drugim problemima. Ona obuhvata sposobnost zajednice da se pripremi, odgovori i „povrati“ nakon teškoća, na taj način naglašavajući kako fizičko tako i socijalno blagostanje zajednice. Rezilijentne zajednice mogu da ublaže štetu i ljudske gubitke nastale usled prirodnih katastrofa i drugih kriza.

Jačanjem svoje rezilijentnosti, zajednice postaju bolje pripremljene da se suoče sa dugoročnim izazovima poput klimatskih promena i ekonomske nestabilnosti. Inicijative koje podstiču otpornost podstiču saradnju, poverenje i osećaj zajedničke odgovornosti među stanovnicima. Takve zajednice su sposobnije da odgovore na potrebe svojih članova i da stvore zdraviju i dinamičniju sredinu.

Otpornost zajednice zavisi od kapaciteta društva, pojedinaca i porodica da opstanu, jer upravo oni moraju podržati zajednicu u ponovnom uspostavljanju ravnoteže tokom teškoća. Na isti način, samo snažna i otporna zajednica ima moć da povrati ravnotežu pojedinca, porodice i društva u celini. Izgradnja rezilijentnih zajednica zahteva razvoj u sledećim oblastima [38]:

- Uspostavljanje sigurne baze uz uvažavanje jednakosti i različitosti ljudi
- Podsticanje socijalnih kompetencija
- Jačanje odgovarajućih usluga koje odgovaraju potrebama ljudi
- Obezbeđivanje povezanosti među ljudima i organizacijama

cision-making about how the family will move forward in the face of crisis.

- Open emotional expression: Families nurture mutual trust, encourage one another to share a wide range of feelings, and practice empathy and mutual comfort. They also enjoy humor and positive interactions, which can serve as relief during stressful and challenging periods.
- Collaborative problem-solving: Family members identify challenges, explore available options for dealing with them, and make decisions together, as a team. They discover new possibilities for overcoming diversity, with the contributions of all family members being equally respected and valued. Emphasis is on realistic goals and concrete steps to achieve them. Families build on their success as they pursue their goals, they learn from setbacks, and develop proactive skills for managing future challenges [34–37].

Community resilience

Community resilience refers to a community's capacity to endure, adapt to, and recover from disruptions, whether caused by natural disasters, economic downturns, or other challenges. It involves the ability to prepare for, respond to, and “bounce back” from adversity, emphasizing both the physical and social well-being of the community. Resilient communities can minimize damage and loss of life resulting from natural disasters and other crises.

By building resilience, communities can better adapt to long-term challenges such as climate change and economic instability. Community resilience initiatives can foster collaboration, trust, and a shared sense of responsibility among residents. Resilient communities are better equipped to meet the needs of their members and to create a healthier, more vibrant environment.

Community resilience depends on the survival capacities of society, individuals, and families, as these elements must support the community in restoring balance during times of adversity. Likewise, only a strong and resilient community can help restore the equilibrium of individuals, families, and society as a whole. Building resilient communities requires development in the following areas [38]:

- Establishing a secure base and valuing equality and diversity
- Fostering social competence
- Strengthening appropriate services to meet people's needs
- Ensuring connectedness among people and organizations

- Promovisanje zdravog liderstva zasnovanog na moralnim vrednostima i odgovornosti prema potreba zajednice
- Podrška kulturnoj koheziji i kulturnoj toleranciji
- Negovanje pozitivnih i moralnih vrednosti
- Rad na prevenciji sukoba i pripremljenosti na teškoće
- Snažna podrška porodičnim vrednostima, jačanje povezanosti, kao i negovanje ljubavi i brige za decu i njihovu bezbednost.

Posebno je značajno za starosedeoce (tzv. prve narode) da budu izrazito otporni. Na primer, na Novom Zelandu, kultura Maora stavlja akcenat na odnose među ljudima, kao i na veze sa predacima i prirodnim svetom, koje su utemeljene na vrednostima kao što su: *whanaungatanga* (srodstvo), *manaakitanga* (briga) i *kaitiakitanga* (domaćinsko staranje). Ovaj kolektivistički pogled na svet podstiče snažne veze u zajednici, duboku povezanost sa zemljom i široko shvatanje vremena koje povezuje prošlost, sadašnjost i budućnost u donošenju odluka i kulturnim praksama, kao što su *haka*, *tangihanga* (sahrane) i očuvanje znanja predaka (*mātauranga*). Za razliku od individualističkih zapadnih kultura, kultura Maora stavlja zajednicu i kolektivno blagostanje iznad potreba pojedinca [28,29].

