

залежністю. У ній будуть враховані особливості даного виду залежності, а також особливості та потреби цільової аудиторії (самих підлітків). У даному випадку ще важко вести мову про розробку конкретної програми, через відсутність попередніх досліджень у цій галузі. Перед розробкою самої програми були досліджені й описані особливості соціалізації підлітків, що мають інтернет залежність, результатом яких послужило формування базових принципів соціалізації підлітків.

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EXPERIENCE OF LIFE AFTER SUICIDE ATTEMPT (ДОСВІД ЖИТТЯ ПІСЛЯ СПРОБИ САМОГУБСТВА)

Метою нашого дослідження є опис досвіду життя молодої людини після спроби самогубства. Нами були поставлені та вирішені завдання, пов'язані з характеристикою способу життя кожного учасника дослідження після скоєної спроби самогубства та визначенням різниці у цьому досвіді. У дослідженні брали участь 4 особи – 2 жінки і 2 чоловіки.

Вік досліджуваних від 21 до 25 років. Дані дослідження було отримано за допомогою методу інтерв'ю, яке тривало в середньому одну годину. Було використано напівструктуроване інтерв'ю. Учасників просили дати відповідь на одне запитання, яке знайомило їх із контекстом бесіди та стимулювало до початку нарративу: «Що це значить, – жити після спроби самогубства?» Усі решта навідних питань ставилися у відповідності до контексту розмови та цілей дослідження. Воно базувалося на методі феноменологічного дослідження А. Джорджі. Після завершення дослідження було отримано 4 оригінальні тексти про життєві переживання після скоєння спроби самогубства. Усі вони були проаналізовані за допомогою дескриптивного феноменологічного методу А. Джорджі. Були надані специфічні ситуативні визначення кожного учасника та представлено загальний опис досліджуваного феномену.

Більшість аспектів життєвих переживань після спроби самогубства є схожими: переживання ізольованості від інших людей, усвідомлення цінності власного життя, прийняття відповідальності за себе та інших, здатність цінувати прості повсякденні речі. Головні акценти у життєвому досвіді після спроби самогубства – близькі люди і розуміння цінності власного життя. Життєві переживання після скоєння спроби самогубства можуть бути описані як пережиті внутрішнє надзвичайне хвилювання, невпевненість та коливання настрою; відчуття, що щось було зроблено невідповідним чином, а це стимулює до роздумів про наступну спробу суїциду, готовність до відокремлення від інших людей, та найчастіше – від самого себе. Острах того, що смерть викреслює людину з життя допомагає усвідомити реальні цінності та відповідальність за себе та інших. Учасники оцінюють життєві переживання після спроби самогубства по-різному: як цінний досвід, що стимулює особистісне зростання, або як подію, яка нічого суттєво не змінила. Досвід життя після суїцидальної спроби впливає не тільки на соціальну сферу, але й на емоційну, на що, на жаль, дуже рідко звертають увагу в контексті психологічних досліджень. Презентовані висновки та дослідницька дискусія дозволяють встановити, що дуже важливо досліджувати життєві переживання, пов'язані з феноменом смерті та вивчати нові способи допомоги людям після парасуїциду.

Ключові слова: спроба самогубства, суїцид, парасуїцид, дескриптивний феноменологічний метод

Целью нашего исследования является описание опыта жизни молодого человека после попытки самоубийства. Нами были поставлены задачи, связанные с описанием опыта жизни каждого участника исследования после совершения им попытки самоубийства и определения различий в этом опыте. В исследовании принимали участие четыре человека – 2 женщины и 2 мужчины в возрасте от 21 до 25 лет. Данные были получены в результате использования метода полуструктурированного интервью, которое в среднем продолжалось около одного часа. Участников просили дать ответ на один вопрос, который вводил их в контекст беседы и стимулировал к началу нарратива: «Что это значит, – жить после попытки суицида?» Все остальные наводящие вопросы задавались в соответствии с контекстом беседы и целями исследования, которое базировалось на методе феноменологического исследования А. Джорджи. После его завершения было получено 4 авторских текста об опыте жизни после совершения попытки самоубийства. Все они были проанализированы с помощью дескриптивного феноменологического метода А. Джорджи. Представлены специфические ситуативные определения каждого участника и обобщённое описание исследуемого феномена.

