

## Spirituality, Justice, and Humanism in Human Existence: the Digital Discourse of War

**Olga Dobrodum** (ORCID 0000-0001-7651-4946)  
State University of Trade and Economics (Kyiv, Ukraine)

The article offers a comprehensive socio-philosophical analysis of the transformation of the discourse of spirituality, justice, and humanism in Ukraine under the influence of full-scale war and digitalization. The relevance of the study is determined by the need to understand how the fundamental values of human existence are being reinterpreted in the context of an existential crisis and "liquid modernity" (Z. Bauman), where traditional hierarchies give way to networked forms of communication, a defining feature of the information society. The research hypothesis is that war acts as a catalyst, shifting the discourse of spirituality, justice, and humanism from static hierarchical models to dynamic networked practices, where linguistic means, metaphorical models, and rhetorical strategies become key tools for constructing collective identity, legitimizing resistance, and forming an inclusive value space. The theoretical framework synthesizes Z. Bauman's concept of "liquid modernity," M. Castells' theory of the network society, J. Habermas' post-secular approach, and critical discourse analysis (N. Fairclough, T. van Dijk). The methodology combines secondary analysis of sociological data with discourse analysis of the digital content of Ukrainian denominations, as presented in authoritative media and scholarly research. The results reveal profound transformations: a shift from hierarchical to networked communication models, a reinterpretation of key values, the activation of metaphorical arsenals, and the emergence of inclusive linguistic strategies. Significant risks are identified: the digital divide, the tension between the universalism of humanism and the demonization of the enemy, and the threat of politicizing value discourse. The conclusions argue that the prospects for post-war development will depend on the ability of public institutions to develop inclusive dialogue strategies, preserving value pluralism in the conditions of the information society. The Ukrainian experience emerges as a representative model of the transformation of the discourse of fundamental values in the context of global instability.

**KEYWORDS**  
*spirituality,*  
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*digital discourse,*  
*human existence,*  
*war*

### Introduction

The full-scale Russian aggression against Ukraine, which began in February 2022, has become not only a military-political and humanitarian catastrophe but also a powerful catalyst for profound transformations in public communications, including the discourse of the fundamental values of human existence – spirituality, justice, and humanism. In the context of "liquid modernity," as described by Zygmunt Bauman, where traditional institutional structures lose their stability, and identities and values become fluid and context-dependent, these categories have moved far beyond philosophical abstractions or the private sphere, acquiring the status of significant public actors determining the vectors of national mobilization and collective resistance (*Bauman, 2000*). The institutions articulating these values and their discursive practices have turned into a strategic resource for legitimizing struggle, constructing a collective value horizon mediated by digital networks, a defining feature of the information society (*Campbell, 2013*). The concept of "liquid modernity," introduced by Bauman, allows us to comprehend the fundamental changes in the nature of social ties and identities characteristic of the late modern era. Unlike "solid" modernity with its stable institutions and structures, liquid modernity is characterized by constant flux, uncertainty, and fragmen-

tation of social experience (*Bauman, 2000*). In such conditions, traditional mechanisms of value transmission, relying on institutional authority and long-standing traditions, cease to function effectively. A need arises for new forms of value communication capable of responding to the challenges of the liquid world. Digital technologies and network structures become the environment where these new forms are born and develop, lending particular urgency to the study of the digital discourse of fundamental values of human existence. This fluidity becomes especially acute in wartime, when habitual value orientations are destroyed and require immediate reinterpretation and linguistic fixation. In works such as "Liquid Love" and "Liquid Life," the philosopher deepens the analysis of the transformation of human relations under liquid modernity, showing how the instability of social structures affects the most intimate aspects of human existence (*Bauman, 2003; Bauman, 2005*). These ideas are directly relevant to understanding how war, as an extreme manifestation of fluidity, transforms ideas about spirituality, justice, and humanism.

