

## Religious Studies Education as a Factor of Societal Religious Security in the Context of Russia's Hybrid War

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The article is devoted to analyzing the role of religious studies education as one of the key instruments of religious security in countering Russia's religious informational propaganda in its contemporary hybrid wars. It's noted that under the conditions of the ongoing military aggression of the Russian Federation against Ukraine, the hybrid religious war has become particularly acute, serving as a component of the broader hybrid strategy of the aggressor state. This type of influence is characterized by the combination of religious narratives with means of informational-psychological pressure, cyber operations, and systematic support of religious institutions by Russian state structures. The primary goal of such actions is to undermine the internal stability of Ukrainian society, incite interconfessional hostility, delegitimize spiritual unity, and sacralize war by justifying it through pseudo-religious rhetoric. The significance of religious security as an important component of national security is emphasized, which should be understood as a multi-vector category that combines spiritual-cultural, legal, security, and socio-political dimensions aimed at achieving religious stability and civil peace. Religious security is a component of overall societal security and the cultural-spiritual environment, encompassing legal, social, educational, informational, moral-ethical, and political aspects of regulating religious relations. The research is based on the results of a survey of Ukrainian university students, which revealed that the overwhelming majority of respondents (two-thirds) positively perceive the necessity of introducing educational courses on religious security and religious studies that would help better understand contemporary challenges in the religious sphere. Among learning formats, online courses, electronic libraries, and podcasts are popular, as they provide opportunities to acquire knowledge in an informal environment, at convenient times for listeners, in connection with current events, discussions, interfaith dialogues, or social transformations.

### KEYWORDS

*religious studies education, religious education, religious security, hybrid war, religious cyberspace, digital age, religious propaganda, interfaith dialogue, digital libraries.*

### Introduction

The relevance of the research problem is determined by the fact that the contemporary hybrid war that the Russian Federation is waging against Ukraine extends far beyond conventional military actions, encompassing informational, cultural, psychological, and religious spheres. In this context, religious security emerges as an important component of national security, since manipulation of religious identity, the use of religious rhetoric for propaganda purposes, and the undermining of interconfessional harmony can contribute to societal destabilization, reduction of trust in state institutions, and threats to social unity. Against this

background, religious studies education acquires particular significance as a factor in forming critical thinking, interconfessional tolerance, spiritual literacy, and citizens' resilience to disinformation based on religious grounds. It promotes society's awareness of the diversity of Ukraine's religious landscape, counters radicalization and religious extremism, and creates conditions for harmonious interaction between different confessions under the global threats of modernity.

The **aim of the research** is to determine the main directions for the development of religious studies education in the context of forming religious security of Ukrainian society. The aim necessitates the fulfillment of the following



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tasks: defining the essence of hybrid war threats in the religious sphere under conditions of Russia's full-scale invasion; analyzing hostile propaganda religious narratives that threaten the national security of Ukrainian society; determining the main directions of religious studies education aimed at ensuring religious security of Ukrainian society, particularly among youth.

**The state of problem research.** The problem of religious security as a component of Ukraine's national security became the object of scholarly attention among Ukrainian religious studies scholars even before the full-scale invasion, with the intensification of ideological threats to national consciousness from the Russian Orthodox Church and its satellite — the Ukrainian Orthodox Church of the Moscow Patriarchate (UOC MP). The most active work in this direction is being conducted by a team of scholars from the Religious Studies Department — A. Kolodnyi, L. Fylypovych, O. Horkusha. Since 2022, the circle of scholars researching this problem has expanded — these include studies by Ye. Kharkovshchenko, Ye. Piletsky, Yu. Skoklyuk, V. Turenko, O. Predko, A. Mishchuk, M. Mishchuk, and others. Analysis of scholarly research indicates attention to this problem not only from religious studies scholars but also from legal scholars, political scientists, and philosophers, which demonstrates the necessity of interdisciplinary approaches in researching this problem.

### Research methods

For a comprehensive analysis of the interrelationship between education, religion, security, and social stability, a systemic method was applied; socio-philosophical analysis enabled the understanding of the functions of religious studies in society under crisis conditions. In the context of hybrid war, the application of the hermeneutic method made it possible to reveal how religious narratives can be used for manipulation, or conversely — for forming interfaith dialogue and spiritual resistance. The application of comparative analysis enabled the comparison of different models of religious studies education. The structural-functional method contributed to studying how digital technologies change established educational approaches to the study of religion. Among the empirical research methods, questionnaire surveys were used: the study, which was conducted in June 2025, involved students from Borys Grinchenko Kyiv Metropolitan University, Bila Tserkva National Agrarian University, and Bila Tserkva Humanitarian-Pedagogical College. The total number of participants was 111 first- to third-year students. The average age of respondents was 19 years. All participants were informed about the research purpose and the anonymity of their responses, and voluntarily agreed to participate in the survey. The diagnostic stage was based on a written questionnaire completed through Google Forms (original content design). Quantitative and qualitative analytical methods were used for data processing. The obtained diagnostic information was subjected to interpretation and generalization at the final research stage.

