

Spiritual Self-Improvement as a Factor of Value Stability in the Rapidly Changing Modern World

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The article is devoted to a comprehensive philosophical and anthropological study of spiritual self-improvement as a fundamental factor in the formation of value stability in the conditions of “fluid modernity.” The relevance of the topic is determined by the profound crisis of meaning in consumer society and the challenges of the digital age, which lead to the fragmentation of human consciousness and the relativization of moral ideals. The author argues that in conditions of global instability and military crises in Ukraine, external restructuring of life without transformation of the inner spiritual essence of a person is not capable of ensuring the desired results for the sustainable development of society. The study reveals the anthropological dimension of self-realization, where a person appears as a spiritual and existential basis of being, striving for the realization of supra-personal meanings. The author argues that true self-realization in the 21st century is a challenge that requires the individual to search for higher meanings (the tradition of seeking God), which become the foundation for subjective autonomy. Particular attention is paid to the mechanism of achieving anthropological integrity—the harmonious unity of spirit, soul, and body, which acts as a reliable “immunity” against manipulative technologies and the market logic of “utility.” The role of traditional spiritual practices, in particular Hesychasm and asceticism, which in Ukrainian spiritual culture are considered as means of self-realization and the formation of an internal foundation of values, is highlighted. It has been proven that spiritual self-improvement has a distinct social effect: a spiritually mature personality moves from the model of a passive consumer to the ethics of co-creation and active citizenship. This ensures the transformation of social interaction—from pragmatic calculation to the ethics of “love for one's neighbor,” which is a guarantee of real inclusion and social justice. The results of the study show that the integration of individual and collective spiritual practices is an important basis for the systemic cultural resilience of the Ukrainian people. The author emphasizes the strategic role of spiritual improvement in strengthening national identity and ensuring the post-traumatic growth of society in conditions of military crisis.

KEYWORDS

spiritual self-improvement, anthropological integrity, value stability, fluid modernity, cultural resilience, national identity, self-realization.

Introduction

The current sociocultural situation in Ukraine, radically changed by the consequences of full-scale armed aggression, highlights the urgent need to find fundamental ontological foundations that will allow society to remain resilient in a situation of extreme tension. The issue of personal value stability is viewed as an integral component of national resilience in the context of an aggressive and volatile security environment (Reznikova, 2022). In times of catastrophic value transformations and unprecedented psychological pressure, it is critically important to identify internal mechanisms that can ensure the systemic stability of the community and prevent the destruction of national self-awareness. The systemic stability of society during times of military crisis requires proactive strategies in which the nation's spiritual potential becomes the primary resource for countering hybrid threats (Natsionalna dopovid', 2022). Contemporary scientific research shows that the phenomenon of resilience is not limited to individual psychological adaptation to stress factors, but has deep

roots in the spiritual culture, collective memory, and ethical codes of a nation (Hudzenko, 2025a).

Within the framework of this study, spiritual self-improvement is considered as a central conscious strategy for forming value stability in conditions of systemic crisis (Hudzenko, 2026). Accordingly, overcoming a state of total social uncertainty requires individuals to develop new forms of responsible leadership and strengthen internal autonomy based on stable spiritual priorities (Lippi, 2013).

Scientific discourse in recent years has convincingly confirmed that in the post-secular era, it is “fluid spirituality” and religious coping that become the most effective resources for maintaining mental health, allowing individuals to successfully integrate faith and values into new, often hostile conditions of existence (Eder & Činčala, 2025). The genesis of this process in the domestic context is based on enduring moral and ethical guidelines that have undergone a long historical formation from ancient Russian and medieval philosophical thought to the realities of today

(Hudzenko, 2025b). A return to the experience of Hesychasm and asceticism allows us to actualize the concept of the "inner person," who is less vulnerable to external socio-political instability (Hudzenko, 2026).

