

## Dear readers!

In the conditions of rapid socio-cultural changes, military conflicts, dynamic movements of migratory and nomadic subjects, philosophical studies of modern civilizational and migratory challenges, mechanisms of intercultural relations and social adaptation of migrants in a new environment are becoming especially relevant.

The scientific articles of the issue demonstrate modern research methodologies of borderline cultural states, intercultural interactions and marginal positions of social subjects. The term liminality, meaning threshold, limit, transition, has been used to describe qualities of uncertainty, ambiguity, disorientation, and changes in social status, values, norms, and identity when the individual "stands on the threshold" between the previous way of existence and the new way of structuring the community, personality, or time. Migration processes as the movement of people for the conscious satisfaction of their economic and cultural needs and a change in lifestyle, transcending into a new socio-cultural space reveal actual existential, sociocultural, economic dimensions of the problem. The acuteness of the intercultural relations issue between the host community and migrants requires consideration and development of strategies for their deployment, which is what the authors of our issue propose.

**Don Antonio Velez, Lourdes Simona Anabiesa Del Rosario, Jessel Jean Dominguez Juniega, Lolit Abegail Halasan Hinautan, Danica Kaye Babanto Ansale** actualize the importance of labor migration as a significant part of the workforce in the modern world. Using the example of the ASEAN region, they show how labor migration has grown in scale, diversity and importance, justify it as an important factor in improving the economic situation. The authors of the article summarized and recorded the changes in the immigration policy of the ASEAN countries over the last ten years and showed how these changes affected net migration patterns and economic indices. Understanding the links between migration and economic performance has proven to be critical to understanding how the movement of people affects sustainable development, social harmony and long-term prosperity.

**Oksana Tereshchenko** also considers the problems of population migration as an integral part of the globalized world's existence and a vivid example of the blurring of borders and deepening interdependence of various factors and regions in the socio-economic, political, spiritual and cultural spheres. The author presents migration processes as a multi-vector movement of socio-cultural space of individuals and communities, which has both objective and subjective reasons, and emphasizes that such a view is especially important

during the Russia-Ukraine war, one of the consequences of which is a significant increase in internal and external migrants. As a methodological framework for her explanation of migration processes, the author chose the concept of liminality, which permits to find out the mechanisms of acculturation and adaptation of an emigrant in a foreign environment. Changes in micro- and macro-societies, the cultural environment of emigrants are considered, and the author's concept of acquiring a double identity is presented as one of the emigrant's positive exits from liminal state and his qualitative integration into a foreign space with the preservation of one's own national identity and the acquisition of a new status – an immigrant.

Continuing this idea, **Maryna Kolinko and Olena Alexandrova** systematize the stages of acculturation of migrants, methodologically relying on the classic works of K. Oberg, J. Berry and modern sociologists. The authors prove that the processes of assimilation in values, forms of behavior of a new community, creation of new cultural algorithms contribute to the separation of a person from traumatic experience of the past and overcoming post-traumatic cultural stress. And they also emphasize that an important component of adaptation processes in migrants is the support of their host state and civil society.

In her article, **Halyna Tymofieieva** considered the peculiarities of the labor behavior of Ukrainian war refugees. The author's point of view is connected with values, which are understood as the basis of the socialization of the individual (T. Parsons). Criterion basis for the selection of values for the author's analysis became the European Social Survey of the democracy values and ways of achieving personal well-being (ESS), which Ukraine was included in 2012. At that time, the value priorities of Ukrainians in relation to work related to the level of income, job reliability, the ability to combine work and family responsibilities, to improve qualifications and the opportunity to take the initiative. By choosing for basis this scale of values, and after processing a number of open statistical and scientific sources, sociological studies, the author found out how much these values have changed/transformed among war refugees who left for European countries, as of the beginning of 2023. In particular, it is highlighted several types of the employee's labor mentality, which are based on the ambivalence of the national labor pattern's elements, and the correlation of these elements with the image of the Ukrainian war refugee of 2022-2023 sample was carried out.

