

## Dear readers!

The theme of the issue "Strategic Challenges of Humanitarian Security" ideally resonates with contemporary challenges that on the eve of 2026 have appeared before Ukraine and the world as a whole. A key moment, which became focal in the scientific investigations of the authors, is the rethinking of political subjectivity with an emphasis on the exit of Ukraine from the role of an "object of aid" and its transformation into a voice that exposes hidden imperialist presumptions even inside the liberal world. At the same time, special attention is paid to spiritual and cultural resilience, since in conditions of an exhausting war the emphasis on religious self-improvement as a factor of stability and philanthropy becomes not just a theory, but a practical manual for the survival of the nation. In addition, the authors of the issue consider the digital and post-humanist rift, analyzing the war not only in the physical field, but also in the space of neuro-interfaces, artificial intelligence, and algorithmic management, which makes this issue ultra-modern and methodologically relevant.

The authors of the section "Politico-philosophical Visions: War, Power, and International Order" carry out a deconstruction of the modern world order, revealing its vulnerable spots and proposing a path to a "new humanism."

Thus, **Vsevolod Khoma** carries out a critical analysis of the liberal international order, exposing in its theoretical concepts hidden imperialist presumptions and hierarchical coding of states. The author substantiates the necessity of rethinking international law through overcoming the gap between the experience of former empires and countries-objects of aggression, emphasizing the return of subjectivity of the voice of Ukraine in the global intellectual discourse.

**Binyam Mekonnen** criticizes the "modern Self" as a hegemonic Western construct that asserts its own universality through the suppression of alternative identities and epistemologies. The author deconstructs Eurocentric rationality as an instrument of the colonial matrix of power and proposes to reconstruct subjectivity through the assertion of a "pluriverse" of philosophical traditions and life experience.

**Veronika Ponulyak** reflects on "openness to the Other" as a foundational ontological condition of human being, involving the ideas of philosophical anthropology and phenomenology for the analysis of modern freedom. The author reveals the ethical paradox of this openness in conditions of war, where liberal values collide with the radical closedness of the imperial project, and proposes the concept of "new humanism" as a foundation for responsible subjectivity.

**Borys Stadnyk** substantiates social justice as a strategic instrument of minimization of economic risks and a foundation of humanitarian security in conditions of market transformation. The author proves that the stability of the system depends on the integration of moral-ethical norms into state policy, since the overcoming of property differentiation and corruption is critical for the preservation of public trust and national resilience.

**Tetiana Kostiuik and Viktoriia Puhach** research the phenomenon of leaderism as a destructive pathology of

the development of political elites, which leads to the loss by them of subjectivity and the establishment of a regime of sole-authority arbitrariness. The authors prove that the servile character of elites and the cult of the leader turn into conflictogenic factors of a global scale, where aggressive foreign policy becomes a direct continuation of lawlessness of the actions of the leader in internal policy, destroying international stability.

The section of the issue "Spiritual Self-defense and Religious Resilience" reveals the religious and spiritual dimensions of humanitarian security, considering faith not only as a private matter, but as a powerful resource of national resilience. The authors trace the path from the ethical origins of European civilization to modern practices of survival in conditions of an existential threat.

**Alisa Lukashenko and Vitalii Andrieiev** research the historical dynamics of dualistic beliefs, tracing the evolution of the opposition of light and darkness from archaic myths to complex theological systems of Christianity and Zoroastrianism. The authors prove that the return to basic humanistic values and principles of non-violence today is a critically important factor of spiritual self-defense in conditions of an existential threat. In the context of Russian aggression against the civilized world, the research emphasizes that the realization of evil as a destructive departure from the civilizational norm helps to strengthen the moral resilience of society. Such an approach allows for the rethinking of the historical-philosophical heritage of Europe as a foundation for the consolidation of peoples and uncompromising refusal of the legitimization of violence as a "normal" form of interaction.

In the article of **Olena Hudzenko**, religious self-improvement is substantiated as a strategic factor of cultural resilience of the Ukrainian people, which combines individual spiritual practices with collective religious and volunteer initiatives. The author proves that such integration ensures psychological resilience, promotes post-traumatic growth, and strengthens national identity in times of war crisis. Special attention is paid to the role of religious institutions in the formation of social cohesion and active civic position, especially among youth. It is emphasized that systemic support of spiritual practices is a foundation for the preservation of cultural heritage and increasing the life-resilience of the entire society.

**Anatolii and Oleksandr Marchuk** research the phenomenon of health through the prism of biblical and patristic anthropology, interpreting it as a state of "ontological integrity" and correspondence to the primary design of the Creator. The authors substantiate the conceptual-connotational unity of the categories of perfection and health, where the latter appears not simply as the absence of diseases, but as a harmonious orderliness of human nature and its capacity for communion with Divine life. In the article, it is proven that such an understanding of integrity is key for overcoming modern spiritual and physiological traumas, which actualizes the development of the sphere of medical chaplaincy as an effective practice of aid to a person in the most critical situations of life. This approach allows for the use of theological models as a criterion for the evaluation

and restoration of human health in its full, multidimensional meaning.