### Results and Discussion

Hybrid war as one of the key challenges of the modern era is characterized by a complex combination of military, informational, cyber, economic, and political instruments of influence, which significantly complicates its recognition, prevention, and effective resistance. According to T. Solmaz's classification, the concept of hybrid war can be

interpreted in five main meanings: as a combination of traditional combat means, irregular tactics, terrorist and criminal actions within a single space of confrontation; as coordinated use of regular and irregular forces under centralized leadership; as application of a wide spectrum of military and non-military methods to achieve strategic advantage; as conducting operations below the threshold of open armed aggression, including a combination of violent and non-violent actions; and as achieving political goals through implementation of non-violent subversive strategies (Solmaz, 2022).

According to M. Weissmann, N. Nilsson, B. Palmertz, and P. Thunholm, hybrid war emerges as a multidimensional strategy that integrates elements of traditional and "irregular" warfare with cyber operations, disinformation, diplomatic pressure, and foreign political interference (Weissmann et al., 2021). In this context, contemporary hybrid conflicts significantly extend beyond classical armed confrontation, acquiring distinctly pronounced psychological and informational dimensions that substantially transform the nature of combat actions and influence the dynamics of social processes.

Ukraine's National Security Strategy states that "destructive propaganda both from outside and within Ukraine, using social contradictions, incites hostility, provokes conflicts, and undermines social unity. The absence of a comprehensive state information policy and weakness of the strategic communications system complicate the neutralization of this threat" (National Security Strategy of Ukraine, 2020).

Under these conditions, particular attention should be paid to the religious factor, which increasingly becomes an object of manipulation by initiators of hybrid influences. Due to its irrational nature, religion can be used as an effective means of influencing public consciousness, especially among the believing population. In this context, religious cyberspace plays an increasingly important role: it provides new communication formats, promotes the formation of online communities in social networks, dissemination of digital religious practices such as online worship services, virtual pilgrimages, use of mobile applications for prayer, meditation, and other spiritual practices (Lomachinska, Hryshyna, 2024).

However, it should be emphasized that under conditions of global informational threats, religious cyberspace also transforms into an arena of active informational confrontation, where alongside positive functions, destructive influences also occur, aimed at disorientation, inciting interconfessional hostility, and weakening society's spiritual unity.

Hybrid religious wars in the digital environment can be interpreted as a specific form of conflict that combines religious-ideological motivation with instruments of informational, psychological, and cyber warfare implemented in virtual space. The peculiarity of this type of war is the active use of digital technologies — social networks, hacker attacks, disinformation campaigns, etc. — with the aim of spreading religious propaganda, radicalizing certain groups, intensifying polarization of religious identity, manipulating consciousness, destabilizing the social environment, and exacerbating interconfessional contradictions.

Under the conditions of the ongoing military aggression of the Russian Federation against Ukraine, the hybrid religious war has become particularly acute, serving as a component of the broader hybrid strategy of the aggressor state. This type of influence is characterized by the combination of religious narratives with means of informational-

psychological pressure, cyber operations, and systematic support of religious institutions by Russian state structures. The primary goal of such actions is to undermine the internal stability of Ukrainian society, incite interconfessional hostility, delegitimize spiritual unity, and sacralize war by justifying it through pseudo-religious rhetoric.

In the context of the current security situation in Ukraine, hybrid warfare extends beyond traditional armed confrontations, encompassing new spheres — particularly psychological, informational, and economic. Significant attention in this aspect is given to influencing public opinion through systematic dissemination of fake news, discrediting institutions, forming panic moods, and undermining trust in state authorities (Lomachinska et al., 2025).

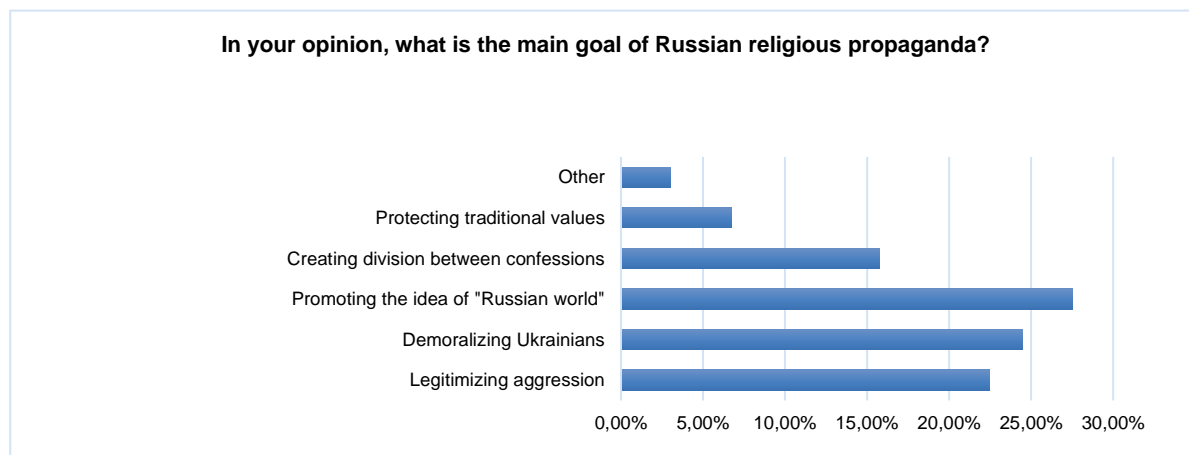
Among the instruments of hybrid religious influence, the following particularly stand out: ideological justification of aggressive foreign policy through appeals to sacred values; use of religious confrontation lexicon in public speeches by the leadership of the Russian Orthodox Church; dissemination of destructive messages through church media, sermons, and other communication channels aimed at forming hostile attitudes toward Ukrainian statehood and legitimizing violence.

