

ГУМАНІТАРНІ СТУДІЇ: ПЕДАГОГІКА, ПСИХОЛОГІЯ, ФІЛОСОФІЯ

Засновник та видавець:

Національний університет біоресурсів і природокористування України

Рік заснування: 2013

Виходить 4 рази на рік

Рекомендовано до друку та поширення

через мережу Інтернет Вченою радою

Національного університету біоресурсів і природокористування України

(протокол № 1 від 26 серпня 2026 р.)

Рішення Національної Ради України з питань телебачення і радіомовлення № 1795,

протокол № 31 від 21.12.2023 р.

Ідентифікатор медіа – R30-02291.

Журнал входить до переліку

наукових фахових видань України

Категорія «Б». Спеціальності: А1 – освітні науки; А5 – професійна освіта (за спеціалізаціями); С4 – психологія; І10 – соціальна робота та консультування (наказ Міністерства освіти і науки України № 928 від 11.06.2026).

Журнал представлено у міжнародних наукометричних базах даних, репозитаріях та пошукових системах: Google Scholar, Національна бібліотека України імені В. І. Вернадського, BASE, Ulrichsweb Global Serials Directory, WorldCat, Dimensions, UCSB Library, University of Oslo Library, University of Hull Library, OUCI (Open Ukrainian Citation Index), Litmaps, ERIH PLUS, J-Gate, DOAJ

Адреса редакції:

Національний університет біоресурсів і природокористування України

03041, вул. Героїв Оборони, 15, м. Київ, Україна

E-mail: ppp@humstudios.com.ua

<https://humstudios.com.ua/uk>

HUMANITIES STUDIOS: PEDAGOGY, PSYCHOLOGY, PHILOSOPHY

Founder and Publisher:

National University of Life and Environmental Sciences of Ukraine

Year of foundation: 2013

Published 4 times a year

*Recommended for printing and distribution
via the Internet by the Academic Council
of National University of Life and Environmental Sciences of Ukraine
(Minutes No. 1 of August 26, 2026)*

Decision of the National Council of Television and Radio Broadcasting of Ukraine No. 1795,
Minutes No. 31, dated 21.12.2023.

Media identifier – R30-02291.

The journal is included in the list of Professional Scientific Publications of Ukraine

Category "B". Specialties: 0111 – Education science, 0114 – Teacher training with subject specialisation, 0313 – Psychology, 0921 – Care of the elderly and of disabled adults (Order of the Ministry of Education and Science of Ukraine No. 928 of 11 June 2026).

The journal is presented in international scientometric databases, repositories and scientific systems: Google Scholar, Vernadsky National Library of Ukraine, BASE, Ulrichsweb Global Serials Directory, WorldCat, Dimensions, UCSB Library, University of Oslo Library, University of Hull Library, OUCI (Open Ukrainian Citation Index), Litmaps, ERIH PLUS, J-Gate, DOAJ

Editors office address:

National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
E-mail: ppp@humstudios.com.ua
<https://humstudios.com.ua/en>

Редакційна колегія

Головний редактор:

Станіслав Ніколаєнко

Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна

Заступник головного редактора:

Віктор Плохін

Доктор психологічних наук, професор, Харківський національний університет імені В.Н. Каразіна, Харків, Україна

Національні члени редколегії:

Ростислав Тарасенко

Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна

Ірина Демченко

Доктор педагогічних наук, професор, Уманський державний педагогічний університет імені Павла Тичини, Умань, Україна

Тетяна Данилова

Кандидат філософських наук, доцент, Інститут соціальної та політичної психології НАПН України, Київ, Україна

Світлана Амеліна

Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна

Ганна Лопатіна

Кандидат педагогічних наук, доцент, Бердянський державний педагогічний університет, Бердянськ, Україна

Яна Раєвська

Доктор психологічних наук, професор, Міжрегіональна академія управління персоналом, Київ, Україна

Міжнародні члени редколегії:

Мирослава Гладченко

Дослідник Центру науково-технічних досліджень, Лейденський університет, Лейден, Нідерланди

Елізабетта Лалумера

Доктор філософії, доцент, Болонський університет, Болонья, Італія

Альберто Вольтоліні

Доктор філософії, професор, Туринський університет, Турин, Італія

Свен Бернекер

Доктор філософії, професор, Каліфорнійський університет, Ірвайн, США

Таддеус Мец

Доктор філософії, професор, Преторіанський університет, Преторія, Південно-Африканська Республіка

Гарольд Кінкейд

Доктор філософії, старший науковий співробітник, Університет Кейптауна, Кейптаун, Південна Африка

Атасі Моханті

Кандидат психологічних наук, професор, Індійський технологічний інститут Кхарагпура, Кхарагпур, Індія

Едуар Машері

Кандидат філософських наук, професор, Університет Піттсбурга, Піттсбург, США

Сара Маргарита Чавес-Вальдес

Доктор філософії, старший дослідник, Автономний університет Сьюдад-Хуарес, Сьюдад-Хуарес, Мексика

Маркус Лаунер

Доктор наук, професор, Університет прикладних наук Остфалії, Вольфенбюттель, Німеччина

Саєд Ахмад Ельвакіл

Доктор наук, професор, Файюмський університет, Аль-Фаюм, Єгипет

Ісмаїл Саїфназаров

Доктор філософських наук (DSc), професор, професор Ташкентського державного економічного університету, Ташкент, Узбекистан

Editorial Board

Editor-in-Chief:

Stanislav Nikolaienko | Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine

Deputy Editor-in-Chief:

Viktor Plokhikh | Doctor of Psychological Sciences, Professor, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine

Main Members of the Editorial Board:

Rostyslav Tarasenko | Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine

Iryna Demchenko | Doctor of Pedagogical Sciences, Professor, Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine

Tetiana Danylova | PhD in Philosophy, Associate Professor, Institute for Social and Political Psychology of NAES of Ukraine, Kyiv, Ukraine

Svitlana Amelina | Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine

Hanna Lopatina | Doctor of Pedagogical Sciences, Associate Professor, Berdyansk State Pedagogical University, Berdyansk, Ukraine

Yana Raievska | Doctor of Psychological Sciences, Professor, Interregional Academy of Personnel Management, Kyiv, Ukraine

International Members of the Editorial Board:

Myroslava Hladchenko | Researcher of the Center for Scientific and Technical Research, Leiden University, Leiden, Netherlands

