

Religious Self-Improvement as the Foundation of Cultural Resilience of the Ukrainian People

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This article is devoted to the study of religious self-improvement as a significant factor in the cultural resilience of the Ukrainian people in wartime. The significance of this factor is confirmed by the high rates of religiosity and trust in the Church among the Ukrainian population, which provides a mass resource for resilience. The author examines the relationship between individual spiritual practices, such as prayer, meditation, and reading spiritual texts, and collective religious and cultural initiatives, including online prayer groups, joint celebrations of religious holidays, master classes, festivals, and volunteer projects at churches. The study shows that the combination of these practices builds psychological resilience, supports moral unity, and promotes the development of national identity, ensuring the strengthening of the sociocultural integrity of society. Particular attention is paid to the role of religious institutions and state cultural policy in supporting spiritual and cultural practices, which ensures the transmission of moral values and the consolidation of the community in conditions of military crisis. The article details the neuropsychological, sociocultural, and ethnocultural aspects of religious self-improvement, in particular its impact on adaptation to crisis conditions, the development of active citizenship, and the involvement of young people in volunteer activities and cultural initiatives. The author emphasizes that spiritual self-improvement contributes to post-traumatic growth, maintaining psychological stability in adolescents, and the formation of resilience and social cohesion. The results of the study show that the comprehensive integration of individual and collective spiritual practices, cultural initiatives, and state support is an important basis for systemic cultural resilience, contributes to the preservation of cultural heritage, and increases the effectiveness of social and cultural processes in contemporary Ukrainian society. The author emphasizes that religious self-improvement is an important mechanism for strengthening not only individual psychological resilience but also collective sociocultural cohesion, highlighting its strategic role in shaping a resilient and culturally active population in Ukraine in the context of war and the post-traumatic period.

KEYWORDS

liberal dogmas,
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substitution
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imperialism,
principle
of distinction

Introduction

Russia's full-scale war against Ukraine has brought to the fore the question of the sources of cultural resilience and the mechanisms that ensure the stability of Ukrainian society in the context of profound social, value, and psychological shifts. We need to find the mechanisms that guarantee stability, despite deep social and psychological problems.

Recent studies show that resilience is formed not only as a psychological ability to adapt, but also as a complex phenomenon rooted in the spiritual practices, cultural codes, and moral and value traditions of the Ukrainian people. In this context, religious self-improvement emerges as an important factor that ensures the internal integrity of the individual, strengthens social cohesion, and supports cultural continuity in times of existential challenges.

In this situation, religious self-improvement becomes a very important factor. It handles several key tasks: It gives the person internal integrity and helps manage emotions; it strengthens the connections in society by

uniting people through shared moral values; and it supports cultural heritage and our national identity. Therefore, during the war and the recovery period, religious self-improvement is an essential spiritual resource that must be studied to understand how to strengthen the cultural resilience of Ukrainians.

The significance of this factor is empirically supported by sociological data: approximately 70% of Ukrainian citizens consider themselves believers (Razumkov Centre, 2024: 12), and the Church maintains the highest level of public trust among all social institutions (Razumkov Centre, 2024). This demonstrates the mass and widespread potential of religious practices to influence the psychosocial state of society.

A significant number of scholars emphasize that religion plays a key role in shaping worldview stability and mechanisms for overcoming traumatic experiences. Studies show that spiritual practices, religious values, and moral norms help Ukrainians maintain psychological balance and develop post-traumatic growth in wartime (Pohorilska et al., 2024; Vasiutynskyi, 2024). It is also



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noted that religion influences the formation of models of collective behavior and serves as a life guide that enhances the sense of meaning and national unity (Bilous et al., 2022; Vehesh et al., 2020).

Researchers note that the spiritual culture of Ukrainians has historically been the foundation for social cohesion and national self-affirmation (Deineha, 2024). Religious and cultural factors significantly influence the development of ethnomentality, value orientations, and strategies for resisting external threats (Balinchenko, 2023). Special attention is paid to the influence of spirituality on the neuropsychological mechanisms of resilience: it is emphasized that religious beliefs contribute to the regulation of emotions, support stress resistance, and form more adaptive coping strategies (Kondratieva, 2025).