These challenges actualize scientific attention to the problem of hybrid threats, which is actively growing in contemporary Ukrainian religious studies. As noted by L. Fylypovych and A. Kolodnyi, the religious threats that have emerged before Ukraine under conditions of full-scale war reflect both external and internal challenges to spiritual security and social integrity of the state. Such threats include: destruction of places of worship, violence

against representatives of various confessions, forced displacement of civilian population, particularly children, with subsequent denationalization, as well as imposition of occupation regime accompanied by destruction of Ukrainian identity. Particular danger is posed by religious legitimization of war by the Russian Orthodox Church, which presents military aggression as a *sacred war* (Fylypovych & Kolodnyi, 2024).

Within the framework of hybrid war unleashed by the Russian Federation, religion is purposefully used as an instrument of manipulative influence on both internal and external information space. Central roles in this process are played by ideological constructs such as *Russian world*, *Holy Rus* and *triune people* which perform functions of political mobilization, legitimization of aggression, and justification of violence. These concepts are used to form loyalty to Russia's aggressive policy, stimulate participation in military actions, devalue human life, and prevent alternative positions, which are branded as *heresy*, *betrayal*, or hostility toward the so-called *Russian civilization* (Khar'kovshchenko et al., 2024).

Based on a survey conducted among students of Ukrainian higher education institutions, among the main goals of Russian religious propaganda (Figure 1), respondents identified the promotion of the *Russian world* idea, demoralization of Ukrainian society, and legitimization of aggression. That is, Ukrainian youth identifies external threats from the aggressor country that extend beyond religion as more dangerous than purely confessional ones, such as creating divisions between confessions.



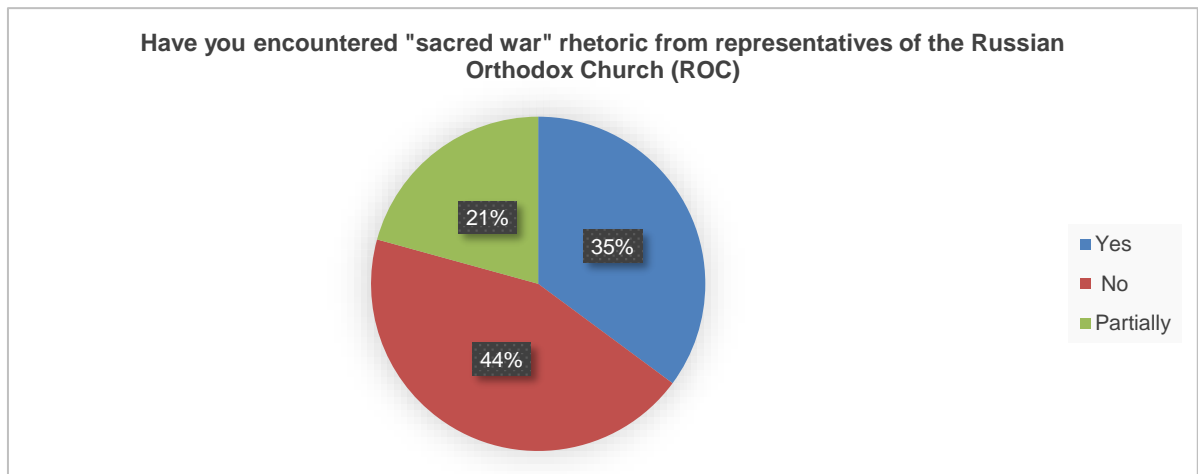
**Fig. 1. Main Goal of Russian Religious Propaganda**

The ideology of the *Russian world* forms the ideological foundation of contemporary Rashism, synthesizing elements of great-power nationalism, imperial consciousness, neo-Eurasianism, conservative political doctrine, and Russian Orthodox worldview. Within its framework, Russia seeks to exercise cultural-ideological domination in the post-Soviet space, appealing to Russian and Russian-speaking communities not only as language carriers but also as objects of civilizational integration (Horikhovskiy, 2023).

Researcher S. Shumylo emphasizes attempts by the leadership of the Moscow Patriarchate to give sacred status to the Russian state and its political regime by endowing them with messianic characteristics. Such a combination of religious symbolism with political discourse leads to

the formation of a new form of *civil religion* that, while preserving external attributes of Christianity, actually contradicts evangelical values. In this context, Patriarch Kirill acts as the chief ideologist of a new aggressive quasi-religious doctrine that is integrated into the official ideology of Russia's ruling regime and used to sacralize armed aggression against Ukraine. The consequences of such worldview justification have been mass casualties among civilian population and war crimes that can be interpreted as acts of genocide (Shumylo, 2024).

Specifically, almost 56% of respondents often or partially encountered the promotion by Russian propaganda of ideological concepts of *sacred war* from representatives of the Russian Orthodox Church (ROC) (Figure 2).