At the same time, the rapid impact of digitalization on the spiritual world of man creates specific challenges, where spiritual individualism and conscious self-restraint are effective means of protection against manipulative technologies in the modern media space (Chakraborty & Agarwal, 2023). Technological pressure and the algorithmization of life require the subject to have a special ability to transcend and constantly reflect on immanent values in order to preserve anthropological integrity (Fernandez-Borsot, 2023). The practical embodiment of such systematic work on oneself is modern philosophical counseling, which helps individuals strengthen their individual resilience through deep and conscious dialogue with their own essence (Waizman, 2024). Ultimately, turning to the "sacred" as the core of human nature and a fundamental constant of existence becomes a key element of integrated resilience in the face of global existential catastrophes (Pargament, 2011).

Despite the existence of a wide range of theoretical developments in the fields of psychology and sociology, the potential of spiritual self-improvement as a holistic, integrative mechanism of systemic value resilience in wartime remains insufficiently covered in contemporary philosophical thought. A thorough synthesis of individual spiritual practices with nationwide strategies of sociocultural resistance is necessary, which determines the purpose and objectives of this study.

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 address the following tasks: to analyze the role of religious practices in the formation of psychological and cultural resilience; to 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 foundation of the study of spiritual self-improvement as a factor of value stability of the Ukrainian people in the conditions of "fluid modernity" and military crises is based on a comprehensive combination of general scientific, philosophical-anthropological, and sociocultural approaches. In particular, the following methods were used in the work.

The phenomenological method allowed us to analyze traditional practices of self-realization (hesychasm, asceti-

cism) as unique sociocultural phenomena that form the "inner person" and ensure its value autonomy in the modern digital space.

A scientific and theoretical review and systematic analysis of the literature were used to study the concept of "fluid modernity" and its impact on the transformation of spiritual orientations of the individual. This made it possible to highlight the role of spirituality as a stabilizing resource in conditions of uncertainty.

The synthesis method and interdisciplinary approach (combining religious, socio-philosophical, and psychological discourses) were used to develop an integrated model of transition from individual resilience to collective resistance.

The comparative-historical method was used to compare medieval moral and ethical models of Ukrainian culture with the contemporary challenges of the information age. This made it possible to trace the continuity of spiritual meanings that ensure the preservation of national identity.

The method of structural-functional analysis helped to determine the functions of supra-personal values (transcendence, goal-setting, ethical stability) in the process of forming the anthropological integrity of the personality.

Hermeneutic analysis was used to rethink the category of "sacred" and the idea of "theosis" (deification) as means of actualizing social responsibility and inclusive interaction in modern society. The set of methods used provided a comprehensive understanding of the interaction of spiritual, anthropological, and sociocultural factors in the process of building systemic stability in Ukrainian society in times of global and local challenges.

Results and Discussion

Anthropological dimension: the search for supra-personal meanings

In the context of the current global transformations and intensive scientific and technological development that Ukrainian society is undergoing, the issue of spiritual self-determination is becoming particularly acute. The anthropological dimension of the modern era requires a rethinking of the essence of man not only as a biological or social unit, but first and foremost as a spiritual and existential basis of being. The anthropological dimension of self-actualization in Ukraine is inextricably linked to the deep historical roots of civilizational identity, which ensures the continuity of spiritual values in times of trial (Rafalskyi, 2022).

The essence of a person within the framework of philosophical anthropology is viewed through the prism of their desire to go beyond mere biological survival or adaptation to the social algorithms of the digital age. Humans appear as unique beings endowed with reason, soul, and free will. This ontological incompleteness prompts the individual to constantly search for supra-personal meanings, without which full self-realization becomes impossible.

As noted in our previous studies, the moral and ethical guidelines laid down in Ukrainian medieval thought remain fundamental to understanding the modern process of personal improvement. The search for transpersonal meanings performs several critically important functions for modern humans:

- Transcendence: allows us to overcome the limitations of everyday "consumerist" existence and find support in eternal values.

- Goal setting: gives the vector of self-development the character of a "higher goal," transforming the process of self-improvement into a path to spiritual integrity.