The influence of the digital media environment on the transformation of religious consciousness is analyzed by **Semen-Oleksandr Chervinskyi**, revealing the ambivalent role of media as an instrument of dialogue and at the same time a potential source of spiritual destabilization. The author researches the phenomenon of "informational religiosity" and mechanisms of manipulations in hybrid wars, which constitute a threat to national identity and moral stability of society. In the article, it is substantiated that the protection of spiritual security requires not isolation from information flows, but the development of media literacy, critical thinking, and the formation of a value-oriented communicative space. The conclusion emphasizes the strategic significance of ethical reflection in the preservation of spiritual culture in the epoch of total digitalization.

As a strategic spiritual factor of national resilience, where religious organizations appear as key providers of humanitarian aid and social solidarity, Christian religious philanthropy is researched by **Iryna Lomachynska and Mykhailo Kravets**. In particular, they substantiate that the combination of transparent legitimate activity of charitable foundations with spiritual-moral support of vulnerable groups strengthens the humanitarian security of the state in conditions of war. On the basis of the results of a survey and case studies, the article focuses on the necessity of transition from one-time acts of aid to systemic philanthropy, oriented toward long-term social restoration. The conclusions emphasize that religious charity not only realizes basic human rights, but also forms a high level of public trust, necessary for the post-war regeneration of Ukraine.

The subsection "Cultural Heritage and Memory: Challenges of Preservation and Identity" completes the issue, focusing on the struggle for memory, physical preservation of culture, and the interpretation of new borders of humanity in the epoch of global shifts. The authors consider cultural heritage not simply as artifacts of the past, but as an active space of protection of national identity and humanitarian security.

**Vadym Sliusar, Vitalii Kuchmenko, Mykola Sliusar** carry out a gnosiological analysis of modern terrorism, revealing its nature as a communicative strategy, where the "effectiveness" of an act is measured not by the scale of violence, but by the power of informational resonance. Relying on the theories of W. Frindte, G. Weimann, and B. Nacos, the authors demonstrate the symbiotic relationship between terrorist acts as "symbolic performances" and mass media, which through mechanisms of dramatization and framing actively construct images of an unavoidable threat. In the article, it is proven that the mediatization of violence creates a self-reinforcing cycle of fear and illusory correlations, which becomes a serious challenge for liberal values and legitimizes the restriction of democratic freedoms. Special attention is paid to the phenomenon of the "theater of terror," where media become involuntary instruments of psychological warfare, radically changing the landscape of humanitarian security in the globalized world.

**Ihor Vynnychenko, Liubov Otroshko** document the tragic losses of immovable cultural heritage of the Kyiv region, caused by the Russian invasion, relying on the results of the complex expedition "Polissia–2025." The authors carry out a detailed analysis of objects entered into the Lists of World Cultural Heritage of UNESCO and the State Register of Immovable Monuments of Ukraine, fixing specific cases of destructions through comparative analytical and photo materials. In the article, the synergy of state bodies, the scientific community, and international institutions in questions of monitoring losses is researched, which is defined as a fundamental mechanism of cultural self-defense. Separate attention is paid to the perspectives of post-war restoration of cultural objects and the revival of the tourist attractiveness of the Kyiv Polissia as an inseparable component of national identity.

**Larisa Tarasiuk, Elmira Ablyalimova-Chiygoz** propose a conceptualization of the "ethics of documentation" as a key element of the dispositif of memory, substantiating that in conditions of war the fixing of losses turns into a complex network practice of formation of meanings and regimes of truth. The authors differentiate the ethics of documentation from the ethics of the archive, focusing on the pre-archival stage of creation of a document and the mediatory activity of the documenter, who becomes an ethical subject at the point of intersection of trauma, fact, and legal legitimization. On the example of cases from occupied Crimea (in particular the settlement of Kosh-Kuyu I and the necropolis of Kirk-Azizler), it is proven that documentation appears as an instrument of counteraction to colonial practices of displacement and erasing of memory. In the article, the "Road Map" of interdepartmental interaction is also analyzed as a materialization of the dispositif of memory — a network infrastructure within which power instructions, regimes of knowledge, and ethical practices circulate.

**Olha Dobrodum** completes the subsection with a large-scale philosophical analysis of the transformation of the categories of freedom and justice in the epoch of posthumanism, caused by the mass implementation of neuro-interfaces, algorithmization of behavior, and the climate crisis. The author substantiates that these processes destroy the foundation of the modern social contract, built on the figure of a sovereign, bodily limited, rational individual. In the article, the necessity of transition from a distributive model of justice to an ontological one is proven, where the key task is the maintenance of the viability of the entire expanded network of being, including AI, algorithms and ecosystems. The research fixes four key collective affects of modernity — from ontological anxiety to the "strange calm" of flat ontology — proposing a foundation for an affirmative policy of immanence that overcomes the dichotomy of reactionary bioconservatism and uncritical techno-accelerationism. The conclusions have direct applied significance for the management of social transformations, where the human ceases to be the sole measure of things, and legal and ethical responsibility extends to non-human actors with real agency.

**Issue Editor**