**Fig. 2. Encounter with "Sacred War" Rhetoric from the Russian Orthodox Church**

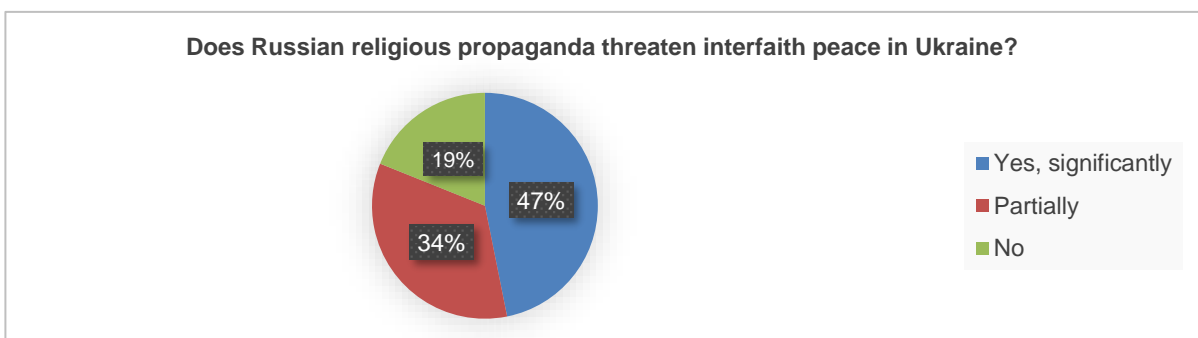
Under the conditions of existing military, social, and political threats facing Ukrainian society, when religious narratives can be used as instruments of ideological struggle or destabilization, the problem of religious security becomes acute. This should be understood as a multi-vector category that combines spiritual-cultural, legal, security, and socio-political dimensions aimed at achieving religious stability and civil peace in society.

The concept of religious security was first conceptualized in the context of countering hybrid threats from the Russian Federation in the scholarly works of A. Kolodnyi and L. Fylypovych. In their research, religious security is interpreted as a state of protection of the national spiritual and religious space from external aggression, destructive influence, interference, imposition of foreign models, coercion, and artificial adjustment carried out by foreign (primarily non-Ukrainian) state, religious, or socio-political structures (Kolodnyi & Fylypovych, 2020). Such actions are viewed as purposeful attempts to undermine the identity of the Ukrainian religious world, reduce its resistance to external influences, and weaken resistance to cultural-ideological expansion, particularly from the so-called *Russian world*. Thus, in the works of domestic researchers, religious security emerges as an important factor in preserving spiritual sovereignty, national identity, and socio-cultural integrity of Ukraine under conditions of hybrid warfare.

In this context, religious security is a component of overall societal security and the cultural-spiritual environment, encompassing legal, social, educational, informational, moral-ethical, and political aspects of regulating religious relations. It presupposes not only protection of the rights of believers and religious organizations but also counteracting manipulative or extremist use of religion as an instrument of influence, pressure, or conflict.

In scholarly literature, religious security is viewed as a multidimensional phenomenon encompassing the protection of religious freedom, spiritual values, and the functioning of religious institutions in a stable social environment. Specifically, O. Predko interprets religious security as a state in which basic religious rights are guaranteed — freedom of conscience and belief, equality of religious communities — and conditions are created for constructive interaction between the state and religious organizations. Particular attention is given to the integration of spiritual-moral values into social life, which, in turn, contributes to strengthening the moral foundation of society. The author emphasizes the necessity of a balanced model of state-church relations that would combine ensuring the interests of religious communities with adherence to the principle of state secularism (Predko, 2025).

Specifically, more than 80% of respondents see a significant or partial threat to interfaith peace in Ukraine from Russian propaganda (Figure 3)..

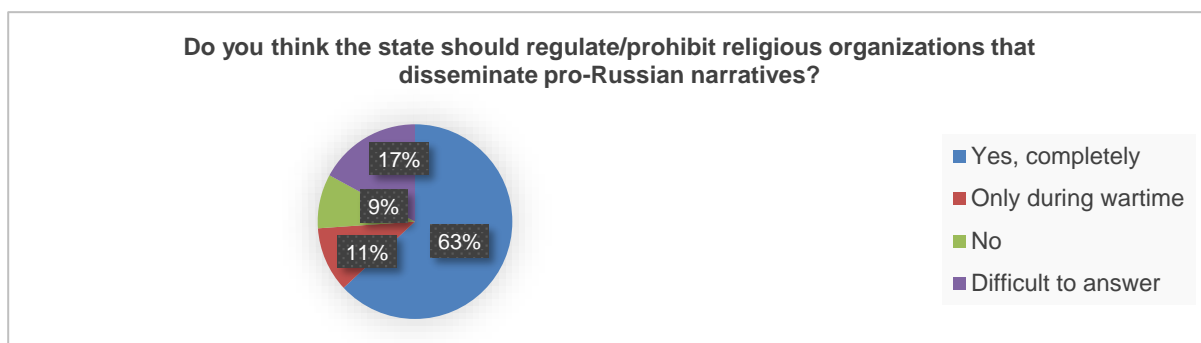


**Fig. 3. Threat of Russian Religious Propaganda to Interfaith Peace in Ukraine**

Ukrainian researchers consistently emphasize the close interconnection of religious security with political parameters of state functioning. In this context, religious security includes a complex of measures and political decisions aimed at protecting citizens' rights and freedoms in the sphere of religion, as well as preventing conflicts that may arise on religious grounds. As M. Mishchuk and Yu. Mishchuk emphasize, religious security is an important component of Ukraine's national security, since religion has a significant impact on the formation of national identity, social values, and social cohesion. At the same time, threats related to religious intolerance, activities of religious organizations affiliated with foreign centers, or open support for the aggressor country (Russian Federation) can cause serious societal destabilization and call into question the territorial integrity and sovereignty of the state (Mishchuk & Mishchuk, 2024).