- Ethical stability: awareness of oneself as a spiritual being imposes responsibility for one's own actions and choices, which is the basis for counteracting external manipulation (Hudzenko, 2025b).

A hermeneutic analysis of national memory and symbols enables individuals to find inner strength, transforming cultural codes into a tool for existential self-preservation (Zaichko, 2024). Thus, the anthropological dimension of the fleeting present proves that a purely external restructuring of life without changing the inner spiritual essence of a person does not bring the desired results. Only through awareness of one's own spiritual nature and turning to supra-personal values can a person preserve their subjectivity and achieve true self-realization as a search for and discovery of the higher meanings of existence.

The purpose of existence: self-realization as an ascent to higher meanings. In contemporary philosophical discourse, the category of self-realization is often narrowed down to achieving social success or psychological comfort. However, from an anthropological perspective, true self-realization is impossible without going beyond purely ego-centric interests. It emerges as a complex process of spiritual self-determination, where the key moment is the search for and discovery of supra-personal, higher meanings.

In the Ukrainian spiritual and philosophical tradition, rooted in the Christian worldview, this search was identified with knowing and finding God. This understanding of the purpose of existence implies that a person finds their true essence only through connection with the Absolute, which is the source of meaning, morality, and being. For the individual of the 21st century, this approach becomes a real existential challenge, since the "fleeting present" offers a multitude of relative truths that disorient a person in their quest for integrity.

Achieving this goal in today's world requires individuals to:

Make conscious choices: move from passive consumption of information and values to active spiritual exploration, which becomes the basis for inner stability.

Overcoming fragmentation: abandoning situational roles in favor of finding a fundamental meaning that unites all aspects of life into a single whole.

Ethical responsibility: understanding that finding a higher meaning imposes an obligation to act in accordance with the truth found, which transforms private self-improvement into a socially significant factor.

Thus, self-realization in the 21st century is not simply the disclosure of natural talents, but above all a spiritual effort aimed at overcoming the "emptiness" of being through involvement in higher ontological dimensions (Pargament, 2011). It is this vector of development that allows a person not only to preserve themselves in the whirlwind of change, but also to find their true purpose, which goes beyond the temporal and material world.

Value orientation: transcendental foundations of personality stability. The traditional focus on immediate needs and situational benefits is insufficient for maintaining personal inner integrity amidst global instability. Thus, there is an urgent need to recognize values of a transcendental nature – those that stand 'above' the fluidity of everyday life.

For contemporary Ukrainian society, this search for stable foundations has shifted from theoretical reflection to existential action. Sociological data collected during the full-scale invasion reveal that Ukrainians prioritize values with fundamental ontological significance – specifically freedom

and security. Contemporary scientific approaches to resilience emphasize that value stability is not a static state, but a dynamic process of adaptation rooted in the human spirit (Yurchuk, 2025).

In this context, freedom is perceived not merely as a political right but as a transcendental condition for the nation's very existence. Empirical data confirm the stability of value orientations of Ukrainians. According to a survey by the Razumkov Center (2025), 57.2% of respondents state the growth of national self-awareness, and 56% – the level of patriotism. It is especially revealing that despite the long war, support for traditional family values increased by 45.1% of citizens, which indicates an appeal to the fundamental foundations of life as a mechanism of psychological and spiritual stabilization (Razumkov Center, 2025).

Such values are not merely abstract categories, but a real ontological foundation on which an individual's resistance to destructive external influences is built. When a person identifies with ideals that go beyond the purely material or pragmatic dimension (such as truth, goodness, spiritual freedom), they gain an inner "foothold." This allows them to maintain their subjectivity even when familiar social structures are destroyed.

The role of supra-personal values in ensuring resilience is manifested through:

- Stabilization of worldview: eternal values give life continuity and meaning that do not depend on changing market logic or digital algorithms.

- Selection criteria: the presence of high standards allows individuals to effectively filter information flows and resist the manipulative technologies of the "consumer society." The development of identity under martial law takes on a distinct security dimension, where clear moral guidelines minimize psychological vulnerability to external pressure (Vinkov, 2022).