Despite the growing body of research on the transformation of religious practices and narratives in wartime, a comprehensive socio-philosophical analysis of the discourse of spirituality, justice, and humanism in the digital environment remains insufficiently developed. The problem



addressed by this study is the need to understand how fundamental values are being reinterpreted in the context of existential crisis and accelerated digitalization, and what implications these transformations have for social consolidation and post-war development. The concept of "liquid modernity" provides a framework for understanding the fluidity and instability of values in the contemporary world, but its application to the Ukrainian wartime context requires systematic analysis. Furthermore, the role of digital platforms in mediating value discourse and the emergence of new linguistic strategies for constructing collective identity in conditions of war remain underexplored. Ukrainian researchers have begun to analyze the transformation of religious practices and narratives in wartime, showing how in crisis conditions religious narratives become an important resource for national consolidation (Brik & Metreveli, 2023a; 2023b; Zhytkova, 2025). However, these studies tend to focus on specific aspects rather than providing a comprehensive socio-philosophical framework. The gap in the literature includes the lack of systematic analysis of how the core concepts of spirituality, justice, and humanism are being semantically transformed in digital discourse, how metaphorical frameworks shape collective understanding of the war, and how inclusive and exclusive linguistic strategies operate in the hybrid online-offline public sphere. This study aims to fill these gaps by offering a multidimensional analysis that integrates sociological data with discourse analysis, grounded in the theoretical frameworks of liquid modernity, network society, and post-secularism.

The *aim* of the article is a comprehensive socio-philosophical analysis of the transformations of the discourse of spirituality, justice, and humanism in Ukraine under the influence of war, focusing on their role in forming inclusive networked practices, establishing value orientations, and determining the prospects for post-war development in the context of liquid modernity and the information society. The research objectives are: to analyze the theoretical and methodological foundations of studying value discourse in the liquid world; to identify the main transformations of the discourse of spirituality, justice, and humanism in the digital age; to investigate the inclusive potential of digital value discourse and its limits; to determine the prospects for the post-war development of the discourse of fundamental values in Ukraine.

### Theoretical Framework and Research Methodology

The theoretical framework of the study is formed by several key concepts enabling a multidimensional analysis of the phenomenon under investigation. Zygmunt Bauman's concept of "liquid modernity" provides the macro-sociological framework for understanding the instability of identities and values in a globalized world, where social forms change faster than they can solidify, and individuals are forced to constantly construct their own identity in a changing environment (Bauman, 2000 and 2001). In works such as *Liquid Love* (2003), *Liquid Life* (2005), *Liquid Fear* (2006), and *Culture in a Liquid Modern World* (2011), Bauman deepens the analysis of how the instability of social structures affects the most intimate aspects of human existence, including moral values, interpersonal relationships, and collective identities. These ideas are directly relevant to understanding how war, as an extreme manifestation of fluidity, transforms ideas about spirituality, justice, and humanism. Manuel Castells' theory of the network society explains the structural changes in communication occurring in the information age: digital networks displace traditional hierarchies, and power belongs to those capable

of programming communication flows and producing meaningful cultural codes (Castells, 2009 and 2010). In *Networks of Outrage and Hope* (2012), Castells analyzes the role of digital networks in mobilizing social movements, which is directly related to understanding how horizontal structures of solidarity and mutual aid are formed in wartime. In the Ukrainian context, this manifests as a transition from a vertical model of value transmission to horizontal network connections, where media charisma and the ability to formulate values in a language understandable to different audiences become determining factors of influence. Heidi Campbell's concept of digital religion concretizes these processes at the level of practices, showing how new media transform rituals, concepts of community and authority, creating hybrid online-offline spaces where the sacred and profane, the local and global, are closely intertwined (Campbell, 2013 and 2024). Campbell introduces the concept of "networked religion," describing how digital technologies change the very structure of religious authority and community. In wartime, these processes become particularly acute, as digital platforms become not just an additional communication channel but often the only way to maintain religious life and value dialogue. Jürgen Habermas' post-secular approach allows us to comprehend the return of the discourse of spirituality to the public sphere, where religious and moral arguments gain legitimacy by entering into a translatable dialogue with secular rational foundations (Habermas, 2002, and 2006, and 2008). Habermas emphasizes that in a post-secular society, religious and secular citizens must learn to understand each other, which requires special communicative efforts and linguistic strategies. In wartime, this dialogue acquires existential significance, as it concerns the value foundations of collective survival.