As I. Ishkhanishvili notes, religious security cannot be considered in isolation from the general system of national security. The religious factor is closely intertwined with political, humanitarian, and cultural dimensions of security, and depending on the specific situation, one or another dimension may acquire priority significance. Specifically, in cases where religious threat has explicit motivation, it transforms into a national-political problem, and its escalation can cause humanitarian crises that require a comprehensive state response (Ishkhanishvili, 2025).

Specifically, 63% of respondents insist on the necessity to fully regulate/prohibit religious organizations that disseminate pro-Russian narratives, 11% see the necessity of such actions only for the duration of the war, and only 9% consider such actions inappropriate (Figure 4).



**Fig. 4. Support for State Regulation of Religious Organizations Spreading Pro-Russian Narratives**

Within contemporary religious studies discourse, Ukrainian researchers L. Fylypovych and A. Kolodnyi emphasize the importance of developing a comprehensive national religious security strategy as a response to hybrid threats from the Russian Federation. Among its priority tasks, they identify: formation of a Ukraine-centric value space; protection of freedom of belief and confessional pluralism; openness of religious organizations to partnership with the state and civil society; establishment of non-discrimination policy based on religious grounds; strengthening expert analytical support of religious topics in media and scientifically grounded public discourse (Fylypovych & Kolodnyi, 2024).

Under current conditions of armed conflict, the issue of ensuring religious security acquires particular importance in the state's humanitarian policy. Ye. Kharkovshchenko and V. Turenko emphasize the importance of strict adherence to legislative norms regarding freedom of conscience and the right to free religious belief even under martial law

conditions. The scholars emphasize that one of the key tasks of humanitarian policy during the period of full-scale aggression by the Russian Federation against Ukraine is protecting the fundamental rights of believers, particularly the right to freely practice religion. Preventing religious conflicts that can be instrumentalized by hostile forces to destabilize the internal situation in the state becomes particularly relevant. In this context, special attention should be given to supporting internally displaced persons, ensuring their ability to realize religious needs in a new sociocultural environment. Also, an extremely important element of countering external threats is informational support aimed at neutralizing destructive propaganda and disinformation that exploits religious themes to incite interreligious tension (Kharkovshchenko & Turenko, 2024). Regarding the level of religious security in Ukraine under current conditions, the dominant opinion among respondents is that it is closer to average (40.5%) (Figure 5).



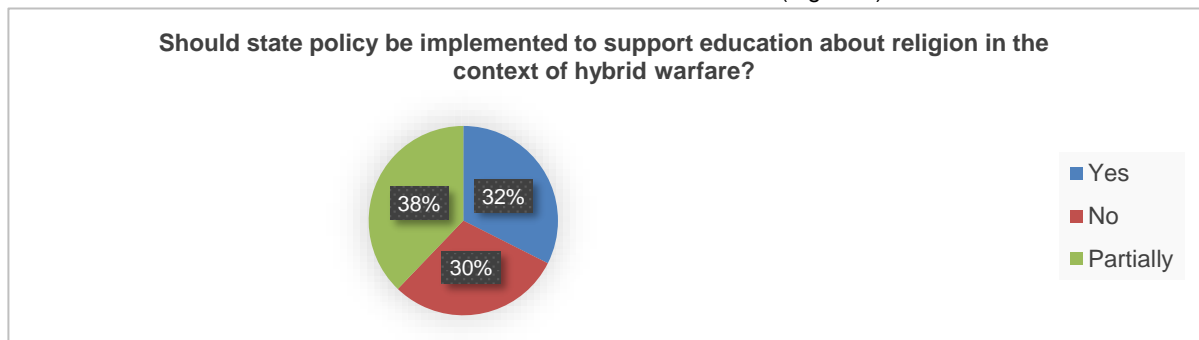
**Fig. 5. Current Level of Religious Security in Ukraine**



In accordance with the scholarly foundations of the security paradigm, L. Fylypovych and O. Horkusha emphasize the necessity of adhering to principles that affirm human dignity and freedom, including freedom of worldview and belief. According to their approach, effective provision of religious security presupposes creating conditions in which believing individuals and religious organizations have the opportunity to freely carry out their activities aimed at strengthening the spiritual and social potential of civil society, particularly in the context of affirming the national identity of the Ukrainian state (Fylypovych & Horkusha, 2024). The authors distin-

guish five key dimensions of religious security: legal-juridical, social-civic, institutional-organizational, worldview-ideological, and educational-enlightenment. The latter involves developing religious studies competence among schoolchildren, student youth, and the general public, which is an important prerequisite for forming a tolerant and critically thinking society.