- Ethical autonomy: awareness of spiritual priorities frees a person from the dictates of immediate impulses, transforming them into a conscious creator of their own existence.

Thus, value stability in an unstable world directly depends on the depth of an individual's spiritual roots. Only those guidelines that have been tested by history and are supra-personal in nature can provide reliable protection against value disorientation and moral degradation in the information age.

Mechanism of development: from inner harmony to anthropological integrity

The process of personality formation in the conditions of "fluid modernity" requires not only adaptation to external changes, but also the unfolding of deep internal mechanisms of development. The central element of this process is the transition from a fragmented existence to anthropological integrity, which is a fundamental condition for spiritual stability. Within the framework of our study, self-improvement is interpreted as a purposeful path to spiritual perfection, which is realized through the harmonization of all levels of human existence.

The concept of integrity: the trinity of spirit, soul, and body. The proposed concept is based on the understanding of a person as a complex but inseparable unity of three components: spirit, soul, and body. Anthropological integrity is not a static state, but a dynamic process of hierarchical ordering of these elements, where the spiritual principle plays a decisive, system-forming role.

The mechanism for achieving such integrity involves several stages:

- Awareness of the physical-spiritual connection: overcoming dualism and understanding the body as a “temple of the spirit” that requires proper care to ensure the overall harmony of the organism and psyche.

- Spiritual transformation: working with the emotional and intellectual spheres (the structure of the soul) to achieve inner peace and freedom from the chaotic external stimuli of the information age.

- Spiritual ascent: actualizing the higher aspirations of the individual for self-realization as a search for God, which integrates all human efforts into a single vector of improvement.

- Self-improvement, thus, emerges as a way to overcome the internal fragmentation caused by the pressure of consumer society. Achieving anthropological integrity allows the individual to reach the level of the “inner person,” who possesses sufficient spiritual resources to preserve identity and value autonomy. This becomes a reliable mechanism of protection against the digital fragmentation of consciousness, since a holistic person is able to independently determine the priorities of their development, relying on a solid spiritual foundation.

Practices of self-improvement: the experience of Hesychasm and asceticism as means of self-realization. In the context of “fluid modernity,” where digital algorithms and information noise constantly fragment human attention, turning to traditional spiritual practices takes on new, relevant meaning. We view the use of the experience of Hesychasm and asceticism not as a mechanical copying of the past, but as a means of forming an inner foundation of personality capable of resisting external manipulation. In this context, spiritual self-development appears not simply as a religious practice, but as a comprehensive strategy for personal resilience in the conditions of modern crisis society (Hudzenko, 2026). The development of individual resilience through spiritual self-improvement serves as the foundation for post-traumatic personal growth and successful adaptation to crisis situations (Radchuk, 2025).

The mechanism of self-realization through these practices is based on the following principles:

- Achieving inner silence (hesychasm): the practice of hesychasm, professed by such thinkers as Ivan Vyshensky and Job of Pochaiv, is aimed at cleansing the mind of chaotic thoughts, which in modern conditions is an effective tool for maintaining psychological stability.

- Asceticism as a means of self-realization: ascetic practice in the Ukrainian national tradition is interpreted not as an end in itself, but as a tool for mastering one's own volitional resources and achieving anthropological integrity.

- Meditation and self-development: the transition from ancient spiritual practices to the philosophy of modern self-improvement allows the individual to transform their inner world, ensuring a transition from passive response to stimuli to conscious creative existence (Waitzman, 2024). Alongside traditional spiritual practices, art therapy techniques help harmonize one's inner state, contributing to the attainment of anthropological wholeness (Kostiuchenko, 2022).

- Formation of the “inner person”: through the restriction of external consumption (informational and material), asceticism contributes to the actualization of spiritual potential, which is necessary for the realization of supra-personal meanings.