Aboridžini i narodi ostrva Toresovog moreza u Australiji suočili su se sa dubokim i trajnim teškoćama zbog istorijskih i kontinuiranih posledica kolonizacije, uključujući društvena, politička, ekonomska i kulturna ograničenja, kao i strukturni rasizam. Njihova rezilijentnost je duboko ukorenjena u kulturi, uz zaštitne faktore kao što su snažne veze sa zemljom, srodničke veze, duhovnost, kulturni rituali i prakse. Ovi elementi podstiču kolektivni identitet i samoopredeljenje, podržavajući kulturnu revitalizaciju i opšte blagostanje [30,39].

Blagostanje i psihosocijalna kriza

Blagostanje predstavlja stanje napretka koje obuhvata različite aspekte života i ima ključnu ulogu u ukupnom zdravlju, sreći i uspehu.

Blagostanje se ogleda u proživljavanju pozitivnog i ispunjenog života. To nije samo odsustvo patnje, već i prisustvo pozitivnih iskustava, ispunjenosti i osećaja smisla. Blagostanje je snažno povezano i sa fizičkim i sa mentalnim zdravljem. Ona doprinosi većem životnom zadovoljstvu, jača otpornost i povećava sposobnost suočavanja sa stresom i krizama. Osim toga, podstiče produktivnost i uspešnost.

PERMA model [40] identifikuje pet osnovnih elemenata dobrobiti: pozitivne emocije, angažovanost, međuljudske odnose, ostvarivanje smisla i postignuće. Fokusiranje na ove oblasti podstiče ravnotežu i ispunjenost, čime se uvećavaju blagostanje i životno zadovoljstvo.

- Promoting healthy leadership rooted in moral values and responsiveness to community needs
- Supporting cultural cohesion and cultural tolerance
- Nurturing positive and moral values
- Working on conflict prevention and preparing for adversity
- Maintaining strong support for family values, strengthening bonds, and cultivating a loving and caring attitude toward children and their safety.

It is particularly significant that Indigenous/First Nations/peoples demonstrate high resilience. For example, in New Zealand, Māori culture emphasizes reliance on relationships among people, ancestors, and the natural world, grounded in values such as *whanaungatanga* (kinship), *manaakitanga* (care), and *kaitiakitanga* (stewardship). This collectivist worldview fosters strong community bonds, deep connections to the land, and a broad sense of time that integrates past, present, and future in decision-making and cultural practices such as *haka*, *tangihanga* (funerals), and the preservation of ancestral knowledge (*mātauranga*). In contrast to individualistic Western cultures, Māori culture places community and collective well-being above individual needs [28,29].

Aboriginal and Torres Strait Islander peoples in Australia have endured profound and persistent adversity due to the historical and ongoing impacts of colonization, including social, political, economic, and cultural constraints, as well as structural racism. Their resilience is deeply rooted in culture, with protective factors such as strong connections to the land, kinship systems, spirituality, and cultural rituals and practices. These elements foster collective identity and self-determination, supporting cultural revitalization and overall well-being [30,39].

Well-being and psychosocial crisis

Well-being is a state of thriving that encompasses various aspects of life and plays a vital role in overall health, happiness, and success.

Well-being is reflected in experiencing a positive, fulfilling life. It is not merely the absence of suffering, but the presence of positive experiences, fulfillment, and a sense of meaning. Well-being is strongly associated with both physical and mental health outcomes. It contributes to greater life satisfaction, strengthens resilience, and enhances the ability to cope with stress and crises. In addition, it supports productivity and performance.

The PERMA model [40] identifies five core elements of well-being: positive emotions, engagement, relationships, meaning, and accomplishment. Focusing on these areas fosters balance and fulfillment, ultimately enhancing resilience and life satisfaction.

Primena principa PERMA modela podstiče lični rast i razvoj i unapređuje mentalno zdravlje, postavljajući temelje za trajnu sreću, smislen i ispunjen život.