Regarding the introduction of state policy supporting education about religion under wartime conditions, more than 70% of respondents hold the opinion about its necessity fully or partially, and only 30% do not see expediency in such measures (Figure 6)



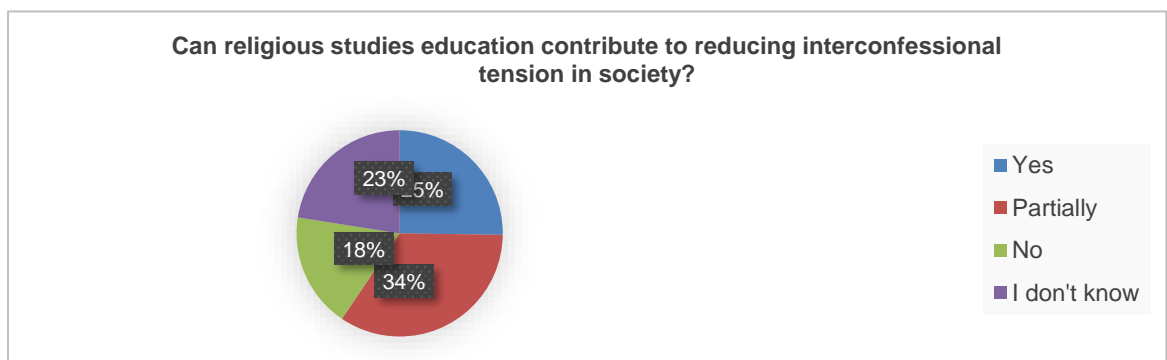
**Fig. 6. State Support for Religious Education in the Context of Hybrid Warfare**

Also, almost 59% of respondents are confident that religious studies education can fully or partially contribute to reducing interconfessional tension in society (Figure 7).

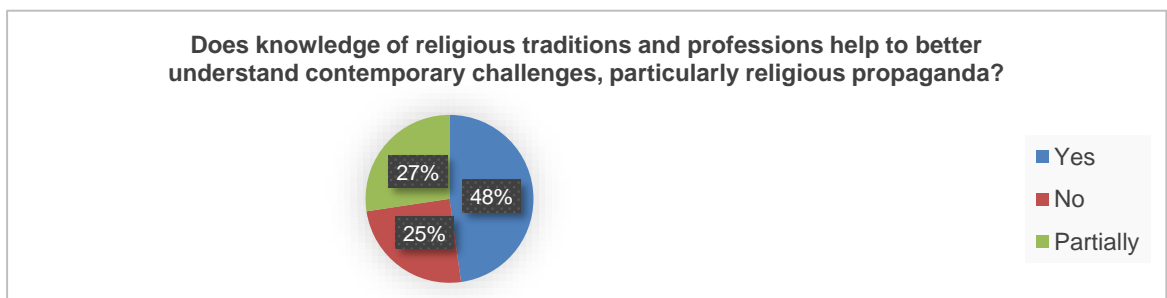
Accordingly, one of the key instruments for ensuring religious security is the systematic expansion of religious studies education, which allows for forming stable worldview and civic immunity to destructive influences, manipulations on religious grounds, interconfessional hostility, and attempts to use religion in the interests of hostile

ideologies. After all, religious studies knowledge provides systematic understanding of the role of religion as a social, cultural, and political phenomenon. It promotes critical comprehension of religious pluralism, formation of tolerance, and interfaith dialogue.

The awareness of the unambiguous necessity of studying religions to understand contemporary challenges of religious propaganda is held by 48%, and 27% support this idea partially (Figure 8).



**Fig. 7. Impact of Religious Studies Education on Interconfessional Tension**



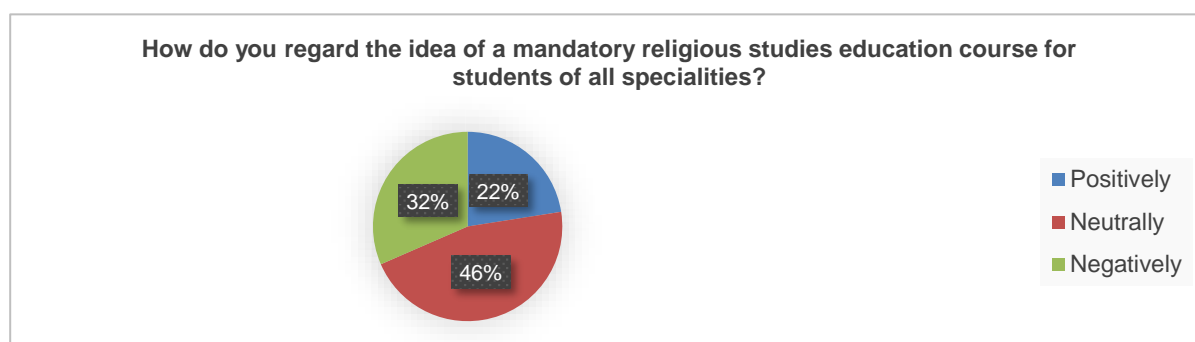
**Fig. 8. Effect of Religious Knowledge on Understanding Propaganda**

In the context of the Ukrainian higher education system, the study of religion is carried out based on the principle of academic freedom, which presupposes the possibility of choosing forms and methods of the educational process according to the individual worldview orientations of students. Among effective pedagogical practices that contribute to deeper mastery of material, survey methods, discussion, and discursive analysis using an appropriate complex of analytical tools are recognized as most effective.

The methodological foundation for studying religion in higher education institutions is built on the integration of several complementary approaches. First, the informational approach emphasizes the necessity of forming students' understanding of freedom of thought, ideological

pluralism, and freedom of conscience within the framework of studying religion as a social phenomenon. Second, the culturological approach promotes comprehension of the role of religious traditions and beliefs in the formation and development of cultural space.