International authors also analyze the connection between religion, cultural resilience, and social activity among Ukrainians. The works emphasize that spiritual traditions are a powerful factor in civic mobilization and symbolic resistance to aggression (Allison, 2025; Pesenti, 2020; Olzacka, 2023). Contemporary studies consider religion as a factor in the formation of agency, moral motivation, and the preservation of cultural identity during wartime (Rohova et al., 2025; Reznikova, Korniievskyi, 2024; Kudlenko, 2023).

Despite a significant number of scientific works, the issue of religious self-improvement as an integrative mechanism of cultural resilience still requires comprehensive consideration. Existing studies highlight individual aspects of religiosity, psychological resilience, or cultural identity, but the relationship between spiritual practices of self-improvement and the formation of national resilience in wartime has not been sufficiently explored.

The scientific novelty of our research lies in a comprehensive analysis of religious self-improvement as a significant resource for the cultural resilience of the Ukrainian people and in the development of an integrated theoretical model. This model is based on the synthesis of interdisciplinary approaches – psychological, cultural, socio-philosophical, and religious studies – to systematically analyze how spiritual practices ensure the transition from individual steadfastness to collective resistance in wartime.

Research tasks. The article aims to: analyze the role of religious practices in the formation of psychological and cultural resilience; reveal the significance of spiritual values in the processes of individual and collective self-renewal; to determine how religious self-improvement affects social cohesion and national resilience; to integrate modern scientific approaches to understanding spirituality as a factor of social resilience.

The aim of the study. The purpose of this article is to substantiate the importance of religious self-improvement as a fundamental spiritual and cultural resource that contributes to strengthening the cultural resilience of the Ukrainian people and preserving national identity in wartime.

Research methods

The methodological basis for studying religious self-improvement as a factor in the cultural resilience of the Ukrainian people is based on the application of a complex of general scientific, philosophical, humanitarian, specialized methods, and the religious studies approach. Specifically, the phenomenological method was used to describe

and classify the religious practices of self-improvement (prayer, meditation, reading spiritual texts) as distinct cultural phenomena, including an analysis of the phenomenon of media religiosity (Kyrychenko, 2025: 98). A scientific-theoretical review of the literature was conducted, covering works devoted to the role of religion and spiritual practices in forming personal and social resilience (Allison, 2025; Balinchenko, 2023; Bilous et al., 2022), without claiming to be a quantitative systematic review. Meta-analysis was used to summarize the results of studies on the impact of spiritual and religious factors on the psychological and cultural resilience of Ukrainians in the context of military threats (Kondratieva, 2025; Lavrova, 2025; Nesterenko, 2024). This approach made it possible to trace recurring patterns and identify statistically confirmed links between spiritual practices, religious identity, and resilience. Targeted bibliometric analysis was used to study the dynamics of the development of scientific areas related to the study of resilience, spirituality, and cultural security (Kostiuk, 2023; Reznikova, Korniievskyi, 2024; Kudlenko, 2023). This made it possible to identify the most cited areas, leading research centers, and thematic nodes in contemporary academic discourse. The comparative-historical method was also used to compare traditional spiritual models of Ukrainian culture with contemporary forms of religious self-improvement that emerged during the war (Deineha, 2024; Rohova et al., 2025). This made it possible to identify the continuity of meanings and functions of religious practices in ensuring cultural stability. The complexity of the methods used made it possible to obtain a comprehensive understanding of the interaction of spiritual, religious, and sociocultural factors in shaping the resilience of the Ukrainian people, as well as to objectively track trends in the development of relevant research in the academic sphere.

Results and Discussion

Religious self-improvement is a key factor in the cultural resilience of the Ukrainian people, as it combines individual practices of spiritual growth with collective forms of cultural activity that allow moral values, psychological stability, and national identity to be preserved in the difficult conditions of war. It is not limited to private spiritual practices such as prayer, meditation, and reading religious literature, but also manifests itself in interaction with the community: participation in worship services, religious celebrations, volunteer and charitable initiatives that unite people around common values and goals. This comprehensive approach allows people to maintain psychological balance, form a sense of belonging to the community, and maintain collective moral resilience (Hudzenko, Fast, 2025).