These practices ensure the formation of an autonomous inner space, independent of external social determinants. The need for such practices is actualized against

the background of society's fatigue from the restrictions of martial law. Sociological indicators indicate a decrease in the level of social optimism (38% of respondents indicate its decline) and a feeling of a significant negative impact from the restriction of the dissemination of information (19.8%). In this context, spiritual practice is not only a religious act, but also a strategy for preserving subjectivity in conditions of forced external restrictions (Razumkov Tsent, 2025).

Thus, the spiritual experience of the past becomes the foundation for building strategies of individual resistance, where self-improvement acts not only as a moral duty, but as a necessary condition for the survival of human subjectivity in the digital age.

Counterweight to manipulation: anthropological integrity as a guarantor of subjective autonomy. In today's digital environment, people face unprecedented pressure from algorithmic systems and market logic aimed at fragmenting human consciousness. Under such conditions, established anthropological integrity is not only an ethical ideal but also a powerful mechanism for protecting individual autonomy. It allows individuals to maintain internal stability without becoming objects of manipulation in a globalized networked world.

Key aspects of integrity as a counterweight to manipulative influences:

- Overcoming fragmentation: market logic attempts to break down the holistic image of a person into separate consumer needs, while the anthropological unity of spirit, soul, and body ensures a holistic perception of reality (Chakraborty & Agarwal, 2023).

- Filtering information flows: a person who is aware of themselves as the spiritual and existential basis of being is able to critically evaluate external stimuli through the prism of their own supra-personal values.

- Resistance to external algorithms: an internal hierarchy, where the spiritual principle dominates over immediate impulses, makes a person less vulnerable to behavior management technologies and digital inequality (Fernandez-Borsot, 2023).

Preservation of subjectivity: anthropological integrity allows a person to act as an active subject, rather than a passive object of socio-economic processes in the information age.

Thus, achieving anthropological integrity becomes the foundation for building “digital immunity.” Only a spiritually mature personality with inner harmony is capable of resisting the destructive challenges of the fleeting present, preserving their authenticity and ability to make free choices beyond the scenarios imposed by the market.

Social effect: the ethics of co-creation and inclusion

Spiritual self-improvement in the conditions of the fleeting present is not a closed individual process; it inevitably extrapolates into the social sphere. The social effect of anthropological integrity manifests itself in a person's ability to actively participate in community life not as a consumer of services, but as a conscious subject of social construction. Cultural identity serves as the foundation of national resilience, where individual self-improvement transforms into conscious participation in the development of society (Denysiuk, 2025).

In this context, the ethics of co-creation, where spirituality becomes the foundation for a new quality of social relations and national stability, takes on particular significance.

Creative activity as a factor in the formation of higher moral qualities

Creativity in our study is considered not only as artistic or intellectual productivity, but as a fundamental way of revealing human spirituality in the material world. It is through creative activity that the inner potential of the personality is actualized, which directly influences its ethical profile.

The influence of creativity on the formation of moral qualities and social stability manifests itself through:

Transformation of egocentrism: the creative process requires a person to go beyond their own interests in order to create a product that has value for others.

Co-creation with God: in the Christian anthropological tradition, the mission of a person in the universe is interpreted as the idea of co-creation with the Creator, which imposes a high responsibility for the results of one's work before society.

Formation of value stability: creative activity becomes a factor in strengthening spirituality, as it requires discipline, patience, and fidelity to chosen ideals.

Aesthetic and ethical synthesis: the pursuit of perfection in creativity grows into the pursuit of moral perfection, which makes a person capable of deep empathy and inclusive interaction.

Thus, creative activity acts as a bridge between private spiritual search and public good. A spiritually mature personality, tempered by creative work and self-improvement, becomes the basis for the formation of social cohesion. Such a person is guided not by the market logic of profit, but by ethical guidelines, which allows them to build an inclusive public space based on respect for the dignity of each member of society.