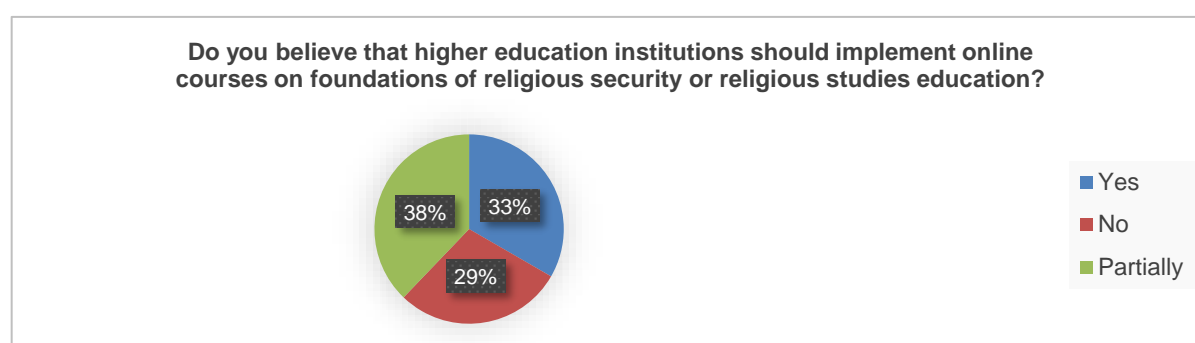
Third, the critical-analytical approach presupposes deep analysis of religious processes and phenomena through the lens of cause-and-effect relationships, which forms students' capacity for independent thinking, scholarly reflection, and interdisciplinary comprehension of humanity's religious experience (Lomachinska, Martych, 2021). In this context, 68.5% of respondents perceive the idea of a mandatory religious studies course for students of all specialities positively or neutrally; however, almost one-third do not support such initiatives (Figure 9).



**Fig. 9. Support for Mandatory Religious Studies Education for All Students**

We believe that online courses on the foundations of religious security have significant potential in countering modern hybrid religious wars, as they would facilitate the acquisition of basic knowledge about the history of religions, the fundamentals of confessional diversity, and principles of interfaith dialogue. This will help participants critically perceive religiously colored disinformation, distinguish authentic religious values from manipulative messages aimed at provoking conflicts. Overall, online education creates conditions for preventing religious extremism

by offering open dialogue, access to verified knowledge, and interfaith mutual understanding. Due to the accessibility of online courses, it is possible to reach broad segments of the population, particularly youth, who are vulnerable to radical ideologies. Specifically, among those surveyed, 71% fully or partially support the idea of implementing online courses on the foundations of religious security or religious studies education (Figure 10).



**Fig. 10. Importance of Online Courses on Religious Security or Religious Studies in Higher Education**

It is worth paying attention to the specificity of the information component of hybrid warfare in the religious sphere, which encompasses not only traditional media resources but also electronic libraries that have become arenas of struggle for the interpretation of history and ideological control over religious consciousness. The Russian side actively uses digital library platforms to disseminate dis-

torted historical and religious information, particularly falsified materials aimed at revising the history of the Metropolis of Kyiv, denying the autocephaly of the Orthodox Church of Ukraine, and justifying ecclesiastical subordination to Moscow. In this context, the need for information countermeasures becomes urgent through the development of Ukrainian digital library resources of theological, historical, and cultural studies orientation, which should

perform not only preservation but also educational, analytical, and ideological-strategic functions. Expanding access to academically verified sources, comprehending historical heritage, and supporting national identity are key tasks under conditions of hybrid aggression (Lomachinska, 2024).

Particular attention should be paid to religious studies literature housed in the electronic library "Ukrainica", which operates on the basis of the Vernadsky National Library of Ukraine (<https://ure-online.info>), and scholarly sources in religious studies that are, among others, housed in the electronic library of the National Academy of Educational Sciences of Ukraine (<https://lib.iitta.gov.ua>). A large collection of religious studies publications in PDF/DjVu formats

(~800 books in the "Religion" category) is housed in "Diasporiana — Digital Library of Ukrainian Diaspora" (<https://diasporiana.org.ua/category/religiya/>). An important contribution by Ukrainian religious studies scholars is the online library "Ukrainian Religious Encyclopedia" (<https://ure-online.info>). Among educational projects, the activity of the internet portal "Religious Information Service of Ukraine", founded by the Institute of Religion and Society of the Ukrainian Catholic University, deserves attention (<https://risu.ua>).

Among online learning formats in religious studies, the vast majority of respondents (56.8%) prefer podcasts (Figure 11).