Elisabetta Lalumera | PhD, Associate Professor, University of Bologna, Bologna, Italy

Alberto Voltolini | PhD, Professor, University of Turin, Turin, Italy

Sven Bernecker | PhD, Professor, University of California, Irvine, USA

Thaddeus Metz | PhD, Professor, University of Pretoria, Pretoria, South Africa

Harold Kincaid | PhD, Senior Research Scholar, University of Cape Town, Cape Town, South Africa

Atasi Mohanty | PhD in Psychological Sciences, Professor, Indian Institute of Technology Kharagpur, Kharagpur, India

Édouard MacHery | PhD, Distinguehd Professor, University of Pittsburgh, Pittsburgh, USA

Sarah Margarita Chávez-Valdez | PhD, Senior Researcher, Autonomous University of Ciudad Juárez, Ciudad Juárez, Mexico

Markus Launer | Doctor of Science, Professor, Ostfalia University of Applied Sciences, Wolfenbuttel, Germany

Sayed Ahmad Elwakeel | Doctor of Science, Professor, Fayoum University, Al-Fayoum, Egypt

Ismail Saifnazarov | Doctor of Science in Philosophy (DSc), Professor, Professor at Tashkent State University of Economics, Tashkent, Uzbekistan

Зміст

Педагогіка

Т. Вознюк

Концепція глобальної англійської мови у сучасній мовній освіті: педагогічні аспекти 7

Т. Кушнір

Вплив народної культури на морально-емоційний стан та естетичне
виховання здобувачів освіти в рамках інтеграції у хорову культуру України 17

А. Білоус

Професійна готовність та структурні основи
педагогічної діяльності у сучасній вищій освіті 30

В. Шинкарук, О. Шинкарук, Т. Луцкан

Феномен особистості педагога в системі крос-культурних освітніх процесів 50

С. Ніколаєнко

Українська освіта в умовах війни та повоєнної відбудови:
глобальні тенденції та національні виклики..... 68

Психологія

О. Ярхо

Журналіст як свідок: екзистенційний вимір професійної
діяльності в умовах війни 88

І. Супрун

Особливості структури життєвих цінностей студентської молоді
та їх зв'язок з академічною успішністю в умовах російської агресії.....100

Філософія

А. Солодова

Філософські засади формування сучасного гуманітарного знання.....112

В. Ф. С. Якушин

Юдаїзм та етика війни: божественне веління, тлумачення
та обґрунтування справедливої війни.....122

М. Міленіна С. Флюгрант

Сенс як подія відповіді: адресованість, відповідальність і риторика 141

Contents

Pedagogy

T. Vozniuk

The concept of Global English in modern language education: Pedagogical implications 7

T. Kushnir

The influence of folk culture on the moral and emotional state and aesthetic education
of students within the framework of integration into Ukraine's choral culture 17

A. Bilous

Professional readiness and structural foundations
of teaching activity in modern higher education 30

V. Shynkaruk, O. Shynkaruk, T. Lushan

The phenomenon of the teacher's personality
in the system of cross-cultural educational processes 50

S. Nikolaienko

Ukrainian education in the context of war and post-war reconstruction:
Global trends and national challenges 68

Psychology

O. Yarkho

Journalist as a witness: The existential dimension
of professional practice in wartime 88

I. Suprun

Features of the structure of life values among university students and their relationship
with academic performance under conditions of Russian aggression 100

Philosophy

A. Solodova

Philosophical foundations of the formation of contemporary humanities knowledge 112

V.F.S. Yakushin

Judaism and the ethics of war: Divine command, interpretation,
and just war reasoning 122

M. Milenina S. Flugrant

The meaning as an event of response: Addressivity, responsibility and rhetoric 141

The concept of Global English in modern language education: Pedagogical implications

Tetiana Vozniuk*

Senior Lecturer

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

<https://orcid.org/0000-0001-7776-6854>

Abstract. The concept of Global English has become a defining feature of contemporary language use and education. As English increasingly serves as a global lingua franca, traditional approaches that focus on native-speaker norms are being reconsidered. This study explored the influence of Global English on modern language education, with particular attention to the teaching strategies needed to address the wide variety of English used worldwide. It underscored a shift from conventional, standardised methods toward more flexible, context-sensitive approaches that treat English as a dynamic and international tool for communication. The aim of this study was to investigate the pedagogical implications of Global English for modern language education, focusing on strategies that accommodate its diverse, international usage. Using methods such as analysis, synthesis, comparison, and generalisation, alongside a review of recent literature and educational practices, this research examined how Global English affected teaching methods, learning objectives, and assessment strategies. The study identified both opportunities and challenges in integrating a global perspective into language classrooms. On one hand, embracing Global English fostered inclusivity, intercultural competence, and communicative adaptability among learners. On the other hand, it required specialised teacher training, the creation of culturally relevant teaching materials, and assessment practices that emphasise effective communication and cultural understanding rather than strict adherence to native-speaker norms. The research also highlighted ethical and cultural considerations, emphasising the importance of respecting linguistic diversity and supporting learners' identities in a globalised educational context. Overall, the findings suggest that incorporating Global English can significantly enhance learners' language skills and intercultural awareness. The practical value of this work lies in its relevance for language teachers, curriculum developers, and educational institutions aiming to implement more inclusive and effective English teaching strategies in diverse international settings

Keywords: competence; teaching; strategies; varieties; communication; diversity

Received 23.03.2026 Revised 02.08.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Vozniuk, T. (2026). The concept of Global English in modern language education: Pedagogical implications. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 7-16. doi: 10.31548/hspedagog/3.2026.07.

*Corresponding author (vostana@gmail.com)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

In the context of accelerating globalisation, expanding international academic mobility, and the growing prevalence of digitally mediated communication, English has increasingly become the main medium of interaction among speakers from diverse linguistic and cultural backgrounds. In most real-world situations, English functions not as a native language but as a shared communicative resource that enables cooperation across national and cultural boundaries. As a result, contemporary users of English are expected to demonstrate communicative flexibility, intercultural awareness, and the ability to negotiate meaning rather than strictly adhere to standardised native-speaker norms. Nevertheless, despite these shifts in global language practices, English language education in many settings continues to rely on traditional pedagogical models that emphasise grammatical accuracy and native-like proficiency. This discrepancy between current communicative realities and classroom practices underscores the importance of examining Global English as a foundation for modern language education.