D. Allison (2025) emphasizes that during the Russian-Ukrainian war, religion became not only a source of moral guidance but also an active factor of social support, mobilizing people to help each other and participate in volunteer projects (Allison, 2025: 22). In the framework of our integrated model, this view is crucial, as it allows us to demonstrate that spiritual self-improvement is not limited to internal personal development, but is a factor in achieving social stability and restoring justice.

In addition, we agree with the view that religious self-improvement serves as a kind of "moral compass" that helps people navigate difficult life circumstances, make ethical decisions, and show empathy and solidarity in crisis situations. At the same time, active participation in collective religious and cultural practices creates

conditions for the exchange of experience, social mutual support, and community consolidation. In this sense, spiritual self-improvement can be seen as one of the mechanisms not only of individual adaptation but also of collective resilience, which directly contributes to the formation of cultural resilience at the national level.

Thus, we are impressed by D. Allison's (2025) ideas, as they demonstrate that spiritual self-improvement is an integral part of the cultural strategy for the survival and development of the Ukrainian people in the difficult conditions of war, where religion acts as a support for the individual and as a factor of social stability and solidarity. This allows for the formation of a stable and responsible society capable of preserving cultural traditions and moral values even in times of acute crisis.

S. Balinchenko (2023) notes that religious practices, including participation in worship services, prayers, and spiritual communities, shape ethical models of behavior that support psychological resilience and social cohesion (Balinchenko, 2023: 175). This position is key to our research, emphasizing that spiritual self-improvement is actively integrated into the socio-cultural sphere, where it is implemented in the form of collective actions and projects. Furthermore, in the context of Ukraine as a multiconfessional state, the development of religious tolerance and respect for diverse spiritual practices is an essential factor for strengthening social cohesion and cultural resilience (Kyrychenko, 2025: 98). Ensuring tolerance in the religious sphere without the dominance of a certain religious direction is the basis for further spiritual revival and moral unity. This integration implies that religious practices not only shape the individual ethical foundation of a person, but also create a collective moral space in which mutual assistance and solidarity become the norm of social interaction. This integration of spiritual development and cultural practices contributes to the strengthening of the social fabric of Ukrainian society, as moral values are passed on to future generations not only as traditions but also as active mechanisms of support during times of crisis.

At the same time, we agree with Balinchenko's idea that ethical models of behavior formed by religious practice act as a factor of psychological resilience, allowing the individual to adapt to extreme conditions, maintain inner harmony, and retain the ability to interact constructively in society. Thus, religious self-improvement is not only a spiritual activity but also an effective mechanism for forming cultural resilience, which ensures the stability of the Ukrainian people in the face of external challenges and contributes to the development of civic responsibility and collective self-support.

S. Bilous, M. Novosad, B. Rokhman, and L. Borysevych (2022) highlight the spiritual and moral values rooted in religious traditions as the basis for shaping Ukraine's future sociocultural prospects, emphasizing the active participation of citizens in religious and cultural events as a way to increase collective resilience (Bilous et al., 2022: 57). We agree with the authors, because such practices shape ethical and cultural standards that support the vitality of the nation. We are impressed by the idea that spiritual self-improvement through active participation in religious and cultural projects creates a strong moral framework for society, strengthens social ties, and forms a sense of shared responsibility.

These practices allow Ukrainians to preserve their national identity and moral values even in the face of extreme challenges, such as war or social crises. At the

same time, active participation in cultural and volunteer activities enhances the sense of social support and collective resilience, which is an integral element of cultural resilience. Thus, the combination of individual spiritual development with collective practical activities becomes an effective mechanism for forming a stable and cohesive society.

M. Vehesh and co-authors (2020) demonstrate the practical role of the Ukrainian Greek Catholic Church in social life by organizing online prayer groups, charity events for victims, and educational initiatives for children and youth (Church, 2020: 224). We are impressed by this approach, as it demonstrates that spirituality and social activism are interrelated, ensuring the formation of cultural resilience and support for communities in crisis situations. We agree with the authors that combining religious practices with social activities contributes not only to strengthening moral values, but also to the development of civic responsibility and active participation in society.