Critical discourse analysis as interpreted by Norman Fairclough and Teun van Dijk allows us to consider linguistic practices as an integral element of constructing social reality, reproducing power and ideological positions (Fairclough, 1995; van Dijk, 2008). Fairclough develops a three-dimensional model of discourse analysis, including text analysis, discursive practice, and social practice, which reveals deep connections between linguistic phenomena and social structures (Fairclough, 2003; 2010). Van Dijk focuses on the cognitive aspects of discourse, showing how social representations and ideologies are formed and reproduced through linguistic structures (van Dijk, 1998; 2009; 2014). These methodological approaches allow us to investigate how new meanings of spirituality, justice, and humanism are constructed in the digital discourse of war. The methodology of cognitive linguistics, developed by George Lakoff and Mark Johnson, allows considering metaphors not as simple linguistic ornaments but as fundamental cognitive mechanisms structuring our perception of reality (Lakoff & Johnson, 1980; Lakoff & Johnson, 1999). In *Metaphors We Live By*, the authors show how basic metaphorical models determine our ways of thinking and acting. Lakoff, in later works, develops these ideas, applying them to the analysis of political discourse and showing how metaphors are used to shape public opinion and legitimize political decisions (Lakoff, 2004). Empirical data from sociological studies record the complex dynamics of these processes. According to data from the Razumkov Centre, the level of trust in the church in Ukraine remains consistently high, reaching 65-70%, indicating the growing public authority of religious institutions during the crisis period (Razumkov Centre, 2025). Sociological research by the Kyiv International Institute of Sociology (KIIS) records the

transformation of Ukrainians' religious self-identification in the context of war, particularly a significant increase in support for the Orthodox Church of Ukraine against a background of declining adherents of the Ukrainian Orthodox Church of the Moscow Patriarchate (KIIS, 2024).

These changes have not only statistical but also deep socio-philosophical meaning, associated with the reinterpretation of national identity and value orientations. Ukrainian researchers actively analyze the transformation of religious practices and narratives in wartime. Tymofii Brik and Tornike Metreveli, in their works, investigate the influence of the religious factor on social processes in Ukraine and Georgia, showing how in crisis conditions religious narratives become an important resource for national consolidation (Brik & Metreveli, 2023a; 2023b). Olena Zhytkova analyzes the transformation of online religious practices in wartime, showing how digital technologies make it possible to preserve ritual life and value communication even in extreme conditions (Zhytkova, 2025). However, a comprehensive socio-philosophical analysis of the discourse of spirituality, justice, and humanism in the digital environment remains insufficiently developed, creating a research gap that this article aims to fill.

The study is built on the methodology of socio-philosophical analysis, supplemented by the tools of discourse analysis, which allows considering linguistic practices as an integral element of constructing social reality. This approach makes it possible to combine macro-analysis of social structures with micro-analysis of everyday communicative practices, which is especially important for understanding the transformation of value orientations in the liquid world. The quantitative component relies on secondary analysis of data from sociological monitoring conducted by the Razumkov Centre and the Kyiv International Institute of Sociology (Razumkov Centre, 2025; KIIS, 2024). These sources allow tracking the dynamics of religious self-identification, the level of trust in institutions, and value orientations in the context of war and digitalization processes. Particular attention is paid to the correlation between sociological indicators and changes in discursive practices, which reveals deep connections between social processes and their linguistic expression. The data cover the period from 2022 to 2025, allowing for a longitudinal perspective on the transformations. The qualitative component represents a discourse analysis of digital content from leading Ukrainian denominations, including the Orthodox Church of Ukraine and the Ukrainian Greek Catholic Church, as well as public statements by public figures, volunteers, military chaplains, and representatives of civil society. Official messages, sermons, and addresses on key social networks – Telegram channels, YouTube streams, and Facebook pages – from 2022 to 2025, as presented in authoritative media and scholarly research, were analyzed. The selection of materials prioritized texts that had significant reach and engagement, as well as those that exemplified recurring themes and rhetorical strategies. The analysis was conducted at several levels. At the lexical-semantic level, key concepts such as "spirituality," "justice," "humanism," and "dignity" were identified and their semantic shifts analyzed. At the metaphorical level, dominant metaphorical models were identified using the methodology of Lakoff and Johnson (Lakoff & Johnson, 1980; 1999). At the rhetorical level, techniques of persuasion and legitimation were studied (Fairclough, 1995; van Dijk, 2008). At the pragmatic level, markers of inclusion and exclusion, the use of hashtags, emoticons, direct appeals, and their impact on the audience were analyzed. The principle of triangulating data from various sources and methods ensures

the validity and reliability of the conclusions, allowing a comprehensive disclosure of the communicative dimensions of the transformation of fundamental value discourse. Combining quantitative sociological data with qualitative discourse analysis makes it possible to record both objective trends in changing value orientations and the subjective meanings that people attach to these changes.