In his article, **Teodor Hryvna** argues that the intense attention to immigration in Western societies distracts communities from more fundamental institutional

dysfunctions in various sectors, including economic stagnation, the housing affordability crisis, and the ineffectiveness of health care and education systems. Applying the theoretical paradigms of such philosophers as **Girard**, **Habermas**, and **Žižek**, the author demonstrates that the transfer of blame to immigrants is a complex social mechanism that permits replacing stress and anxiety that arose as a result of the social institutions' dysfunction. The study highlights the contrast between stagnation in traditional sectors and dynamism of technology industry and emphasizes the need for comprehensive institutional reforms. The author argues for a change in public discourse and a shift from the conflictual debate about immigration to addressing the root causes of social and economic ills. This study contributes to more detailed understanding of contemporary social problems and calls for a shift in focus towards substantive institutional reform to create more effective institutions capable of responding to the challenges of the twenty-first century.

**Leonid Kostenko, Viktoriya Kopanyeva, Olena Hryhorevska, Oleksandr Zhabin and Anastasia Kubko** present the results of a scientometric assessment of the current state of scientific migration processes in Ukraine. The sources of data for their research were the international multi-subject databases of scientific publications Web of Science, Scopus, as well as the multidisciplinary registrar of unique scientific identifiers ORCID, the Scopus SCImago Journal & Country Rank index (for evaluating the scientific weight of publications) and the information and analytical system "Bibliometrics of Ukrainian Science". The authors established negative and positive consequences of intellectual migration, which consist, respectively, in the reduction of the country's intellectual potential and increasing the opportunities for Ukrainian scientists to perform scientific research in emigration, increasing the popularity and demand for Ukrainian scientists, stimulating the development of science in general. The authors proposed the concept of a general approach to recording and evaluating the phenomenon of scientific migration by national bibliometric systems based on a combination of the citation-numerological scientometric approach with expert conclusions.

Among other civilizational challenges, on which the authors of this issue reflect, are the problems of freedom and violence, inequality and its understanding in the Western civilizational and cultural paradigm, the modern role of mythological practices in the global multicultural landscape.

**Amon Bekele** in his article challenges the conventional understanding of freedom and its relation to violence, relying on phenomenological philosophy to explore the experiences of individuals who are both subjects and objects of violence. The author justifies that

freedom is not simply the absence of physical limitations, but rather a complex interaction of social and existential factors that shape the individual experience of will and autonomy.

Investigating the problems of social inequality in the Western cultural and civilizational paradigm **Maksym Biryuk** finds two different approaches in it. The first path of elitism (traditional-authoritarian) involves the apology of inequality, offering the ideas of aristocracy (inequality within a particular society) or the idea of racial domination (inequality between peoples and civilizations). The second way is the egalitarian one, which insists on creating a society that is built on the idea of equality (philosophy of liberalism and Marxism). If representatives of the liberal wing of egalitarianism focus on the justification of a society of equal opportunities with an emphasis on natural human rights, the Marxist tradition tends to consider social contradictions caused by inequality as antagonistic. Therefore, a specifically western way of eradication of inequality become protest, revolution, rebellion. At the same time, the article notes that the deep worldview basis for this way of solving the problem of inequality is the nihilistic nature of Western civilization, its "Faustian spirit".

The interpretation of the biographical method in cultural and philosophical research is presented in their work by **Maria Rzyk** and **Inna Golubovych**. Such a methodological turn demonstrates the rethinking of mythological images and generally accepted cultural narratives of the ancient Indian epic "Ramayana" in an intercultural context, contributes to the development of intercultural understanding and dialogue of Eastern and Western intellectual traditions. In particular, the analysis of the epic shows the transformation of the archetypes of devotion, justice and love, which is revealed through specific biographical situations and scenarios. Each character in the epic acts as a carrier of certain archetypal qualities and ideas that reflect various aspects of human nature and are also peculiar symbols of virtue, devotion, love, morality, evil, etc. The authors show how, with the help of mythological stories, through biographical practices, modern people identify themselves with the heroes of myths. In recent decades, there has been a popularization of modern adaptations of "Ramayana" in India. The development of the "new Indian mythmaking" and the renewed perception of deep archetypes in India take place in the context of the growing expansion of biographical and pseudobiographical content in mass culture. The heroes of the epics become the basis for the biographical strategies of the modern audience, playing an integral role in shaping the culture of modern India and determining specific options for building a life-course.

Issue Editors