Recent developments in applied linguistics have offered substantial theoretical support for reconsidering English teaching from a global perspective. H. Rose *et al.* (2020) emphasise that Global Englishes pedagogy reflects the sociolinguistic reality of English as a plural, fluid, and user-driven language shaped by its international speakers. Their review demonstrates that sustained exposure to multiple English varieties enhances learners' awareness of linguistic diversity and reduces reliance on native-speaker benchmarks. In a similar vein, H. Widodo *et al.* (2020) argue that conceptualising English as a global communicative resource promotes more inclusive learning environments and legitimises learners' linguistic identities, which is particularly relevant in multilingual educational contexts. Empirical research further supports the pedagogical value of instruction informed by Global English principles. B. Biliková & K. Seresová (2021) report that university students exposed to World Englishes

perspectives develop more tolerant attitudes toward linguistic variation and show an increased willingness to communicate. Likewise, P. Irigin (2020) observes that learners participating in ELF-informed classroom practices demonstrate higher levels of strategic competence, especially in clarification and meaning negotiation, compared to students taught through accuracy-oriented approaches. Together, these findings indicate that Global English pedagogy prioritises communicative adaptability over strict linguistic conformity.

An additional strand of research has focused on learners' attitudes toward linguistic diversity and their perceptions of communicative legitimacy in academic settings. J. Du *et al.* (2023) note that students in higher education tend to develop more positive orientations toward Global English when instructional practices explicitly acknowledge variation and prioritise intelligibility rather than formal correctness. Similarly, N. Galloway & T. Numajiri (2020) highlight that curriculum innovation grounded in Global English principles helps normalise linguistic diversity, reduces learners' fear of making errors, and encourages more active participation in communication. These studies suggest that Global English-oriented pedagogy influences not only linguistic outcomes but also learners' beliefs, identities, and willingness to engage in communication. Teacher education has been identified as a critical factor in the effective implementation of Global English principles. H. Widodo *et al.* (2020) highlight that many non-native English teachers experience challenges related to professional legitimacy due to persistent native-speaker ideologies embedded within educational institutions. Their findings suggest that Global English frameworks can empower teachers by redefining professional competence in terms of pedagogical effectiveness and intercultural sensitivity. Complementing this perspective, H. Su (2020) stresses that systematic and sustained teacher training is essential for translating Global English theory into meaningful classroom practice.

Digital learning environments provide further opportunities for integrating Global English into language education. M. Victoria *et al.* (2025) demonstrate that online intercultural exchanges expose learners to diverse English varieties and pragmatic norms, thereby fostering intercultural communicative competence. In addition, digitally mediated communication naturally reflects Global English usage, enabling learners to participate in authentic interactions that closely resemble global communication beyond the classroom. Assessment practices represent one of the most complex challenges in the implementation of Global English. H. Jeong *et al.* (2025) advocate for assessment frameworks that incorporate ethical, cultural, and interactional dimensions of communication, aligning evaluation criteria with principles of inclusivity and functional language use. Overall, contemporary scholarship indicates that Global English has far-reaching implications for teaching methods, learning objectives, teacher education, and assessment practices. At the same time, ongoing challenges remain in balancing institutional expectations with the need to respect linguistic diversity and learner identity. In light of these considerations, the purpose of this study was to examine the pedagogical implications of Global English for modern language education, with particular attention to teaching strategies and assessment approaches that support effective communication and intercultural competence in diverse international contexts.

Materials and Methods

This study adopted a combined comparative methodological approach to examine contemporary research on Global English, current language teaching practices, and the integration of digital educational technologies. Conducted between 2022 and 2025, the research was structured into several sequential stages aimed at clarifying key theoretical concepts, examining classroom-based applications, and synthesising evidence-informed strategies for instruction. The central objective of the study was to identify effective ways of

incorporating Global English principles into digitally enriched learning environments in order to promote learners' communicative competence and intercultural awareness.

The first stage involved a comprehensive review of international publications, including scholarly articles, case studies, methodological reports, and digital educational resources. The focus of this stage was to define core concepts such as Global English, intercultural communication, digital literacy, and technology-enhanced learning. Particular attention was given to examining how emerging tools such as the Internet of Things (IoT), immersive virtual learning environments, and interactive multimedia platforms can support language learners' communication skills while simultaneously enhancing their intercultural understanding. This initial review laid a conceptual foundation for understanding the connections between language pedagogy and digital innovation, highlighting both opportunities and challenges in modern language education.

During the second stage, a comparative analysis was undertaken to explore how different studies and educational models integrate technological tools alongside Global English principles. The analysis examined the types of technologies employed, the learning objectives they targeted, and the outcomes they aimed to achieve. Special consideration was given to instructional contexts such as English for Specific Purposes courses, multilingual classrooms, and general English programmes. This comparative examination identified several effective practices, including the use of collaborative online platforms for intercultural projects, virtual exchanges designed to develop pragmatic communication skills, and digital strategies that encourage experimentation, learner engagement, and reduced language anxiety. This stage also highlighted the importance of aligning technological affordances with pedagogical aims to ensure that technology supports, rather than undermines, meaningful language use.

The third stage involved a detailed analysis of a carefully selected corpus of peer-reviewed

studies, empirical research reports, and classroom-based case studies. Through this process, several recurring themes were identified, such as approaches to facilitating communication in multilingual classrooms, technology-supported instruction and assessment practices, the development of intercultural competence, ethical issues in digital learning, and models of adaptive, learner-centred pedagogy. This stage yielded practical insights for educators by illustrating how innovative digital tools can be effectively incorporated into classroom practice without compromising instructional quality or intercultural sensitivity.

A system-structural perspective was subsequently applied to examine the interaction between pedagogical strategies and technological resources. This approach emphasised the capacity of digital platforms, immersive environments, and interactive applications to enhance learner autonomy, motivation, and communicative proficiency. By mapping the relationships between teaching methods and technological affordances, the study proposed principles for designing dynamic, flexible, and culturally responsive learning environments. To ensure the reliability, validity, and ethical soundness of the research, several methodological safeguards were implemented. Source triangulation was used to cross-validate findings across multiple studies, while careful selection and evaluation of research materials enhanced methodological rigor. In addition, emerging patterns and conclusions were systematically compared with existing case studies and empirical evidence to minimise bias and strengthen the generalizability of the results. Overall, this methodological framework offers a practical, evidence-based, and ethically grounded model for integrating Global English into contemporary language classrooms through the informed use of digital technologies and intercultural approaches.