### Results and Discussion

War and digitalization have radically changed the structure of communication about fundamental values, a characteristic feature of the information society. The traditional hierarchical authority that previously determined what spirituality or justice meant through official church documents or state ideologemes is gradually giving way to a networked model, where persuasiveness, media charisma, and the ability to formulate values in a language understandable to different audiences acquire paramount importance. Sermons, addresses, posts, and volunteer appeals adapt to the formats of social networks: they become more emotionally engaging, with a predominance of short sentences and direct appeals to the audience (Campbell, 2013). Religious and value discourse ceases to be monological, turning into a field of dialogue, albeit asymmetrical, which corresponds to the theoretical propositions about the networked nature of modern communication (Castells, 2010; Castells, 2012). This transformation has deep socio-philosophical consequences, as it changes the very nature of social authority and the ways of its legitimation in the information society. Whereas previously the authority of a church or political leader was based on their institutional position and formal status, today it increasingly depends on the ability to establish an emotional connection with the audience, speak a language understandable to different social groups, and respond quickly to changing circumstances (Bauman, 2001). In the conditions of liquid modernity, authority becomes fluid, situational, and context-dependent, creating both new opportunities for democratizing discourse and new risks of manipulation and fragmentation. Sociological data confirm these trends. According to Razumkov Centre research, trust in institutions in Ukraine is increasingly less associated with their formal status and more with their ability to actually help people in crisis situations (Razumkov Centre, 2025). Volunteer organizations, army chaplains, and public figures lacking formal institutional authority enjoy high levels of trust due to their real involvement in helping people and their ability to speak a language understandable to a wide audience. This testifies to a fundamental transformation of the nature of social authority in the liquid world, where institutional positions give way to network connections and real practices of solidarity.

Key concepts undergo significant semantic transformations reflecting deep shifts in public consciousness. "Spirituality" is actualized not only as a personal virtue but as a resource for collective resistance and national resilience, which has important socio-philosophical significance for understanding the nature of social solidarity in crisis conditions. In public discourse, spirituality increasingly appears not as an escape from worldly problems but as a source of strength to overcome them, not as an individual path to salvation but as a collective resource for survival (Brik & Metreveli, 2023a). This transformation reflects a broader shift in the understanding of spirituality under liquid modernity, where traditional forms of religiosity give way to new, more flexible, and pragmatic forms of spiritual practices. "Justice" is filled with concrete military-political content, linking to the need to punish the aggressor and restore territorial integrity, while simultaneously maintaining

a connection with universal moral principles. As researchers note, in the Ukrainian discourse of war, there is a reinterpretation of justice not as an abstract category but as a concrete demand for the restoration of moral order, the punishment of the guilty, and the protection of the innocent (*Brik & Metreveli, 2023b*). This reinterpretation has deep historical roots and is associated with the experience of collective trauma, which requires not only psychological but also moral healing. In the liquid world, where traditional ideas about justice are eroded, war returns concreteness and existential significance to this concept. "Humanism" ceases to be an abstract concept of European philosophy and is filled with concrete content in the everyday practices of volunteering, rescue, and support, which is reflected in public discourse and testifies to the democratization of this concept (*Zhytkova, 2025*). In the digital space, thousands of acts of mutual assistance are recorded daily, interpreted by their participants as manifestations of humanity, solidarity, and humanism. These practices create a new fabric of sociality, based not on abstract principles but on the real experience of shared survival and mutual aid. Under liquid modernity, where traditional forms of solidarity are destroyed, these new practices acquire particular importance for preserving social cohesion. These semantic shifts demonstrate how fundamental values adapt to extreme conditions of existence, acquiring new connotations and functions. War acts as a kind of laboratory in which traditional value concepts are tested for strength and new meanings are born. The digital environment becomes a space where these new meanings are recorded, spread, and consolidated in public consciousness. Sociological data confirm that these transformations are not superficial but profound, affecting the basic value orientations of various social groups (*KIIS, 2024*).