Большинство аспектов жизненного опыта после попытки самоубийства являются схожими: переживание изолированности от других людей, понимание ценности собственной жизни, принятие ответственности за себя и других, способность ценить простые будничные вещи. Основные акценты в жизненном опыте после попытки суицида – близкие люди и понимание ценности собственной жизни. Жизненные переживания после совершения попытки самоубийства могут быть описаны как пережитые внутренне сильное волнение, неуверенность и колебания настроения; ощущение того, что что-то сделано не так как должно, а это стимулирует мысли о повторной попытке суицида, готовность к отмежеванию от других людей, и чаще всего – от самого себя. Страх того, что смерть вычеркивает человека из жизни помогает понять реально ценности и

ответственность за себя и других. Участники оценивают жизненные переживания после попытки самоубийства по-разному: как ценный опыт, который стимулирует личностный рост, либо как событие, ничего существенным образом не меняющее. Опыт жизни после суицидальной попытки влияет не только на социальную, но также и на эмоциональную сферу, что, к сожалению, не стало пока предметом пристального внимания в психологических исследованиях. Представленные выводы и научная дискуссия на основе результатов исследования позволяют установить, что очень важно изучать жизненные переживания, связанные с феноменом смерти и новые способы помощи людям после парасуицида.

Ключевые слова: попытка самоубийства, суицид, парасуицид, дескриптивный феноменологический метод

The aim of this research: to describe young people experience after their suicide attempt. The following goals were set: to define how every participant experience life after suicide attempt and define differences in these experiences. 4 participants– 2 women and 2 men – participated in this research. The age of participants is from 21 to 25 years old. The research data were gathered during the interview that lasted approximately 1 hour. Semi-structured interview was used. The participants were asked to answer one question that introduces them to context and facilitates the beginning of narrative: “What does it mean to live after attempting the suicide?” All other explanatory questions were asked in accordance with the content of conversation and research goals. The research was based by A. Giorgi method of phenomenological research. After the conducting the research, 4 original texts about life experience after suicide attempt were received. All they were analyzed by A. Giorgi descriptive phenomenological method. Specific situational definitions of every participant were made and general description of studied phenomenon was formulated.

The most participants' aspects of life experience after the suicide attempt are similar: experience of isolation from other people, the realization of own life value, acceptance of responsibility for themselves and others, the ability to appreciate simple, everyday things. The main aspects in life experience after suicide attempt are close people and realization of own life value. The life experience after attempting suicide could be described as experienced inner confusion and uncertainty and mood swings; the feeling that something was not done completely, and this stimulated to think about one more suicide attempt, willingness to dissociate from people and more often from themselves. The fear that death erases human being from life helped to realize real values and responsibility for themselves and others. Life experience after suicide attempt participants evaluated differently: as valuable experience that stimulated personal growth or as event that did not change anything essentially. The life experience after suicide attempt embraces not only social domain but emotional as well, for which attention is devoted too few, unfortunately, in the contexts of psychological research. Presented conclusions and research discussion allow to state that it is very important to explore life experience after death phenomenon and search for new ways of help for people after parasuicide.

Keywords: suicide attempt, suicide, parasuicide, descriptive phenomenological method

Problem setting

Every year, more than 800 000 people die from suicide; this roughly corresponds to one death every 40 seconds. Suicide is among the three leading causes of death among those aged 15-44 years in some countries, and the second leading cause of death in the 10-24 years age group; these figures do not include suicide attempts which can be many times more frequent than suicide (10, 20, or more times according to some studies). [1].

Only this person who was near to this can define suicide it's causes and consequences and phenomenological method is the most suitable for this, firstly for the reason that personal attitude is discerned in qualitative researches.

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Theoretical review

Suicide is an act with a fatal outcome which the deceased, knowing or expecting a fatal outcome had initiated and carried out with the purpose of provoking the changes he desired [2], [3, 97 p.].

Parasuicide is an act with a nonfatal outcome in which an individual deliberately initiates a non – habitual behavior that, without intervention from others, will cause self – harm, or deliberately ingests a substance in excess of the prescribed or generally recognized therapeutic dosage and which is aimed at realizing changes which the subject desired via the actual or expected physical consequences [4].

The scientists representing different theories distinguished different factors that influence suicidal behavior. According to some authors it is connected with social factors, or – with cognitive changes or unmet needs, but there is no way to check which theory is the most right, „as it is hard to explore suicide till the action moment, as suicide at the moment of action is socially isolated. For that reason the main subjects are those who attempted to make suicide and were survived or saved people.“ [5, 99-109 p.].

According to psychoanalytical view, death instincts explain human being tendency to suicide. [6, 69 p.].

The main motive, that makes behave individual destructively against himself, is unconscious seek of spiritual renovation as pointed by Carl Gustav Jung [7, 232 p.].