Results and Discussion

The integration of modern technologies into English language teaching has significantly transformed traditional classrooms, turning static

learning spaces into dynamic, interactive environments. Technologies such as digital platforms, IoT-enabled classrooms, and immersive tools like augmented reality (AR) and virtual reality (VR) provide versatile resources to support the principles of Global English pedagogy. For example, adaptive digital systems allow for the customisation of learning pathways that align with students' proficiency levels, communication goals, and personal preferences. This level of personalisation enhances language learning effectiveness, enabling students to engage with various English varieties, build confidence in meaning negotiation, and participate in diverse social and professional contexts. A. Budiman & X. Liu (2025) emphasised that adaptive platforms reduce language anxiety, foster learner engagement, and encourage experimentation with different English forms. D. Cattell & P. Schwyzer (2020) further highlighted that exposure to a range of English varieties supports functional communication and allows learners to practice language use meaningfully in authentic contexts.

Digital platforms also contribute to improved classroom interaction by creating immersive and collaborative learning environments. Smart, digitally supported classrooms enable educators to implement Global English principles more effectively through the facilitation of group-based tasks, systematic monitoring of learner participation, and efficient organisation of instructional materials. H. Widodo *et al.* (2020) observed that structured interaction within such environments enhances intercultural awareness and supports the development of learner autonomy. Similarly, A. Cogo (2023) noted that online activities can replicate authentic cultural situations, encouraging peer collaboration and sustained engagement with multiple English forms. Through flexible, interactive, and learner-centred practices, digitally enriched classrooms promote communicative competence and intercultural sensitivity. Immersive digital tools offer particularly valuable opportunities for contextualised language practice. J. Du *et al.* (2023) noted that interactive

digital platforms provide repeated opportunities for experimentation with non-standard English forms, supporting linguistic adaptability and the development of pragmatic competence. N. Gallowsay & T. Numajiri (2020) further emphasised that such technologies assist learners in navigating real-world social and professional contexts while cultivating intercultural understanding, which represents a core component of Global English pedagogy.

From a practical perspective, the integration of digital tools extends well beyond traditional grammar-focused instruction. D. Cattell & P. Schwyzer (2020) underscored that the combination of technology-supported tasks with communicative activities enhances learners' ability to adjust language use across different contexts, contributing to improved fluency and pragmatic accuracy. Y. Boonsuk & A. Karakaş (2025) observed that digital platforms should function as a complement to, rather than a substitute for, meaningful interaction among teachers, learners, and peers in order to maintain a holistic learning experience. Teacher preparation remains a critical factor, as targeted professional development equips educators with the skills required to implement context-sensitive instruction, incorporate intercultural activities, and achieve communicative learning objectives, as noted by T. Matikainen (2018). Ethical considerations including the protection of learner data, the promotion of equitable access, and responsible technology use continue to form an essential foundation for effective digital language education according to H. Jeong *et al.* (2025).

The results of this study demonstrate that the combination of adaptive digital platforms and immersive technologies with learner-centred pedagogical approaches substantially strengthens the teaching of Global English. These tools support the development of learner autonomy, enhance engagement, and increase motivation, while simultaneously improving linguistic flexibility, intercultural awareness, and pragmatic competence. By offering opportunities for realistic,

low-risk practice in authentic communicative contexts, contemporary educational technologies prepare learners for effective communication in diverse and globalised environments, as highlighted by A. Budiman & X. Liu (2025). Exposure to a range of English varieties also facilitates functional communication and encourages learners to experiment with language use in meaningful, real-world situations, as emphasised by D. Cattell & P. Schwyzer (2020).

The incorporation of digital platforms and immersive learning environments offers considerable potential for advancing Global English education when accompanied by thoughtful pedagogical planning, adequate teacher preparation, and inclusive curricular design. Such technologies enable learners to interact with diverse English varieties, engage in intercultural exchanges, and develop both linguistic accuracy and pragmatic competence. The deliberate use of adaptive and immersive tools promotes learner independence, encourages experimentation, and supports the acquisition of communication skills required in real-life contexts. Moreover, by prioritising ethical implementation and inclusive design principles, educators can ensure equitable access to learning resources and meaningful learner participation, creating environments that are both pedagogically sound and technologically innovative. Careful integration of these tools further contributes to the development of intercultural competence and learner confidence, enabling students to manage complex global communicative situations, as noted by A. Budiman & X. Liu (2025).

Teacher preparedness remains a decisive factor in the effective implementation of Global English pedagogy. Structured competency frameworks that integrate pedagogical, technological, and ethical components allow educators to design tasks aligned with real-world English use and global communication needs, as highlighted by Y. Boonsuk & A. Karakaş (2025). Comprehensive teacher preparation equips educators to guide learners through authentic communicative activities, incorporate intercultural dimensions,

and adapt instruction to varied proficiency levels and cultural backgrounds. Without such preparation, even technologically advanced digital platforms and immersive tools may fail to yield meaningful learning outcomes, as observed by T. Matikainen (2018). Well-designed professional development initiatives ensure that teachers can effectively employ digital resources to create engaging, pedagogically valuable learning experiences that promote adaptive communication and intercultural understanding. Visual representations and structured frameworks continue to assist educators in managing the complex interactions between technology, pedagogy, and learner engagement. Immersive digital environments, including AR/VR tools, effectively support intercultural tasks, enhancing language skills and intercultural understanding while preparing learners for participation in diverse global contexts, as highlighted by A. Matsuda (2017) and J. Jenkins & S. Panero (2025). Interactive digital platforms, together with IoT-enabled learning systems, provide additional opportunities for speaking and listening practice, complementing teacher-led instruction and fostering autonomous language use in low-pressure settings. These environments strengthen pragmatic competence and build learner confidence, as noted by A. Cogo (2023).