War has activated a powerful metaphorical arsenal drawing resources from biblical and national-historical symbolism. This has important socio-philosophical significance, since metaphors are not just linguistic ornaments but fundamental cognitive mechanisms for understanding reality (*Lakoff & Johnson, 1980; 1999*). Through metaphors, people not only describe but also construct their experience, giving it meaning and structure. In wartime, when habitual ways of understanding reality collapse, metaphors become especially important tools for navigating chaos and giving meaning to suffering and sacrifice. The discourse actively contrasts Ukrainian models of understanding "spiritual defense," "just struggle for freedom," and "humanistic resistance" with the Russian frame of "holy war" and the ideology of the "Russian world" (*Brik & Metreveli, 2023a*). This contrast has not only rhetorical but also deep existential meaning, as it concerns different ways of understanding the nature of war and man's place in it. Ukrainian metaphors emphasize protection, defense, and resistance – a reaction to external aggression – while Russian metaphors emphasize offense, expansion, and "liberation" – active action. This metaphorical opposition reflects deeper differences in understanding justice, history, and human dignity. Research records the appearance in public space of constructions sacralizing resistance: war is interpreted not only as a territorial conflict but as a struggle for the value foundations of existence, for the right to one's own identity and dignity (*Zhytkova, 2025*). In sermons, appeals, and posts, formulations representing war as a confrontation between good and evil, light and darkness, life and death, are often encountered. This sacralization performs an important psychological function, helping people endure unbearable burdens and find meaning in suffering. At the

same time, it creates risks of demonizing the enemy and complicates future reconciliation, which requires special attention when considering the prospects for post-war development. The metaphorical interpretation of war also has an important political dimension. As Lakoff shows, metaphors are actively used to shape public opinion and legitimize political decisions (*Lakoff, 2004*). In Ukrainian discourse, the metaphors of "defense," "protection," and "resistance" legitimize the need for military action and mobilize society for struggle. In Russian discourse, metaphors of "liberation" and "protection of the brotherly people" serve to justify aggression. Analysis of these metaphorical strategies allows us to understand how different versions of reality are constructed through language and how these versions influence collective actions.

The rhetoric of appeals shifts from descriptive to mobilizational, a characteristic feature of wartime. Inclusivity becomes an important marker. The language of ecumenical initiatives, joint statements by religious leaders, and interfaith online prayer services demonstrates a desire to overcome historical divisions. As researchers note, during the war there is an unprecedented level of interfaith unity and solidarity in Ukraine, which has important socio-philosophical significance for understanding the nature of social cohesion in crisis conditions (*Brik & Metreveli, 2023b*). Representatives of various denominations who might previously have been in tense relations today come together, emphasizing what unites them rather than what divides them. Inclusive potential is also manifested in language aimed at supporting vulnerable groups: internally displaced persons, military personnel, their families, and people who have lost loved ones. Appeals to these groups emphasize sympathy, support, and shared grief, classic themes of humanistic discourse. Such texts contain pragmatic markers of empathy and solidarity, aimed not only at informing but also at providing psychological support, forming a feeling that the person has not been left alone with their problem (*Zhytkova, 2025*). In the digital space, these appeals acquire particular significance as they allow reaching people in isolation and creating virtual support communities. The language of ecumenical initiatives, joint statements by religious leaders, and interfaith online prayer services demonstrates a striving for inclusive language, the use of unifying formulas, and an emphasis on dialogue, resonating with Habermas's post-secular ideas (*Habermas, 2002; Habermas, 2008*) about the possibility of productive dialogue between different worldview systems in the public sphere. Such texts often use formulations where common faith and love for the motherland act as integrating factors, pragmatically aimed at forming a broad coalition in defense of the country and its values. However, the boundaries of inclusivity are clearly delineated by the language describing the enemy, using demonizing vocabulary ("rashists," "orcs," "darkness," "absolute evil"). This creates tension with the universalist principles of humanism, leaving open the question of future inclusion and the possibility of reconciliation (*Brik & Metreveli, 2023a*). The language necessary for mobilization in wartime can become an obstacle to post-war reconciliation if it fixes the image of the enemy as absolute evil, incapable of change and dialogue.