Cognitive model of suicidal behavior provides Roy F. Baumeister chain of suicidal model, that was suggested in 1986:

- Strong experience of failures because the subject do not match the standards.
 - All causes of failures are attributed to himself.
 - Unfavourable self-esteem is forming.
 - It causes negative emotions.
 - By seeking to avoid unpleasant, the person often take up defence.
- (cognitive deconstruction)

- All these fluctuation between lingering tension and void, is creating the bigger dissatisfaction [8, 529-540 p.].

Although this chain seems logical, it do not help answer to the question, why the individual chooses suicidally threatening way of behavior and thinking.

Both psyhoanalytical and cognitive model of suicidal behavior emphasize the sequence of inner actions, that due to embarassed relationship with reality causes unadequate behavior, but interaction among social environment is not rejected and is emphasized in sociological model of suicides which was presented by French sociologist Durkheim in 1897. Durkheim stated that the number of suicides decrease or increase in every country is repeating and changing, under the influence of social factors. The main reason of suicide is social disintegration. The number of suicides varies between two main processess – social integration and social regulation. [9, 235-238 p.]. The similar approach to suicide process was held by Alfred Adller, the founder of the theory of individual personality psychology. There are 2 main needs as stated Adler and without meeting these needs, the life of man is impossible. These needs are

need for community with others and need to feel own worth. It is necessary for human being to participate in public life in order he will develop. Adler is acknowledging that there are situations in which a person even if he is well adjusted, can consider suicide as the only possible solution from situation [10, 514p.].

Viktor Emil Frankl stated that thought about suicide contradicts to postulate about life as unconditionally worthy for every person, because there is neither moral, nor legal basis for it. By committing suicide, the human being is losing opportunity to gain new experience after suffering experience and opportunity to improve further. Suicides are afraid not the death, but life [11, 235 p.].

Although there is no one reason that causes suicidal behavior, the most popular theory is theory that was presented by Durkheim on 1897.

The author is discerning ontological disintegration, that is characterized as human being separation from God. The connection between religion and suicide exist – the church is acting as social community, which connect people, and strong connection „is perhaps the most reliable protection from suicide“ [12, 189 p.].

As noted by Dieter Bonhoeffer: “God can give meaning and the right even for ruined life in order through the failure the life can reach the real fulfillment” [13].

The most important part of the suicide (although there are many others) – according to Shneidman, - is psychological pain. Psychological pain is characterized as pain that is overpowered the conscious due to too strongly experienced shame, guilt, fear, anger, loneliness, due to fear get old and die in sufferings. As stated Henry Alexander Murray, suicide happens because it removes the pain of individual and liberates him from unbearable sufferings [15, 301 p.].

According to Shneidman suicide is the process, it does not happen suddenly – it is process that can last the whole life [16].

So, suicide is the process, that every person experience inside and this decision is accepted as escape from experienced psychological pain. [17, 530 p.].

Shneidman presents 5 groups of psychological needs, that reflect different nature of psychological pain:

- Unhappy love, lost relations, lost possibility to be protected or to keep relations;
- Lost possibility to control;
- Damaged perception of own “self”;
- Broken the main relations;
- Anger, hostility, rage that is connected with inability to meet the need for domination [18, 17-18 p.].

We can conclude that the meaning of suicidal behavior is to find solution and the meaning of suicide – to end consciousness – the main role at the beginning of this process come to psychological pain, in which consequence the consciousness of suicides narrows and suicide is seen as the only way out. [14, 22p.].

Methods and research procedure

4 participants– 2 women and 2 men – participated in this research. Further on the text they are called – Julius, Matas, Lina ir Eglė (the names are changed). Participants were those who attempted the suicide and stayed alive. They are those who were willing and were able to share their experience after suicide attempt. The age of participants – from 21 to 25 years old.

One person was found via internet page www.depresijosklubas.lt where it was suggested to share own experience of suicide attempt. Other three participants were familiar with the researcher.

The research data were gathered during the interview that lasted approximately 1 hour. Semi-structured interview was used. The participants were asked to answer one question, that introduced them to context and facilitate the beginning of narrative: "what does it mean to live after attempting the suicide?". All other explanatory questions were asked in accordance with the content of conversation and research goals.

The research was based on A.Giorgi method of phenomenological research. The research is based on assumption that the person recognizes when reflects his own experience [19]. The purpose of phenomenological research – to direct consciousness to preferable direction and to give for received content clear and understood verbal expression [20, p.12].