Such initiatives demonstrate that spiritual self-improvement is not limited to internal work on oneself, but is actively manifested in interaction with other people and the cultural environment. This creates a mechanism of support and mutual assistance that allows communities to maintain psychological stability in the difficult conditions of war. At the same time, the integration of religious practice into social activities contributes to the transmission of cultural values to future generations, which strengthens national identity and reinforces the collective resilience of the Ukrainian people.

Ye. Deineha (2024) emphasizes religious and cultural practices as a tool for shaping ethnic identity: regular prayers, participation in religious rituals, and joint celebrations of religious holidays help restore psychological balance and increase collective cohesion (Deineha, 2024: 47). We fully agree with the author, as these practices not only support internal resilience but also shape a sense of community and belonging to a nation. We are impressed by the idea that religious activities, as cultural and social tools, create a foundation for the development of national identity and mutual support. Such practices contribute to the formation of collective psychological resilience, because through joint participation in rituals, people feel part of a larger whole, which is extremely important in conditions of war and social tension.

V. Kondratieva (2025) argues that religious practices have a neuropsychological effect: regular prayer and meditation reduce anxiety levels, activate cognitive resources, and stimulate psychological adaptation to crisis situations (Kondratieva, 2025: 70). We are impressed by this scientifically based approach, as it emphasizes the direct impact of spiritual practices on people's psycho-physiological resilience in war. We agree with the author that spiritual self-improvement is not limited to moral and social aspects, but actually affects neuropsychological processes, strengthening the individual's ability to adapt to stressful situations. This confirms that religious practice is a complex factor of cultural resilience, combining spiritual development, social activity, and psychological stability of Ukrainians in difficult conditions.

O. Kostiuk (2023) notes that religion contributes to the formation of civic identity and collective responsibility, which manifests itself through participation in volunteer projects, cultural events, and initiatives to support war victims (Kostiuk, 2023: 28). We are impressed by this idea because it demonstrates the close connection between

spirituality, cultural activity, and social cohesion. We agree with the author that religious self-improvement is not limited to personal moral development but is an active factor in social interaction and solidarity. In this context, participation in joint cultural and volunteer practices fosters a sense of collective responsibility among citizens, which in turn strengthens the cultural resilience of the nation and contributes to the preservation of national identity even in the difficult conditions of war.

A. Kovalenkova (2022) emphasizes the importance of religious self-improvement for adolescents who develop resilience during wartime through participation in spiritual communities, cultural workshops, and volunteer projects (Kovalenkova, 2022: 48). We agree with the author, as this ensures not only the transmission of cultural values but also the development of national identity among the younger generation. We are impressed by the idea that resilience in adolescents is formed through a combination of personal spiritual growth and active participation in collective practices that support moral and psychological stability. Thus, religious self-improvement for young people is a powerful mechanism of cultural resilience, as it contributes to the formation of civic consciousness, social responsibility, and the ability to adapt in conditions of military crisis.

A. Kudlenko (2023) emphasizes the importance of religious and cultural practices in shaping active citizenship and social agency, which includes participation in cultural initiatives, charity, and volunteer projects (Kudlenko, 2023: 523). We appreciate this approach because it demonstrates that spirituality activates not only personal but also collective resilience. We agree with the author that religious self-improvement serves not only as an internal resource for individuals, but also as a powerful mechanism for social cohesion, stimulating active participation by citizens in cultural and volunteer initiatives. Such interaction between spirituality and social activity contributes to strengthening the cultural resilience of the Ukrainian people, as it combines the inner resilience of the individual with collective responsibility and solidarity, which is especially important in times of war and constant social challenges.