This fundamental contradiction between the mobilizational and peacemaking functions of language requires special reflection and the development of strategies for gradually transitioning from exclusive to inclusive discourse as military actions end. Sociological data record the heterogeneity of these processes, showing that the level of inclusivity and exclusivity of discourse varies depending on

region, age, education, and other socio-demographic factors (*Razumkov Centre, 2025; KIIS, 2024*). Young people, more actively using digital platforms, demonstrate a greater inclination towards inclusive linguistic strategies, while the older generation more often uses traditional, more exclusive forms. This creates additional complexity for understanding the prospects for the development of value discourse in the post-war period.

The identified transformations of the discourse of spirituality, justice, and humanism in Ukraine are clear evidence of the adaptation of fundamental value systems to the conditions of "liquid modernity" (*Bauman, 2000; 2003; 2005*) and the existential challenge of war. These transformations have important socio-philosophical significance, as they demonstrate how, in crisis conditions, basic categories of human existence are reinterpreted, acquiring new meaning and pragmatic direction. Spirituality appears not only as a private matter but as a resource for collective resilience and national consolidation, testifying to a transformation of ideas about the relationship between the individual and the collective in the liquid world. Justice turns from an abstract philosophical category into a concrete demand for the restoration of moral order, reflecting the need for stable value orientations in a situation of chaos and uncertainty. Humanism is filled with everyday content through practices of mutual assistance, demonstrating the democratization of this concept and its rooting in people's real life experience. The shift from hierarchical to networked forms of communication, described by Castells (*2009; 2010; 2012*), acquires specific features in the Ukrainian context, where religious institutions, public figures, and volunteers become nodes of horizontal networks producing and disseminating value narratives.

This process is impossible without the mediation of digital platforms, which, according to Campbell (*2013; 2024*), transform the very nature of moral communication, creating hybrid spaces where the sacred and the profane, the local and the global, are closely intertwined. This has important socio-philosophical implications for understanding the nature of sociality in the information society, where traditional forms of community give way to new, networked forms of social organization. In these new forms, identity is formed not so much through belonging to stable groups but through participation in network interactions and shared value orientations. The activation of the metaphorical arsenal of language, particularly biblical symbolism, performs several key functions. First, it ensures the semantic grounding of the current struggle in tradition, lending it sacred legitimacy and including contemporary events in a broad historical and metaphysical context (*Lakoff & Johnson, 1980; 1999*). This allows people to interpret their experience through the prism of familiar cultural codes, reducing anxiety and uncertainty. Second, the use of metaphors understandable to different audiences promotes communicative inclusion, uniting people with different worldviews around common value orientations. Metaphors of "shield," "defense," and "light" are understandable to both religious and secular people, allowing for the creation of broad coalitions of solidarity. Third, metaphors perform a mobilizational function, giving the struggle existential meaning and turning it from a political conflict into a spiritual confrontation (*Lakoff, 2004*). This demonstrates how, in the liquid world, a search occurs for new semantic supports capable of ensuring social unity in the face of common challenges. The pragmatic dimension of discourse, especially its focus on mobilization and legitimation, is critically important for understanding its role in social consolidation. According to van Dijk's theory of discourse (*van*

*Dijk, 1998; 2008; 2009; 2014*), language does not simply reflect reality but actively constructs it. Calls for unity, formulas of solidarity, and inclusive appeals are speech acts directly working to create a new social reality – the reality of national resistance and mutual assistance. Through language, people not only describe but also create the values and meanings that then guide their actions. In this sense, the digital discourse of spirituality, justice, and humanism is not merely a reflection of value transformations but an active factor in these transformations, a tool for constructing new value orientations. The inclusive potential of ecumenical initiatives resonates with Habermas's post-secular ideas (*Habermas, 2002; 2006; 2008*) about the possibility of productive dialogue between different worldview systems in the public sphere, which is especially important for understanding the prospects for post-war development. Habermas emphasizes that in a post-secular society, religious and secular citizens must learn to understand each other, translate their arguments into a language understandable to the other side. Ukraine's experience shows that war can become a catalyst for such mutual understanding, as a common threat unites people across worldview differences. At the same time, the question arises whether this dialogue will continue after the war ends or whether differences will again come to the fore.