Building on effective teacher preparation and technology integration, the implementation of inclusive and context-sensitive curricula is equally essential for achieving meaningful educational outcomes. Such curricula should reflect the realities of English as a global lingua franca by incorporating opportunities for authentic communication, exposure to diverse English varieties, and adaptive assessment practices that evaluate both linguistic and pragmatic competence. Assessment approaches should be reconsidered to ensure fairness and validity in multilingual learning environments, as emphasised by L. Harding & T. McNamara (2018). Curricula integrating ethical, intercultural, and technological dimensions also contribute to the development of global citizenship, adaptive communicative

skills, and critical thinking among learners, as observed by A. Nuri (2025). Finally, a systemic perspective is necessary to align theoretical foundations, pedagogical design, and technological implementation. Coherence across these dimensions is crucial for creating effective and inclusive learning experiences, as noted by B. Biliková & K. Seresová (2021). Such an approach ensures that learners can actively engage with digital and immersive technologies while simultaneously developing communicative competence applicable to real-world contexts. By embedding adaptive digital platforms and immersive experiences within a coherent pedagogical framework, classrooms can foster flexible communication skills, intercultural sensitivity, and the confidence required to navigate complex global communicative environments.

In summary, the integration of digital platforms and immersive technologies presents considerable opportunities for the further development of Global English education when embedded within coherent pedagogical frameworks and supported by institutional coordination and curricular coherence. Such technologies facilitate flexible and adaptive learning environments that correspond to the realities of English use in a globalised context, where communication is shaped by multilingual practices, cultural diversity, and situational variability. From the perspective of English as an international language, these environments prioritise functional intelligibility and communicative effectiveness rather than strict conformity to native-speaker norms, as underscored by D. Cattell & P. Schwyzler (2020) and further highlighted by B. Biliková & K. Seresová (2021).

At the level of learners, digitally mediated Global English-oriented practices contribute to increased confidence, reduced communication anxiety, and a stronger willingness to participate in interaction. Empirical evidence confirms that when learners are encouraged to engage with diverse English varieties and meaning-focused communicative tasks, they display greater

creativity and communicative agency, as noted by A. Budiman & X. Liu (2025). These outcomes are closely linked to processes of learner identity construction, as students increasingly view themselves as legitimate users of English within global communicative networks rather than as deficient approximations of native speakers, as observed by H.-Y. Lin (2013). Teacher education continues to function as a critical mediating factor in translating Global Englishes theory into effective classroom practice. Research on ELF-aware and Global Englishes-oriented teacher development has emphasised the importance of educators engaging in critical reflection on language ideologies, instructional priorities, and classroom norms, as noted by Y. Bayyurt & N. Sifakis (2015) and M. Dewey & L. Patsko (2017). Such preparation enables teachers to design learning activities that foreground communicative adaptability, intercultural awareness, and ethical engagement. In addition, the construction of professional identity plays a significant role, as teachers negotiate their positions within evolving linguistic and institutional contexts shaped by globalisation and digitalisation, as highlighted by H. Widodo *et al.* (2020).

From a curricular and policy perspective, the successful implementation of Global Englishes pedagogy requires alignment among institutional policies, curriculum design, and assessment practices. Previous research has noted that in the absence of supportive language policies and coherent curricular frameworks, innovative pedagogical approaches risk remaining fragmented or marginalised within educational systems, as highlighted by Y. Boonsuk & A. Karakaş (2025). Curriculum innovation in this area involves the integration of diverse English representations, authentic communicative tasks, and flexible assessment criteria that prioritise pragmatic effectiveness and intelligibility, as confirmed by B. Biliková & K. Seresová (2021) and emphasised by J. Jenkins & S. Panero (2025). Assessment practices must likewise be re-evaluated to ensure validity and fairness in linguistically diverse

classrooms, particularly in contexts where lingua franca communication predominates, as underscored by L. Harding & T. McNamara (2018).

Ethical considerations constitute an essential component of this systemic approach. Issues related to equity, ideological positioning, and responsibility in both teaching and assessment demand continuous critical attention, especially within digitally mediated learning environments, as emphasised by H. Jeong *et al.* (2025). Inclusive curricular design and ethically grounded assessment practices also contribute to the broader educational objective of fostering global citizenship by encouraging learners to engage responsibly with linguistic and cultural diversity, as noted by A. Nuri (2025). Furthermore, culturally balanced representations in digital materials and textbooks are necessary to avoid reinforcing narrow or exclusionary perspectives on English use, as highlighted by A. Cogo (2023). Overall, adopting a holistic and systemic perspective enables Global English education to respond effectively to the linguistic, cultural, and social demands of contemporary global communication. By integrating digital innovation with principled pedagogy, inclusive curricula, and ethical awareness, educational institutions can establish sustainable learning environments that empower learners to navigate complex international contexts with confidence, adaptability, and communicative competence.

Conclusions

The results of this study reveal that Global English serves as a dynamic and adaptable means of communication, moving beyond conventional native-speaker standards and rigid grammar rules. Its integration into contemporary language teaching highlights the importance of developing flexible communicative skills, combining linguistic accuracy with practical understanding and intercultural awareness. This approach goes beyond traditional grammar-focused instruction by emphasising curricula that expose learners to multiple varieties of English,

foster authentic interaction, and prepare students to navigate real-world communicative situations effectively. Educational technologies play a key role in supporting the teaching of Global English. Digital platforms, AI-assisted tools, and immersive AR/VR environments provide personalised, interactive learning experiences that allow learners to practice communication in realistic and culturally diverse contexts. These solutions offer real-time feedback, promote exploration, and support self-directed learning, enhancing autonomy, motivation, and confidence. It is essential that technology complements human interaction rather than replacing it, ensuring that students benefit from teacher guidance, peer collaboration, and constructive feedback-critical factors in developing communicative competence.

Classrooms equipped with IoT and immersive tools further enhance student engagement and outcomes. Interconnected learning environments support collaboration, differentiated instruction, and real-time monitoring, while AR and VR simulations create safe settings for practicing intercultural communication. These tools encourage linguistic experimentation, creativity, and practical skill development, giving learners opportunities to refine abilities while fostering both language proficiency and cultural awareness. Effective teacher training and well-designed curricula are central to the successful adoption of Global English pedagogy. Professional development programmes that integrate pedagogical, technological, and ethical components equip educators to guide students through authentic communicative scenarios and manage diverse proficiency levels. Inclusive, context-sensitive curricula align with the realities of English as a global language, providing flexible assessment methods, exposure to different English forms, and opportunities for meaningful communication. Together, these elements cultivate learner autonomy, intercultural awareness, and responsible engagement with language and technology.