Faktori koji utiču na blagostanje

- Lični faktori: samopoštovanje, delotvorne veštine u rešavanju životnih situacija i osećaj kontrole nad sopstvenim životom
 - Socijalni faktori: snažni međuljudski odnosi, podržavajuća zajednica i osećaj pripadnosti
 - Faktori sredine: bezbedno i zdravo okruženje sa pristupom resursima i mogućnostima za rast i razvoj
 - Ekonomski faktori: finansijska stabilnost, sigurno zaposlenje i pravičan pristup resursima
- Psihosocijalne krize mogu duboko da utiču na blagostanje pojedinaca i porodica. Jačanje rezilijentnosti na nivou pojedinca, porodice i društva predstavlja ključnu komponentu u unapređivanju sveukupnog blagostanja [41]. Blagostanje se može unaprediti putem sledećih načina:
- Davanje prednosti samonezi: bavljenje aktivnostima koje podstiču opuštanje, uživanje i smanjenje stresa
 - Izgradnja čvrstih međuljudskih odnosa: negovanje veza sa porodicom, prijateljima i članovima zajednice
 - Zahvalnost za ono što imamo i pozitivan stav: usredsređenost na pozitivne aspekte života i negovanje optimističnog pogleda na svet
 - Učešće u smislenim aktivnostima: bavljenje poduhvatima koji pružaju radost, smisao i osećaj postignuća
 - Traženje stručne pomoći kada je potrebna
 - Učenje novih životnih veština
 - Razumevanje prema sebi samom i drugima
 - Prisutnost u sadašnjem trenutku
 - Fokusiranje na vrline umesto na slabosti
 - Podrška zajednici kroz altruizam

ZAKLJUČAK

Psihosocijalna kriza, kao posledica traume i nedaća, može biti ozbiljno stanje koje pogađa pojedince, porodice i zajednice. Praktikovanje rezilijentnosti, negovanje duhovnosti i jačanje blagostanja jesu dragocene strategije, ne samo za prevazilaženje psihosocijalne krize, već i za pripremu pojedinaca, porodica i zajednica za buduće izazove proizišle iz traume i nedaća.

Osnaživanje rezilijentnosti treba da bude jedan od ključnih ciljeva stručnjaka koji rade sa osobama suočenim sa različitim psihosocijalnim krizama. Podjednako je važno da stručnjaci prepoznaju ove krize i kao priliku za lični, porodični i društveni rast i razvoj.

Sukob interesa: Nije prijavljen.

Applying PERMA principles promotes personal growth and improved mental health, laying the foundation for lasting happiness and a meaningful and fulfilling life.

Factors influencing well-being

- Personal factors: self-esteem, effective coping skills, and a sense of control over one's life
 - Social factors: strong relationships, a supportive community, and a sense of belonging
 - Environmental factors: a safe, healthy environment with access to resources and opportunities for growth
 - Economic factors: financial stability, secure employment, and equitable access to resources
- Psychosocial crises can profoundly affect the well-being of individuals and families. Strengthening resilience at the individual, family, and societal levels is a key component of enhancing overall well-being [41]. Well-being can be improved through:
- Prioritizing self-care: engaging in activities that promote relaxation, enjoyment, and stress reduction
 - Building strong relationships: nurturing connections with family, friends, and community members
 - Practicing gratitude and positivity: focusing on life's positive aspects and cultivating an optimistic outlook
 - Engaging in meaningful activities: participating in pursuits that provide joy, purpose, and a sense of accomplishment
 - Seeking professional help when needed
 - Learning new life skills
 - Showing kindness toward oneself and others
 - Being present in the "here and now"
 - Focusing on strengths rather than weaknesses
 - Supporting the community through altruism

CONCLUSION

Psychosocial crisis, as a consequence of trauma and adversity, can be a serious condition that impacts individuals, families, and communities. Practicing resilience, nurturing spirituality, and strengthening well-being are valuable strategies not only for overcoming a psychosocial crisis but also for preparing individuals, families, and communities to face future challenges arising from trauma and adversity.

Empowering resilience should be a central goal for professionals working with people experiencing different psychosocial crises. Equally important is that professionals recognize these crises as opportunities for personal, family, and community growth and development.

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CURRICULUM VITAE



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