At the same time, the research results reveal significant limitations and risks that have important socio-philosophical significance. The demonization of the enemy, inevitable in wartime, creates a powerful exclusive discourse contradicting the universalist principles of humanism. This generates a fundamental tension that will require reflection in the post-war period and could become a serious obstacle to national reconciliation and social reintegration (*Brik & Metreveli, 2023a*). The language that helps mobilize for struggle today may hinder the building of peace tomorrow if strategies for a gradual transition from exclusive to inclusive linguistic practices are not developed. Excessive politicization and nationalization of value discourse carries risks of marginalizing minorities and eroding secular democratic principles, which could lead to new social cleavages in the future. When spirituality and justice are defined exclusively through national categories, those who do not fit into these definitions may find themselves excluded from the value consensus. Sociological data record certain differences in value orientations between different regions, linguistic, and ethnic groups, which must be taken into account when forming post-war value policy (*Razumkov Centre, 2025; KIIS, 2024*). Furthermore, the digital divide, as discussed by Zhytkova (*2025*), creates a new line of socio-communicative inequality, excluding the least technologically adapted segments of the population from the sphere of value dialogue, contradicting the ideals of an inclusive society. Elderly people, rural residents, and low-income individuals often find themselves excluded from digital discourse, creating a risk of forming parallel value spaces weakly connected to each other.

Overcoming this divide requires not only technical but also social, educational, and cultural efforts. Although Ukrainian discourse remains more pluralistic compared to Russian, the threat of its monopolization and instrumentalization exists and requires awareness. The experience of other countries shows that even in democratic societies, value discourse can be monopolized by certain groups, leading to its impoverishment and loss of pluralism. Therefore, it is important to think now about mechanisms ensuring the preservation of value diversity in post-war Ukraine. Consequently, the transformation of the discourse of spirituality, justice, and humanism in Ukraine represents a

complex, contradictory process that simultaneously consolidates society and generates new challenges requiring resolution in the future. This process can be viewed as a specific response to the challenges of "liquid modernity," where, in conditions of extreme instability and existential threat, a reassembly of the value foundations of collective existence occurs. The information society creates for this process both new opportunities (speed of dissemination, breadth of coverage, interactivity) and new risks (fragmentation, manipulation, digital divide), which require deep socio-philosophical reflection.

### Conclusion

The conducted research confirmed that the discourse of spirituality, justice, and humanism in Ukraine under conditions of war and digitalization has undergone profound socio-philosophical transformations, corresponding to the logic of "liquid modernity" and characteristic of the information society. War has forced society to rethink fundamental values, giving them new meaning and pragmatic direction. Spirituality has emerged as a resource for collective resilience, justice as a concrete demand for the restoration of moral order, and humanism has been filled with everyday content through practices of mutual assistance, testifying to the democratization and concretization of these concepts in crisis conditions. A shift from hierarchical to networked forms of communication has been identified, where persuasiveness and media charisma play a decisive role. This transformation has important socio-philosophical significance, as it changes the very nature of social authority and the ways of its legitimization in the information society. Semantic shifts in key concepts, activation of the metaphorical arsenal, and the emergence of new inclusive strategies aimed at consolidating various social and confessional groups have been recorded. These processes demonstrate how, in the liquid world, a search occurs for new value supports capable of ensuring social unity in the face of common challenges. Analysis of metaphorical models shows that war has activated powerful cultural codes drawing resources from biblical and national-historical symbolism.

The metaphors of "spiritual defense," "just struggle," and "humanistic resistance" not only describe but also construct the reality of war, giving it existential meaning and mobilizing society for resistance. These metaphors perform an important psychological function, helping people endure unbearable burdens, but simultaneously create risks of demonizing the enemy and complicating future reconciliation, which requires special attention when considering the prospects for post-war development. The study of inclusive and exclusive strategies in digital discourse revealed a fundamental contradiction between the need for mobilization in wartime and the universalist principles of humanism. The demonization of the enemy, inevitable for maintaining morale, creates an exclusive discourse that can become an obstacle to post-war reconciliation. At the same time, the unprecedented level of interfaith unity and inclusive linguistic strategies aimed at supporting vulnerable groups demonstrate significant potential for forming a new, more inclusive value consensus.

