

Dear readers!

This issue serves as an intellectual response to the challenges of "liquid modernity" currently facing the entire world. In Ukraine, these social processes are particularly rapid and acute, as Ukrainian society undergoes a "double transformation": an existential trial by war and a technological leap into the digital age. The authors of this issue analyze how the fundamental pillars of our existence – from political institutions and university classrooms to the intimate depths of spirituality – are being reshaped under the conditions of war and total digitalization. This is not merely theorizing, but often a constructive response to practical demands: how to conduct elections amidst war and migration, how to maintain humanity in the discourse of digital warfare, and how to regulate Artificial Intelligence in Ukrainian universities where students are already using it en masse despite official silence.

The central overarching theme is the search for resilience – through electoral consolidation, spiritual self-improvement, and the protection of national identity from the ideological encroachments of the "Russian World" (russkiy mir).

The foundation of this issue is laid by the section "**Philosophy of the Information Age: Value Dimensions and Digital Transformations.**" Authors Tetiana Kostiuik, Olha Dobrodum, and Oleksii Kreze explore the "new normal," where the digital realm becomes a space for the struggle over meanings.

Tetiana Kostiuik substantiates the implementation of electronic voting as a strategic tool for political inclusivity, analyzing its dualistic nature between citizen engagement and the risks of digital polarization. Drawing on European experience, the author proposes a comprehensive model for modernizing the Ukrainian electoral system that combines the secure infrastructure of the "Diia" ecosystem with the development of public trust.

Olga Dobrodum conducts a socio-philosophical analysis of the transformation of spiritual values, arguing that war shifts ethical discourse from static hierarchies to dynamic network practices. The study captures the reimagining of humanism and identity through digital media content, outlining prospects for post-war development as the society's capacity for inclusive value-based dialogue.

Oleksii Kreze explores the epistemic challenges of the digital era, viewing Artificial Intelligence as an active factor in the transformation of cognitive practices and analyzing the problem of its potential agency. The author emphasizes the indispensable role of the human in creative inquiry and the assumption of epistemic responsibility for knowledge, warning against the risks of "epistemic opacity" in complex algorithmic systems.

The section "**Educational Transformations and the Space for Freedom of Thought**" is dedicated to the "revolution in the university." Higher education is viewed as a space that must protect freedom of thought from "technosystemic colonization."

Maryna Kolinko and **Alla Kravchenko** substantiate the transition from the classical Humboldtian model to the network organization of knowledge, defining digitalization as an epistemological revolution that alters the ontology of the university space. The authors highlight the ambivalence of these changes – where new opportunities for inclusion coexist with risks of technosystemic colonization – and offer strategies for preserving the existential integrity of the individual in a hybrid educational reality.

Olena Krasilnikova treats soft skills not as an applied tool of the labor market, but as a multidimensional socio-cultural phenomenon rooted in humanitarian rationality and ethical responsibility. The research underscores the critical role of socio-humanitarian education in forming a student's reflective subjectivity capable of resisting the challenges of information overload through the development of empathy and moral sensitivity.

Olha Sarajeva and **Larysa Kokhan** investigate institutional strategies for adapting higher education to Generative AI, revealing the phenomenon of "dual reality" — the gap between mass latent use of technology and the official discourse of universities. The authors propose the validated GAIDeT methodological model as a tool for transparent partnership, transforming the teacher's role from a transmitter of knowledge into a moderator of intellectual search while preserving authorial subjectivity.

In the section "**Value Space and Digital Inclusion,**" the focus shifts toward social justice and the inner world of the individual: authors analyze mechanisms for overcoming digital divides and searching for sustainable meanings in a destabilized world.

Maryna Dielini, **Kateryna Alekseieva**, and **Anna Dergach** explore digital inclusion as the bedrock of social equality, revealing the role of public-private partnerships in ensuring technology accessibility and digital literacy. The authors argue that cooperation between the state and business in building digital infrastructure is a key factor in bridging the social gap and engaging vulnerable groups in full social life.

Ronny Klose conducts a revision of Ernst Bloch's concept of hope, tracing its transformation from theological expectations to a secular "concrete utopia" capable of motivating modern social movements. The study demonstrates that in the conditions of late capitalism, "educated hope" (docta spes) acts as a democratic praxis that allows communities to resist the colonization of the future and the fragmentation of the subject.

Olena Hudzenko substantiates spiritual self-improvement as a means of forming value-based resilience, where the inner transformation of the individual becomes a prerequisite for the sustainable development of society during existential crises. The author proves that turning to traditional spiritual practices (specifically Hesychasm) ensures the anthropological integrity of the personality, creating immunity against manipulative technologies and

transforming the passive consumer into an active co-creator of social justice.

Roman Vorobei provides a socio-religious analysis of commodity fetishism in the digital economy, identifying mechanisms of the sacralization of value through collective belief in the "magical" power of brands and digital objects. Using the NFT market as an example, the author illustrates processes of mythologization and the subsequent "disenchantment" of digital fetishes, showing how cargo-cult imitation practices lead to a crisis of trust and the demythologization of technological assets.

The concluding section, "**Identity and Historical Memory in a Liquid World,**" analyzes human "roots" in an era of global shifts.

Vira Okorokova, based on the philosophical reception of Paul Ricoeur, explores the dialectical relationship between memory and narrative identity as a fundamental property of personal self-determination. The author argues that historical memory is the result of a complex interplay between individual experiences and collective narratives, where traumatic memories can serve as both a source of continuity for self-consciousness and a cause of its fragmentation.

Olena Alekseienco analyzes religion as a field of civilizational conflict, where Ukrainian national self-identification is contrasted with the "Russian World" (russkiy mir) ideology amidst full-scale war. The research highlights the strategic role of the Orthodox Church of Ukraine in strengthening humanitarian security and consolidating the political nation, turning the religious sphere into a key arena for protecting cultural agency and reimagining historical responsibility.

Yurii Omelchenko and **Andrii Vitov** present a religious studies analysis of the "African inversion" of Christianity, viewing it as an epistemologically autonomous system free from European secular traditions. The authors substantiate the shift of the center of global Christianity toward the Global South, where polycentrism and the synthesis of tradition with modernity create a new dynamic of religious growth independent of European collective memory.

Issue Editors