A comprehensive approach is necessary to coordinate pedagogy, curriculum, and technological tools. Institutional support, collaborative planning, and ongoing assessment ensure that students receive equitable and high-quality learning experiences. Classrooms integrating adaptable digital solutions, IoT-enabled collaboration, and immersive simulations help learners develop flexible communication skills, intercultural sensitivity, and confidence in global contexts. Balancing technological innovation with human guidance ensures that students acquire both linguistic mastery and socio-cultural competencies essential for effective global communication. In conclusion, incorporating Global English into contemporary classrooms offers significant benefits for learners' linguistic, practical, and intercultural development. Through a combination of adaptable teaching strategies, inclusive curricula, and carefully applied digital tools, educators can foster autonomy, communicative flexibility, and cultural consciousness. This integrated approach prepares students to participate confidently, ethically, and competently in international contexts, developing the versatile communication skills required in an interconnected world. Future research should explore the long-term impact of immersive technologies, such as AR and VR, on learners' intercultural competence and communicative flexibility. Additionally, further studies could evaluate the effectiveness of different digital platforms for multilingual communication and investigate how teacher training can be optimised to incorporate new technologies and promote cross-cultural understanding in diverse learning environments.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

- [1] Bayyurt, Y., & Sifakis, N.C. (2015). ELF-aware in-service teacher education: A transformative perspective. In H. Bowles & A. Cogo (Eds.), *International perspectives on English as a lingua franca* (pp. 117-135). London: Palgrave Macmillan. [doi: 10.1057/9781137398093_7](https://doi.org/10.1057/9781137398093_7).
- [2] Biliková, B., & Seresová, K. (2021). World Englishes and their implications for university education. *Advanced Education*, 8(17), 65-72. [doi: 10.20535/2410-8286.226517](https://doi.org/10.20535/2410-8286.226517).
- [3] Boonsuk, Y., & Karakaş, A. (2025). *Global Englishes and language policy: Implications for curriculum and assessment*. Cham: Palgrave Macmillan. [doi: 10.1007/978-3-031-90117-1](https://doi.org/10.1007/978-3-031-90117-1).
- [4] Budiman, A., & Liu, X. (2025). Beyond standard English: How Global Englishes enhances creativity, reduces language anxiety, and increases willingness to communicate. *Frontiers in Psychology*, 16, article number 1611630. [doi: 10.3389/fpsyg.2025.1611630](https://doi.org/10.3389/fpsyg.2025.1611630).
- [5] Cattell, D., & Schwyzer, P. (2020). *Imagining the nation in seventeenth-century English literature*. London: Routledge. [doi: 10.4324/9781003052388](https://doi.org/10.4324/9781003052388).
- [6] Cogo, A. (2023). Introduction to the special section on critical pedagogy. *ELT Journal*, 77(2), article number 131. [doi: 10.1093/elt/ccad021](https://doi.org/10.1093/elt/ccad021).
- [7] Dewey, M., & Patsko, L. (2017). [ELF and teacher education](#). In J. Jenkins, W. Baker & M. Dewey (Eds.), *The Routledge handbook of English as a lingua franca* (pp. 1-18). Abingdon: Routledge.
- [8] Du, J., Yuan, H., & Li, Q. (2023). Read between the lines: Evaluative patterns and paces in engineering research article introductions. *English for Specific Purposes*, 71, 1-18. [doi: 10.1016/j.esp.2023.02.002](https://doi.org/10.1016/j.esp.2023.02.002).
- [9] Galloway, N., & Numajiri, T. (2020). Global Englishes language teaching: Bottom-up curriculum implementation. *Tesol*, 54(1), 118-145. [doi: 10.1002/tesq.547](https://doi.org/10.1002/tesq.547).
- [10] Harding, L., & McNamara, T. (2018). [Language assessment: The challenge of ELF](#). In J. Jenkins, M.J. Dewey & W. Baker (Eds.), *Routledge handbook of English as a lingua franca* (pp. 1-18). Abingdon: Routledge.
- [11] Irgin, P. (2020). English as a lingua franca: From classroom to out-of-classroom communication. *Focus on ELT Journal*, 2(2), 4-16. [doi: 10.14744/felt.2020.00022](https://doi.org/10.14744/felt.2020.00022).
- [12] Jenkins, J., & Panero, S.M. (2025). *Global Englishes: A resource book for students* (4th ed.). London: Routledge.
- [13] Jeong, H., Lindemann, S., Forsberg, J., & Ribbeklint, H. (2025). Fostering Global Englishes listeners: Addressing understanding and attitudes at a Swedish upper-secondary school. *Tesol*, 59(4), 2234-2264. [doi: 10.1002/tesq.70007](https://doi.org/10.1002/tesq.70007).
- [14] Lin, H.-Y. (2013). [Critical perspectives on Global English: A study of their implications](#). *Intergrams*, 13(2), 1-24.
- [15] Matikainen, T. (2018). Towards post-native speakerism: Dynamics and shifts. *Current Issues in Language Planning*, 20(2), 203-206. [doi: 10.1080/14664208.2018.1489624](https://doi.org/10.1080/14664208.2018.1489624).
- [16] Matsuda, A. (Ed.). (2017). [Preparing teachers for teaching English as an international language](#). Bristol: Multilingual Matters.
- [17] Nuri, A. (2025). Fostering global citizenship through English language teaching. *Global Spectrum of Research and Humanities*, 2(5), 51-59. [doi: 10.69760/gsrh.0250205005](https://doi.org/10.69760/gsrh.0250205005).
- [18] Rose, H., McKinley, J., & Galloway, N. (2020). Global Englishes and language teaching: A review of pedagogical research. *Language Teaching*, 54(2), 157-189. [doi: 10.1017/S0261444820000518](https://doi.org/10.1017/S0261444820000518).
- [19] Su, H. (2020). Patterns, local grammars, and the design of English teaching materials. *ELT Journal*, 74(1), 73-82. [doi: 10.1093/elt/ccz046](https://doi.org/10.1093/elt/ccz046).
- [20] Victoria, M., Xu, F.H., & Pilcher, N. (2025). English as a lingua franca: Intercultural interaction in the context of Asian "third space". *Asian Englishes*, 27(1), 159-177. [doi: 10.1080/13488678.2024.2405278](https://doi.org/10.1080/13488678.2024.2405278).