Simultaneously, the study recorded significant limitations and risks of important socio-philosophical significance: the exacerbation of the problem of communicative inequality due to the digital divide, the tension between the universalist principles of humanism and the need to demonize the enemy in wartime, and the threat of excessive politicization of value discourse, which could lead to the

marginalization of minorities and the erosion of democratic principles. Sociological data confirm the complexity and ambiguity of these processes, recording regional and demographic differences in value orientations.

The scientific novelty of the research lies in the comprehensive socio-philosophical analysis of the discourse of fundamental values in the context of "liquid modernity" and the information society; in identifying the mechanisms of transformation of the concepts of "spirituality," "justice," and "humanism" in conditions of war and digitalization; in characterizing the inclusive potential and limits of digital value discourse in Ukraine. For the first time in Ukrainian social philosophy, a systematic analysis has been conducted of how war and digitalization jointly transform the value foundations of human existence, creating new forms of spirituality, new understandings of justice, and new practices of humanism.

The practical value of the obtained results lies in the possibility of their use for developing strategies of social rehabilitation and reconciliation, for shaping media policy oriented towards value pluralism, and for educational programs aimed at developing critical thinking and communicative competence. The research results may be useful for state bodies dealing with issues of national unity and social policy, for religious organizations seeking to develop interfaith dialogue, and for educational institutions developing civic education programs. Prospects for further research include a comparative analysis of the post-war trajectories of value discourse in Ukraine and other post-conflict societies, long-term monitoring of semantic changes, and the study of the role of value orientations in the processes of national reconciliation and social reintegration in the context of global transformations of liquid modernity. Particular attention requires analysis of how digital technologies will influence the formation of value orientations in the post-war period, and to what extent the experience of war transforms ideas about the fundamental foundations of human existence in the information society.

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## Духовність, справедливість і гуманізм у людському бутті: цифровий дискурс війни

Ольга Добродум (ORCID 0000-0001-7651-4946)

Державний торговельно-економічний університет (м. Київ, Україна)

Статтю присвячено комплексному соціально-філософському аналізу трансформації дискурсу духовності, справедливості та гуманізму в Україні під впливом повномасштабної війни та цифровізації. Актуальність дослідження зумовлена необхідністю осмислення того, як фундаментальні цінності людського буття переосмислюються в умовах екзистенційної кризи та «плинної сучасності» (З. Бауман), де традиційні ієрархії поступаються місцем мережевим формам комунікації, що є визначальною рисою інформаційного суспільства. Гіпотеза дослідження полягає в тому, що війна виступає каталізатором, який переводить дискурс духовності, справедливості та гуманізму від статичних ієрархічних моделей до динамічних мережових практик, де мовні засоби, метафоричні моделі та риторичні стратегії стають ключовими інструментами конструювання колективної ідентичності, легітимації спротиву та формування інклюзивного ціннісного простору. Теоретичну основу роботи становить синтез концепції «плинної сучасності» З. Баумана, теорії мережевого суспільства М. Кастельса, постсекулярного підходу Ю. Габермаса та критичного дискурс-аналізу (Н. Феркло, Т. ван Дейк). Методологія поєднує вторинний аналіз соціологічних даних з дискурс-аналізом цифрового контенту українських конфесій, представленого в авторитетних медіа та наукових дослідженнях. Результати засвідчують глибокі трансформації: перехід від ієрархічної до мережевої моделі комунікації, переосмислення ключових цінностей, активацію метафоричного арсеналу та появу інклюзивних мовних стратегій. Виявлено суттєві ризики: цифровий розрив, напруга між універсалізмом гуманізму та демонізацією ворога, загроза політизації ціннісного дискурсу. У висновках обґрунтовано, що перспективи повоєнного розвитку залежатимуть від здатності суспільних інститутів розвивати інклюзивні стратегії діалогу, зберігаючи ціннісний плюралізм в умовах інформаційного суспільства. Український досвід постає як репрезентативна модель трансформації дискурсу фундаментальних цінностей в умовах глобальної нестабільності.

**Ключові слова:** духовність, справедливість, гуманізм, цифровий дискурс, людське буття, війна.

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