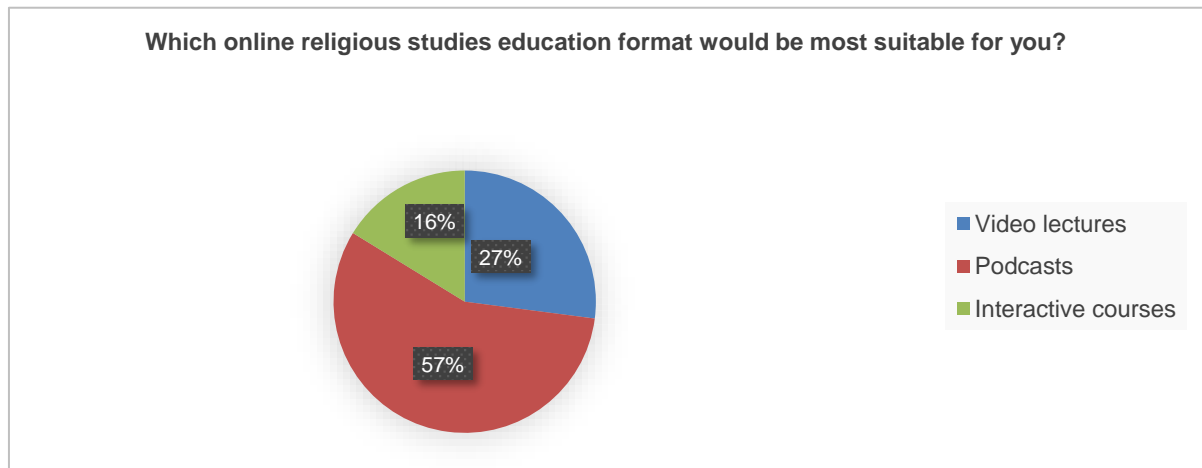


Fig. 11. Preferred Format for Online Religious Studies Education

Podcasts as a tool for religious education combine accessibility, emotional engagement, deepening critical thinking, and the possibility of informal dialogue with religious culture. They contribute to expanding the audience for religious studies, actualize knowledge in a format acceptable to the modern digital generation, and can be integrated as an auxiliary method in formal and informal education.

### Conclusion

Religious security should be understood as a state of protection of individuals, society, and the state from threats related to the destructive use of the religious factor, which ensures the harmonious functioning of the religious sphere, observance of freedom of conscience and belief, interfaith and interreligious peace, as well as prevention of religious intolerance, radicalism, extremism, and conflicts on religious grounds.

Religious security encompasses a number of interrelated dimensions — legal, social-civic, institutional, worldview-ideological, and educational-enlightenment. It presupposes both adherence to legislative guarantees in the sphere of religion and purposeful state policy to counter religious conflicts, disinformation, propaganda, and external influence that threatens Ukraine's spiritual sovereignty. Religious security is closely connected with the formation of society's religious studies culture, the ability to critically comprehend religious discourse, intercultural communication, and the integration of tolerance principles in the sphere of education and public policy. Ensuring religious security is particularly relevant under conditions of military, social, and political crises, when religious narratives can

be used as instruments of ideological struggle or destabilization.

A separate aspect of guaranteeing religious security is the development of religious studies education in higher education institutions, which is based on combining informational, culturological, and critical-analytical approaches. This contributes to forming religious literacy, tolerance, the ability to comprehend religious pluralism, and prevention of radicalization. In the context of the state's security policy, electronic libraries of religious studies literature and online courses in religious studies education can become instruments for professional development of specialists working in the spheres of education, culture, and national security, forming in them the ability to identify risks of a religious nature and act in accordance with the principles of religious tolerance and national unity.

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## Релігієзнавча освіта як чинник релігійної безпеки суспільства в умовах гібридної війни росії

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Стаття присвячена аналізу ролі релігієзнавчої освіти як одного з ключових засобів релігійної безпеки у протидії релігійній інформаційній пропаганді росії в її гібридних війнах сучасності. Зазначається, що в умовах триваючої військової агресії російської федерації проти України особливого загострення набула гібридна релігійна війна, яка виступає складовою частиною ширшої гібридної стратегії держави-агресора. Цей тип впливу характеризується поєднанням релігійних наративів із засобами інформаційно-психологічного тиску, кіберопераціями та системною підтримкою релігійних інституцій з боку державних структур росії. Основною метою таких дій є підрив внутрішньої стабільності українського суспільства, розпалювання міжконфесійної ворожнечі, делегітимація духовної єдності та сакралізація війни шляхом її виправдання з позицій псевдорелігійної риторики. Підкреслюється значення релігійної безпеки як важливої складової національної безпеки, яку варто усвідомлювати як багатовекторну категорію, що поєднує духовно-культурний, правовий, безпековий та соціально-політичний виміри, спрямовані на досягнення релігійної стабільності та громадянського миру. Релігійна безпека є складовою загальносуспільної безпеки та культурно-духовного середовища, що охоплює правові, соціальні, освітні, інформаційні, морально-етичні та політичні аспекти регулювання релігійних відносин. Основою дослідження стали результати опитування студентів українських ЗВО, на основі якого з'ясовано, що переважна більшість респондентів (дві третини) позитивно сприймає необхідність запровадження освітніх курсів з релігійної безпеки та релігієзнавства, що допоможуть краще розуміти сучасні виклики у релігійній сфері. Серед форматів навчання користуються популярністю онлайн-курси, електронні бібліотеки, а також подкасти, що дають можливість отримувати знання у неформальному середовищі, у зручний для слухача час, у зв'язку з поточними подіями, дискусіями, міжрелігійними діалогами або суспільними трансформаціями.

**Ключові слова:** релігієзнавча освіта; релігійна освіта, релігійна безпека, гібридна війна, релігійний кіберпростір, цифрова доба, релігійна пропаганда, міжрелігійний діалог, цифрові бібліотеки.

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