- [21] Widodo, H.P., Fang, F., & Elyas, T. (2020). The construction of language teacher professional identity in the Global Englishes territory: "We are legitimate language teachers". *Asian Englishes*, 22(3), 309-316. doi: [10.1080/13488678.2020.1732683](https://doi.org/10.1080/13488678.2020.1732683).

Концепція глобальної англійської мови у сучасній мовній освіті: педагогічні аспекти

Тетяна Вознюк

Старший викладач

Національний університет біоресурсів і природокористування України

03041, вул. Героїв Оборони, 15, м. Київ, Україна

<https://orcid.org/0000-0001-7776-6854>

Анотація. Концепція глобальної англійської стала ключовою рисою сучасного використання мови та освітніх практик. Оскільки англійська все частіше виконує роль міжнародної мови спілкування, традиційні підходи, що орієнтуються на норми носіїв мови, потребують переосмислення. Це дослідження розглянуло вплив глобальної англійської на сучасну мовну освіту, приділяючи особливу увагу педагогічним стратегіям, які враховують різноманіття англійської у світі. Підкреслено відхід від стандартизованих методів навчання до більш гнучких, контекстно-чутливих підходів, що сприймають англійську як динамічний та міжнародний засіб комунікації. Метою цього дослідження було вивчення педагогічних аспектів викладання англійської як глобальної мови в сучасній освіті, з акцентом на стратегіях, що враховують різноманітність її міжнародного використання. Було використано методи аналізу, синтезу, порівняння та узагальнення, а також проведено огляд сучасної літератури та освітніх практик, щоб виявити, як глобальна англійська впливає на методи викладання, цілі навчання та стратегії оцінювання. Робота визначила як можливості, так і виклики інтеграції глобальної перспективи у класі: з одного боку, це сприяло інклюзивності, розвитку міжкультурної компетентності та комунікативної гнучкості учнів; з іншого – вимагало спеціалізованої підготовки викладачів, створення культурно релевантних навчальних матеріалів та оцінювання, орієнтованого на ефективну комунікацію та культурного розуміння, а не суворого дотримання норм носіїв мови. Особлива увага приділялася етичним та культурним аспектам, зокрема важливості поваги до мовного різноманіття та підтримки ідентичності учнів у глобалізованому освітньому середовищі. Загалом, результати дослідження свідчать, що впровадження концепції глобальної англійської може значно покращити мовні навички та міжкультурне розуміння учнів. Практичне значення роботи полягає у її застосовності для викладачів, розробників навчальних програм та освітніх установ, які прагнуть реалізувати більш інклюзивні та ефективні стратегії викладання англійської мови в міжнародному контексті.

Ключові слова: компетенція; викладання; стратегії; різновиди; комунікація; різноманіття

The influence of folk culture on the moral and emotional state and aesthetic education of students within the framework of integration into Ukraine's choral culture

Taras Kushnir*

Doctor of Arts, Senior Lecturer
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<https://orcid.org/0009-0005-2478-828X>

Abstract. The relevance of this topic stems from the need to identify effective mechanisms for the psychological stabilisation and national-patriotic education of young people in the context of martial law and socio-cultural transformations. The aim of the study was to provide a theoretical justification for the pedagogical and art-therapeutic potential of Ukrainian folk song as a tool for harmonising the moral and emotional state and aesthetic education of members of amateur choral ensembles. The research was based on methods of systematic analysis of musicological and psychological-pedagogical literature, the synthesis of art-therapeutic practices, and the generalisation of pedagogical experience in working with non-specialist student choirs. The article demonstrates that integrating students into choral culture through folklore acts as a comprehensive psychocorrective tool. It has been established that, for participants without musical training, folk songs are the most accessible material, as they are based on natural phonetics and an intuitive sense of musical structure, which has helped to overcome the psychological barrier of self-doubt regarding their own vocal abilities. It has been established that the axiological impact of folk songs is realised through the assimilation of a system of national archetypes, which convey models of high moral behaviour, patriotism and family ethics, thereby ensuring the formation of a stable national identity. The physiological aspects of choral singing are characterised: it has been demonstrated that vibrational resonance and diaphragmatic breathing whilst performing folk songs contribute to a reduction in cortisol levels, the activation of the parasympathetic nervous system and overall emotional relief. The phenomenon of choral synchronisation in amateur choral ensembles is analysed, which contributes to the development of empathy, social cohesion and the overcoming of feelings of isolation. It is argued that learning polyphony through oral transmission develops musical intelligence and harmonic hearing, and builds resilience against low-quality examples of

Received 07.04.2026 Revised 28.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Kushnir, T. (2026). The influence of folk culture on the moral and emotional state and aesthetic education of students within the framework of integration into Ukraine's choral culture. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 17-29. doi: 10.31548/hspedagog/3.2026.17.

*Corresponding author (t.i.kushnir@nubip.edu.ua)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

mass culture. The practical value of this work lies in the development of recommendations on the use of repertoire and methodological strategies for leaders of amateur choral ensembles at higher education institutions

Keywords: folk song; emotional intelligence; national identity; music pedagogy; art therapy

Introduction

At the present stage of globalisation and socio-cultural shifts, accompanied by persistent crises, the issue of preserving young people's mental health has taken on a global dimension. The relevance of this study stems from the contradiction between the powerful educational and therapeutic potential of Ukrainian folk choral culture and the lack of systematic methodologies for its integration into the educational process of non-specialist higher education institutions as a means of psychological support and aesthetic education. In global academic practice, an interdisciplinary approach is gaining increasing prominence, viewing artistic practices not merely as an aesthetic phenomenon but as a tool for social therapy and the formation of a resilient identity. It is precisely these aspects of social communication and international interaction that are examined in the studies by Q. Campbell *et al.* (2021) and O. Bench *et al.* (2025). Against the backdrop of full-scale war in Ukraine and the need to overcome collective trauma, turning to national roots – in particular, choral culture – is becoming a strategic task for pedagogy. This is particularly relevant when working with students in non-specialist fields, for whom integration into the realm of folk culture serves as a means of harmonising their moral and emotional state and value orientation.