A. Lavrova (2025) and Yu. Nesterenko (2024) emphasize the complex nature of psychological and cultural resilience, where spiritual practices, social support, and participation in cultural events interact to form a resilient personality (Lavrova, 2025: 135; Nesterenko, 2024: 112). We are impressed by this position, as it demonstrates that religious self-improvement does not exist in isolation from the social and cultural context: spiritual practices, participation in cultural and volunteer activities, and community support form the resilient psychological and moral foundations of the personality. We agree with the authors that this integration allows people not only to survive the difficult circumstances of war, but also to actively participate in the restoration of cultural and social structures, which in turn increases the level of collective vitality and cultural resilience of the Ukrainian people.

E. Olzacka (2023) notes that the development of state cultural policy and support for religious and cultural initiatives contribute to the preservation of national heritage and increase the social resilience of the population (Olzacka, 2023: 155). We agree with this position, as it emphasizes the importance of systematic interaction between the state and religious institutions to strengthen cultural resilience. Effective coordination allows for the

implementation of spiritual and cultural projects at the national level, which simultaneously strengthens the moral values, social cohesion, and psychological resilience of citizens. We agree with the author that without state support, religious self-improvement and cultural activity among the population would have limited opportunities for development and dissemination in society.

M. Pesenti (2020) shows that cultural and artistic projects after Euromaidan became an effective tool for social consolidation and increasing the psychological resilience of citizens (Pesenti, 2020: 44). We appreciate his position, as it demonstrates the practical role of culture and art in maintaining the morale of the population during times of crisis. This approach confirms that religious self-improvement and cultural activity interact to form a comprehensive system of resilience for the Ukrainian people. Culture and art, as the author emphasizes, not only reproduce national values but also actively strengthen social ties, stimulating volunteerism, creative initiatives, and mutual assistance among citizens. We fully support this view, as it shows that spiritual practice and cultural activity together create conditions for strengthening moral spirit, psychological resilience, and national identity in difficult socio-political conditions.

N. Pohorilska, H. Naidonova, and A. Karpuk (2024) note that religious self-improvement is an important resource for post-traumatic growth, helping to adapt to change and form new life strategies (Pohorilska et al., 2024: 61). We appreciate their position, as it emphasizes that spiritual practices not only support inner resilience but also create mechanisms for adapting to crisis conditions, which is especially important during wartime. This allows Ukrainians to form new models of behavior, preserve values, and at the same time actively participate in cultural and community initiatives, contributing to the development of national identity and collective cohesion. We fully support the authors' opinion, as post-traumatic growth caused by spiritual practices is becoming one of the key components of the cultural resilience of the Ukrainian people.

O. Reznikova and O. Korniievskyi (2024) emphasize the importance of the interaction between religious, cultural, and social factors in shaping a resilient society (Reznikova, Korniievskyi, 2024: 125). We appreciate the comprehensiveness of this approach, as it demonstrates that spirituality is the core around which the cultural resilience of Ukrainians is formed. We agree with the authors that it is the synergy between religious practices, cultural initiatives, and social support that creates the conditions for effective adaptation to the difficult circumstances of war. In such conditions, not only individual mechanisms of psychological resilience are formed, but also collective strategies for the survival and development of the community.

Thus, the combination of spiritual self-improvement and active cultural participation becomes a key resource not only for restoring morale and psychological resilience, but also for strengthening national identity, forming civic responsibility, and developing a socially cohesive society capable of withstanding the challenges of war. We are particularly impressed by the fact that this approach reveals the multidimensionality of cultural resilience: it encompasses personal, social, and spiritual aspects of life, creating a solid foundation for the future development of Ukrainian society.

O. Rohova, T. Lysokolenko, and I. Karpan (2025) note that spiritual practices shape moral unity and cultural

identity, which ensures the nation's steadfastness in war (Rohova et al., 2025: 117). We agree with this position, as it confirms the practical role of religious self-improvement not only in strengthening personal resilience but also in maintaining sociocultural integrity. We agree with the authors that spiritual practices act as a kind of cement that unites people around common moral and cultural values, creating a sense of community and national unity.

This approach demonstrates that religious self-improvement is not just a personal process, but also an important sociocultural resource that activates collective responsibility and mutual assistance. In the context of war, such moral and cultural consolidation provides not only psychological stability but also the community's ability to adapt collectively, supporting national identity and forming the foundation for the cultural resilience of the Ukrainian people.