Social responsibility: the mission of co-creation as an alternative to consumerism

Within the Christian anthropological tradition, which is the foundation of Ukrainian spiritual culture, a person has never been viewed as an isolated individual. On the contrary, true self-realization of the personality is possible only within the community — the church and society. The social responsibility of a spiritually mature person stems from a deep understanding of their mission in the world and society, which is interpreted not through the prism of consumption, but through the idea of co-creation with God and other people.

Spiritual improvement as “deification” (theosis) implies that a person becomes an active participant in existence, responsible for the state of the surrounding world. This radically changes the model of social behavior:

Overcoming the logic of consumption: a spiritually mature person rejects the role of a passive consumer of goods, since their inner goal is aimed at improving their spiritual essence and serving higher meanings.

Awareness of social mission: every human action is seen as a contribution to the divine order, reflecting the hierarchy and harmony of the universe.

Responsibility for actions: the concept of man as the image and likeness of God endows him with unique dignity, but at the same time places personal responsibility for ethical choices before society.

Transformation through creativity: social responsibility is realized through creative activity, which becomes an instrument for the formation of high morality and resistance to the destructive influences of the “transient world.”

Thus, social responsibility emerges as a natural result of anthropological integrity. A person who has achieved inner harmony no longer needs external stimulation through consumerism. They become a source of social cohesion,

as their activities are aimed at affirming Christian moral norms — love for one's neighbor, humility, and the pursuit of the common good. This model of a “responsible person” is a necessary foundation for preserving the national identity and resilience of the Ukrainian people in the face of contemporary challenges (*Hudzenko, 2025a*).

The ethics of inclusion: from market pragmatism to the anthropology of love

Within the context of “fluid modernity,” the concept of inclusion is often limited to technical or legal aspects of access. However, drawing on our spiritual heritage, we propose a deeper, anthropological transition: from the market logic of “utility” and ‘efficiency’ to the ethical logic of “love for one's neighbor.” This approach views inclusion not as a formal requirement, but as a manifestation of the recognition of the ontological dignity of every person as the image of God.

The transformation of social interaction through the ethics of inclusion is implemented in the following areas:

Overcoming digital and social inequality: access to education and public space becomes not just a market service, but a criterion of a democratic society based on justice.

Priority of the individual over the algorithm: the ethics of love is opposed to the mechanistic sorting of people according to productivity criteria, which is especially important in the age of digital networks.

Value stability as a guarantor of democracy: the inner spiritual maturity of citizens becomes the foundation for real participation in the public sphere, where respect for the rights of others prevails over the right of the strong.

Social justice through the prism of spirituality: inclusion is interpreted as a joint movement of the community towards salvation and well-being, where support for the “weaker” is a duty that stems from the anthropological unity of all humanity.

The transformation of social interaction in Ukraine demonstrates a high level of empathy for vulnerable groups, which correlates with the concept of “love for one's neighbor”. Thus, according to a survey by the Razumkov Center (2025), the vast majority of Ukrainians express a positive attitude towards veterans (92.5%), people with special needs (79.2%) and internally displaced persons (69.3%). This confirms the thesis that spiritual self-improvement finds its manifestation in social interaction through the recognition of the ontological dignity of each person (*Razumkov Center, 2025*).

Therefore, true inclusion is only possible if ethical norms prevail, emphasizing humility, submission to higher meanings, and active love for one's neighbor. Value stability, formed through self-improvement, allows society to transform inclusion into a living mechanism of social solidarity, which is critically important for preserving national integrity in times of trial.

Conclusion

Thus, in this study, we have demonstrated that in the context of the “fluid present,” the analysis of spirituality requires an integrated approach. The combination of religious, socio-philosophical, and psychological discourses has allowed us to reveal religious self-improvement not only as an individual practice but also as a strategic resource for cultural and national resilience. The scientific novelty of the work is confirmed by the development of a model in which spiritual practices (in particular, Hesychasm and asceticism) act as a mechanism for the transi-

tion from personal psychological resilience to collective resistance and preservation of identity in wartime. Also, the scientific novelty of the research consists in proving that in the conditions of “flowing modernity” and the military crisis, spiritual practices become the foundation for social resilience. This is confirmed by sociological dynamics: despite the growing “distance” between the government and society (54.1%), in Ukraine there is a consolidation around ethical values and the Ukrainian-language cultural product (71%), which is a sign of the formation of a new anthropological integrity.