An audio recording of separate in-person interviews with each of the participants about his or her experience was used. The naïve descriptions provided by the participants were recorded for later transcription. A digital voice recorder was used to capture the interview contents and we transcribed the interviews into text for further analysis. It was the transcribed text that was used as the raw data for analysis.

The descriptive phenomenological method in psychology uses a five-step method of data analysis based on some principles of phenomenological philosophy:

1. The first step of the phenomenological psychological method is for the researcher to assume the phenomenological attitude. The phenomenological attitude is different than the natural attitude or everyday way of understanding the world.

2. The second step in the data analysis requires to read the entire "naïve description" to get a sense of the whole experience [(Giorgi, 2009)].

3. The third step in the data analysis is the demarcation of "meaning units" within the narrative so that the data can be dealt with in manageable portions. The meaning units are re-expressed in the third-person while remaining faithful to the meanings expressed by the participant. Each meaning unit will be identifiable by its numerical labeling at its beginning point.

4. The fourth step is transforming the meaning units into psychologically sensitive descriptive expressions of each of them. The researcher takes the phenomenon at the psychological level to practice science rather than the transcendental level which is to practice philosophy [(Giorgi, 2009)].

5. The fifth step in the analysis is the synthesis of the general psychological structure from the psychological constituents of the experience. Constituents differ from the concept of elements because they are context dependent. These constituents are put together in a descriptive paragraph which is the general descriptive psychological structure, that is, the structure is the outcome (results) of the analysis. The final structure is meant to serve as an ideal representation of the phenomenon being studied, based upon actual instantiations of it within concrete lived experiences.

Research results and discussion

After the conducting the research, 4 original texts about life experience after suicide attempt were received. All they were analyzed by A.Giorgi descriptive

phenomenological method. Specific situational definitions of every participant were made and general description of studied phenomenon was formulated.

We are presenting an example of meaning units grouping and putting together:

3. It was hard to understand for her, how she dare to think about suicide, because she thought that she never could do this.

4. Lina felt anger for herself and others, who talk about this in her closest environment.

5. Lina was angry because she was sure, that her attitude will not change – she was happy with her life and was glad she is alive.

10. Lina was afraid that feeling which determined to take such decision will not disappear.

19. Lina felt badly, she did not know how to behave, what to do and how to look like.

23. Her moods swang, it was hard to understand that this will end someday.

- 3, 4, 5, 10, 19 and 23 transformed meaning units reflect inner confusion of participant after the first parasuicide, so they are summarized into sequential sentence: „After the first parasuicide Lina’s mood swang, she felt badly, she did not know how to behave, what to do and how to look like, she could not understand how she dared to think about suicide; on the one hand, she was glad she is alive, on the other hand she was afraid that this wish to make suicide will not disappear, and she felt anger, that the theme of suicide was escalated in her closest environment.“

Different aspects of life experience after attempting suicide were distinguished:

Experience of inner confusion and worthlessness;

Experience of isolation from others;

Improvement of emotional state and grown self –confidence;

Attitude changed toward relationships to other people;

The acceptance of reality and refusal of own illusions;

The emerged understanding of possibility to control own life and acceptance responsibility for it

Experience of life value;

Anger for environment, that is escalating the theme of suicide;

Evaluation of own behaviour.

The final definition of life experience after attempting suicide is formulated:

To live after attempting suicide for participants of the research means to experience huge emotional tension and confusion, confusion of feelings and thoughts and uncertainty about expected future. All experiences of participants revealed that there are some transitive phases after parasuicide, that everyone experiences earlier or later, they are as if rising from dark to light, from suffering to joy. These phases embrace the next aspects:

- Participants experienced inner confusion, that manifested in not knowing how to behave and what to do, change of emotions and moods, experience of low self-esteem and feeling that they did not do something till the end and that turned them to think again about suicide attempt. Inner confusion the mostly seen after the first parasuicide – all four participants experienced confusion, mood swings, it is hard to perceive what happened and what to do

next. Presented meaning units enabled to see differences between participants – three participants experienced huge confusion, emotional instability that possibly made them think about second attempt of suicide. However, for one participant suicide attempt experience provide strength, at least at the beginning, sadly after he had to experience all the same as other three participants, and even sharper.

- Social life narrowed a lot: disappeared a will to communicate with people, fear and distrust appeared, other people looked as strangers so desire to dissociate with them appeared. Despite this bad state, all four participants tried to dissociate from people, keep on all in themselves and not to share their burden. This research does not reveal the reasons of this desire to dissociate from people: on the one hand we could hypothesized that it is not easy to talk, on the other hand to see people around for whom is hard to understand what they are experiencing, does not improve their state.