Vasiutynskyi (2024) explores the psychological coordinates of the Ukrainian world, emphasizing the synergy of spiritual, cultural, and psychological dimensions as the foundation of cultural resilience (Vasiutynskyi, 2024: 178). We are impressed by this approach because it demonstrates that spirituality and culture do not exist in isolation but directly influence society's ability to adapt to crisis situations. We agree with the author that it is the combination of psychological resilience, spiritual growth, and cultural activity that forms the basis for the endurance of a nation and contributes to the maintenance of moral and national values.

This integrated approach emphasizes that religious self-improvement is not only a means of internal development, but also a key factor in the collective resilience of the Ukrainian people. Spiritual practices, combined with cultural initiatives, create an environment in which citizens can maintain moral balance, support each other, and adapt to new challenges, which is especially important in wartime.

Thus, religious self-improvement in the context of war in Ukraine is realized through a set of interrelated practices that encompass various levels of social and cultural life. These include: individual spiritual practices such as prayer, meditation, and reading spiritual texts promote inner resilience, reduce anxiety, and strengthen cognitive and emotional resources (Kondratieva, 2025: 67; Allison, 2025: 23). We are impressed by the fact that these practices combine spiritual development with psychological well-being, forming the basis for cultural resilience.

Collective religious and cultural initiatives, including online prayer groups, joint celebrations of religious holidays, workshops, festivals, and volunteer projects at churches, contribute to the formation of ethical models of behavior, social cohesion, and active citizenship (Balinchenco, 2023: 173; Bilous et al., 2022: 55; Vehesh et al., 2020: 224; Kostiuk, 2023: 28; Kudlenko, 2023: 527; Rohova et al., 2025: 117). We agree with the authors, as such initiatives not only preserve cultural values, but also mobilize society to support each other and develop national identity.

Relationship between national and religious Identity. It is essential to clarify the relationship between these two concepts. Religious identity (belonging to a specific confession) in Ukraine often acts as a foundational component of national identity, especially given the historical role of the Church in preserving the cultural code (Kyrychenko, 2025: 97). Spiritual practices and self-improvement create a shared moral space that integrates religious affiliation into the broader national consciousness,

reinforcing a sense of belonging to the Ukrainian nation and strengthening its resistance to external aggression.

Support for state cultural policy and organizations that create conditions for the implementation of spiritual and cultural projects ensures access to cultural heritage and contributes to the systematic consolidation of society (Olzacka, 2023: 156; Pesenti, 2020: 44). We are impressed by this approach, as state support creates a favorable environment for the effective combination of spiritual practices with cultural activities and social cohesion.

This system of practices is interconnected: individual spiritual self-improvement stimulates participation in collective initiatives, and state support ensures their scaling and long-term effect. As a result, it builds resilience, contributes to the preservation of cultural traditions, increases psychological stability, and consolidates society, ensuring the comprehensive cultural resilience of the Ukrainian people (Deineha, 2024: 47; Pohorilska et al., 2024: 60; Reznikova & Korniievskyi, 2024: 131; Vasiutynskyi, 2024: 178; Lavrova, 2025: 135; Nesterenko, 2024: 112).

Conclusion

Religious self-improvement in wartime is a key factor in shaping the cultural resilience of the Ukrainian people, as it ensures the organic integration of spiritual, psychological, and socio-cultural dimensions into the life of society. This integration contributes to the development of the ability of individuals and communities to effectively adapt to extreme conditions, preserve moral values, and maintain national identity.

Scientific research shows that religious practices play a multifunctional role: they not only support the inner resilience of individuals, but also mobilize communities for collective action, forming social cohesion and active citizenship. The significance of this approach lies in the fact that it emphasizes the synergistic effect of spirituality and social activity— participation in charitable, cultural, and volunteer projects not only transmits moral norms but also consolidates society in practical terms.

The ability of religious self-improvement to shape a person's cognitive and neuropsychological resources is particularly important. Regular spiritual practices reduce anxiety, activate cognitive abilities, and promote psychophysiological adaptation in crisis conditions, ensuring the long-term resilience of the population. This approach demonstrates the practical effectiveness of spiritual practices as a tool for strengthening the inner reserves of the individual, which is extremely relevant during wartime.