Analysis of the role of religious practices has shown that achieving anthropological integrity (unity of spirit, soul, and body) is a basic condition for the formation of value resilience. A person's awareness of their spiritual and existential essence and orientation towards supra-personal meanings create an internal “immunity” against the manipulative technologies of the digital age and market logic, which attempts to fragment human consciousness. We have established that spiritual values rooted in the Ukrainian medieval tradition are decisive in the processes of individual and collective self-renewal. True self-realization of the personality in the 21st century appears as a path of spiritual ascent (theosis), where the internal transformation of a person becomes a prerequisite for the successful external restructuring of social life. This allows the individual to maintain subjectivity even in situations of extreme existential tension. This study substantiates that religious self-improvement directly influences social cohesion. A spiritually mature individual transforms the model of a “consumer” into a model of a “co-creator” guided by the ethics of love for one's neighbor. This ensures a transition to real inclusion and social justice, where participation in the public sphere is based on the recognition of the ontological dignity of each individual. Value stability thus becomes a guarantor of a democratic society and its ability to withstand external destructive challenges in the long term. The integration of spiritual values into the activities of civil society institutions strengthens national solidarity and ensures sustainable community development. The integration of traditional spiritual experiences into the modern scientific paradigm allows us to consider spirituality as an effective factor of social resilience. This opens the way for further research into the mechanisms of preserving Ukraine's national cultural code through the actualization of the anthropological achievements of the past in conditions of global instability.

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Духовне самовдосконалення особистості як чинник ціннісної стійкості в умовах плинної сучасності

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Стаття присвячена комплексному філософсько-антропологічному дослідженню духовного самовдосконалення особистості як засадничого чинника формування ціннісної стійкості в умовах «плинної сучасності». Актуальність теми зумовлена глибокою кризою смислів у суспільстві споживання та викликами цифрової епохи, що призводять до фрагментації людської свідомості та релятивізації моральних ідеалів. Автор обґрунтовує, що в умовах глобальної нестабільності та воєнних криз в Україні, зовнішня перебудова життя без трансформації внутрішньої духовної суті людини не здатна забезпечити бажаних результатів для сталого розвитку суспільства. У межах дослідження розкрито антропологічний вимір самореалізації, де людина постає як духовно-екзистенційна основа буття, що прагне до усвідомлення надособистісних смислів. Автор доводить, що справжня самореалізація у XXI столітті є викликом, який вимагає від особистості пошуку вищих сенсів (традиція пошуку Бога), що стають фундаментом для суб'єктної автономії. Особливу увагу приділено механізму досягнення антропологічної цілісності – гармонійній єдності духу, душі та тіла, що виступає надійним «імунітетом» проти маніпулятивних технологій та ринкової логіки «користі». Висвітлено роль традиційних духовних практик, зокрема ісихазму та аскези, які в українській духовній культурі розглядаються як засоби самоздійснення та формування внутрішньої основи цінностей. Доведено, що духовне самовдосконалення має виразний соціальний ефект: духовно зріла особистість переходить від моделі пасивного споживача до етики співтворчості та активної громадянської позиції. Це забезпечує трансформацію соціальної взаємодії – від прагматичного розрахунку до етики «любви до ближнього», що є гарантом реальної інклюзії та соціальної справедливості.

Результати дослідження свідчать, що інтеграція індивідуальних і колективних духовних практик є важливою основою системної культурної резильєнтності українського народу. Автор підкреслює стратегічну роль духовного вдосконалення у зміцненні національної ідентичності та забезпеченні посттравматичного зростання суспільства в умовах воєнної кризи.

Ключові слова: духовне самовдосконалення, антропологічна цілісність, ціннісна стійкість, плинна сучасність, культурна резильєнтність, національна ідентичність, самореалізація

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