- However after some time participants felt, that their emotional state changed – anger and sadness disappeared, the desire to „cling“ to life appeared . The attitude toward other people, especially to close one, changed as well: relationships became deeper, alongside with guilt perception turning to commitment perception for close people, participants started to realize that around them are people who care about them, this knowledge let them to believe that everything is possible to overcome when there are next to you people that love, understand and support you. Distinguished meaning units let us to see differences between participants – three participants after longer period started to understand that there are people who love them and started to realize their responsibility for them. However one participant tried to dissociate from people and to be engaged in favorite activity.

- Participants started to understand clearer that earlier they lived in false world, strength appeared to refuse their own illusions, to see reality and accept it. Three participants mentioned that this understanding appeared, they were able to realize that they lived in false world that was created by them and time that passed and support of people let them to realize that real world is different and they can accept it, simply they need more efforts. One participant did not mention this change. She mentioned that parasuicide let her realize that she is responsible for her life and she can control it, so this could mean that she lived in real world, just couldn't accept it, felt resistance for it.

- Changed their attitude to life, simple things gained value (a walk in favorite places, chatter with people, possibility to smoke a cigarette etc.), and fact that they stayed alive give joy. The fear that death erase human being from this world, help realize what would be lost. However not for all participants simple things gained value – it was hard to name for one participant what is really valuable for him and in life generally.

- People that escalate suicide theme and those who talked much about willingness to attempt suicide but did not do this started to arouse anger. Especially angry was due to their misunderstanding that this is serious and painful. It was hard for one participant to hide anger for environment that talked about suicide. This participant stated that it is hard to listen this, because word has big power. This feeling did not manifested for others.

- Their behavior participants evaluated differently: as valuable experience that stimulated personal growth or as event that did not change anything essentially. It is important to mention that all participants attempted suicide twice, approximately the same age, and after first suicide attempt they decide to repeat that again.

So, all participants experienced two parasuicides, but their experiences were different: Lina realized and took responsibility for her life, she understood that she can communicate not only with others but with her family as well: *„Lina realized that parasuicide helped her to realize and take responsibility for her life“*, *„the most important for Lina at that moment was her realized responsibility for herself, her surrounding environment, her life and love for herself“*. Eglè found a friend and learnt to be more open, it gave her strength to live further, but, unfortunately she still thinks about suicide as possibility in the future: *„she felt the stronger desire to die“*, *„she feels like the first attempt still continues“*. The state that Eglè experienced during the parasuicide calmed her, at this time she felt as everything that was around her disappear, what hurted her disappeared, thoughts and feelings disappeared and everything looked simple and easy. Matas reevaluated his life values, learnt to take responsibility not only for himself, but for others as well, became more open and more free, his unwillingness to start new contacts made his relationships with old friends deeper: *„After some time passed, Matas realized that what had happened made him stronger, he felt able to create his own life and was not willing to repeat „stupidities“ of the past“*, *„It was important to prove for himself that he could achieve something and learn to live in reality, not in his created illusions“*. Unfortunately there were not any important changes in the life of participant Julius, he had not contacts with social environment, seeked to be alone, to dissociate from people, did not want to go anywhere, felt as if life is stationary: *„He felt as if there were no changes in his life, it seems like he stands stationery and nothing happens“*, *„He felt as „human being without face“, stranger to the world and to know this was embarrassing“*, *„though he was with others, he did not feel connection with them“*.

Conclusion

The most participants aspects of life experience after the suicide attempt are similar: experience of isolation from other people, the realization of own life value, acceptance of responsibility for themselves and others, the ability to appreciate simple, everyday things. The main aspects in life experience after suicide attempt are close people and realization of own life value. The life experience after attempting suicide could be described as experienced inner confusion and uncertainty and mood swings; the feeling that something was not done completely, and this stimulates to think about one more suicide attempt, willingness to dissociate from people and more often from themselves. The fear that death erases human being from life helped to realize real values and responsibility for themselves and others. Life experience after suicide attempt participants evaluated differently: as valuable experience that stimulated personal growth or as event that did not change anything essentially. The life experience after suicide attempt embraces not only social domain but emotional as well, for which attention is devoted too few, unfortunately, in the contexts of psychological research. Presented conclusions and research discussion allow to state that it is very important to explore life experience after death phenomenon and search for new ways of help for people after parasuicide.

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