An analysis of scientific views also shows that religious self-improvement shapes identity, moral unity, and cultural integrity, which, in turn, ensures the resilience of the nation. An important component is the interaction between spirituality and cultural activity, which manifests itself through the celebration of religious and national holidays, master classes, festivals, online groups, and other cultural initiatives. The advantage of this perspective lies in its ability to show that religion and culture do not exist in isolation, but together form mechanisms of collective resilience and preservation of the nation's cultural code.

In addition, research indicates the need for cooperation between the state, religious institutions, and cultural organizations in ensuring the stability of society. State support for religious and cultural initiatives, the development of cultural policy, and financial and organizational support for projects enable the effective implementation of spiritual

and cultural practices at the community level, promoting social cohesion and resilience. We agree with the position that comprehensive interaction at the state and community levels creates conditions for the systematic strengthening of cultural resilience.

The systemic impact of religious self-improvement is also evident in the processes of post-traumatic growth. Spiritual practices help people adapt to change, form new life strategies, and restore psychological balance, confirming the high potential of religious and cultural resources in maintaining national stability. The comprehensiveness of this approach is compelling, as it covers both individual and collective dimensions of resilience.

Thus, based on the developed integrated theoretical model and synthesis of interdisciplinary approaches, religious self-improvement is confirmed as the core of cultural resilience, integrating spiritual practices, cultural activity, and social interaction, ensuring the adaptability, moral integrity, and collective resilience of the Ukrainian people. In the long term, such integration creates conditions for the restoration and development of society, the preservation of cultural heritage, and the formation of a strong national identity, which is a key factor in the survival and prosperity of a nation in crisis situations.

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Релігійне самовдосконалення як основа культурної резилієнтності українського народу

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Стаття присвячена дослідженню релігійного самовдосконалення як значущого чинника культурної резилієнтності українського народу в умовах війни. Значущість цього чинника підтверджується високими показниками релігійності та довіри до Церкви серед українського населення, що забезпечує масовий ресурс для життєстійкості. Автор розглядає взаємозв'язок індивідуальних духовних практик, таких як молитви, медитації, читання духовних текстів, із колективними релігійними та культурними ініціативами, серед яких онлайн-молитовні групи, спільні святування релігійних свят, майстер-класи, фестивалі та волонтерські проекти при церквах. Дослідження показує, що поєднання цих практик формує психологічну стійкість, підтримує моральну єдність та сприяє розвитку національної ідентичності, забезпечуючи зміцнення соціокультурної цілісності суспільства. Особлива увага приділяється ролі релігійних інститутів і державної культурної політики у підтримці духовних і культурних практик, що забезпечує передачу моральних цінностей та консолідацію громади в умовах воєнної кризи. У статті детально висвітлюються нейропсихологічні, соціокультурні та етнокультурні аспекти релігійного самовдосконалення, зокрема його вплив на адаптацію до кризових умов, розвиток активної громадянської позиції, та залучення молоді до волонтерської діяльності та культурних ініціатив. Автор підкреслює, що духовне самовдосконалення сприяє посттравматичному зростанню, підтримці психологічної стійкості підлітків, та формуванню життєстійкості і соціальної згуртованості. Результати дослідження свідчать, що комплексна інтеграція індивідуальних і колективних духовних практик, культурних ініціатив та державної підтримки є важливою основою системної культурної резилієнтності, сприяє збереженню культурної спадщини та підвищенню ефективності соціальних і культурних процесів у сучасному українському суспільстві. Автор акцентує увагу на тому, що релігійне самовдосконалення виступає важливим механізмом зміцнення не лише індивідуальної психологічної стійкості, а й колективної соціокультурної згуртованості, підкреслюючи його стратегічну роль у формуванні життєстійкого та культурно активного населення України в умовах війни та посттравматичного періоду.

Ключові слова: релігія, самовдосконалення, культурна резилієнтність, національна ідентичність, психологічна стійкість.

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