The issue of the impact of choral singing on an individual's psycho-emotional state is the focus of attention for many international and Ukrainian researchers. The global discourse in recent years has shifted towards the neurophysiology and social psychology of music-making. For instance, in a fundamental study by D. Fancourt *et al.* (2021), a multi-level theoretical model was developed which demonstrates that

engagement in artistic practices activates neurobiological processes of stress reduction and emotional regulation. The effects of vocal and choral activities on the respiratory system and emotional regulation were examined in detail by K. Batt-Rawden & S. Andersen (2020), who note that group singing acts as a natural antidepressant due to neurochemical synchronisation reactions. In the domestic academic sphere, the emphasis is on cultural and educational aspects. In particular, O. Oleksiuk (2022) highlights the importance of arts education in shaping the spiritual values of today's students. L. Masol (2022) has explored the issue of national identity through the prism of Ukrainian art, highlighting the cultural and artistic factors driving the transformation of the educational environment under martial law in Ukraine, as well as the specific ways in which art influences an individual's sense of national identity. The functions of Ukrainian choral art in a historical context were examined in the works of A. Martyniuk *et al.* (2025). However, despite the significant number of studies, the issue of the comprehensive influence of folk choral culture specifically on the moral and emotional state and aesthetic education of students in non-specialist fields, in the context of contemporary challenges, remains insufficiently studied. Most studies focus either on the professional training of musicians or on general issues of art therapy without any connection to national folk content.

The aim of this article was to provide a theoretical justification for and to determine the influence of the Ukrainian folk song tradition on the stabilisation of the moral and emotional state and the aesthetic education of students who lack professional musical training. To achieve this aim,

the following tasks were set: to analyse the axiological potential of Ukrainian folklore as a source of moral values for modern youth; to identify the psychophysiological mechanisms through which choral singing (breathing, vibration, synchronisation) influences the emotional state of members of amateur choral ensembles; to characterise the specific features of the aesthetic education of non-specialist students through the acquisition of folk singing styles and sub-voice polyphony. The scientific novelty of the results obtained lies in the fact that, for the first time: the phenomenon of amateur choral singing was systematically examined using Ukrainian folklore as a dual tool: ethnopedagogical (the formation of values) and art-therapeutic (emotional regulation); methodological approaches to working with non-specialist students were refined, based on immersive engagement with folk tradition without an emphasis on academic musical notation; the understanding of the role of choral culture as a factor in national security in the humanitarian sphere was further developed through the affirmation of young people's cultural identity.

Literature Review

The issue of the influence of folk choral culture on personal development is multifaceted and is the focus of attention for many contemporary researchers. The academic discourse in this field can be broadly divided into several thematic areas: the theoretical and methodological foundations of musical folklore, the pedagogical aspects of aesthetic education, and the psychological impact of musical activity in times of crisis. Leading Ukrainian musicologists have carried out fundamental research into the nature of folk creativity. In particular, A. Ivanytskyi (2004) systematised the genre-specific characteristics of Ukrainian musical folklore in his work, which forms the basis for the repertoire of choral ensembles. Contemporary methodological, pedagogical and historical discourses on the development of the Ukrainian choral school have been thoroughly systematised in recent studies by leading

Ukrainian art historians, who define the directions of professional training for choral conductors in the current context (Bondarenko *et al.*, 2022). The contemporary theoretical and methodological studies by I. Bermes (2022) deserve special attention; she considers Ukrainian choral art not only as a musical phenomenon but also as a powerful mechanism for shaping the collective's values and spiritual resilience. R. Lotsman's (2022) article summarises the characteristics of Ukrainian folk singing in terms of its classificatory forms, styles and varieties, and examines various approaches to interpreting the concept of "folk singing" in musical folklore studies and vocal pedagogy.

A significant body of work is devoted to the pedagogical conditions for integrating musical art into the educational process. General issues of the theory and methodology of music education are explored in the textbook by O. Rostovskyi (2023). A methodology for teaching art based on emotional perception was developed by L. Masol (2022). N. Babichenko (2018) has defined the specifics of developing the ethnocultural competence of future teachers and the pedagogical conditions for the aesthetic education of adolescents through vocal and choral art. A separate area of research concerns the axiological influence of folklore on young people. A. Chernyshova (2022) emphasises the significance of Ukrainian folk songs for the development of national consciousness among students. N. Matviienko (2017) explores the role of folklore in shaping value orientations, whilst O. Protsyshyna (2025) highlights the formation of national identity among future vocal artists.

In the current context, works devoted to the psychological and therapeutic impact of art during wartime are of particular importance. O. Kiyanyan (2023) considers musical art as a means of national-patriotic education and psychological support. The contribution of Ukrainian researchers to the study of the psychotherapeutic impact of art during wartime is significant. In particular, Yu. Panchenko (2023), drawing on empirical data, demonstrated that musical performance

has a powerful stabilising effect on a person's psycho-emotional state, significantly reducing stress levels and acting as an effective tool for socio-psychological self-regulation under martial law. The latest research focuses on the adaptation of choral culture to contemporary challenges. For instance, O. Soldatenko (2024) focused on the specifics of working on arrangements of folk songs, emphasising the importance of a contemporary interpretation of folklore for engaging young people. The issues of the digital transformation of the arts (particularly choral music) and remote working methods are raised by Ye. Karpenko & S. Kramska (2021) and T. Khvostova (2025), who emphasise the importance of maintaining emotional connection in an online environment. In turn, O. Komarovska (2022) explores the narrative function of music as a tool for overcoming traumatic experiences, which is critically important for art-therapeutic work with students.

A separate strand of research into folklore and its interpretation within the professional arts community is represented by O. Zosim (2025) and O. Samborska *et al.* (2025). The researchers describe the paths of professionalisation of Ukrainian folk song culture, which have been instrumental in shaping three varieties of stage interpretation of traditional song performance within Ukrainian professional vocal and choral music: folk song performance (adapted using the techniques of classical vocal and choral art), folk-academic performance (characterised by standardisation, stylisation and a significant influence of classical music), and folk-reproductive song creativity (which forms part of the "ecologisation" of the environment in which traditional performance takes place). Global academic discourse in recent years has been actively exploring the impact of collective music-making on the psychological well-being of young people. In particular, recent research by J. Blagojević *et al.* (2025) confirm that involving students in choral singing acts as an effective tool for emotional regulation, which significantly reduces stress levels and enhances overall social cohesion.

The specific nature of choral activity in a university setting is analysed in detail by R. Han *et al.* (2025), who, based on empirical data, demonstrate that group singing functions as a powerful mechanism for social identification. Participation in student choirs fosters a strong sense of belonging among students, which is a critically important resource for supporting their mental health in times of social turbulence.

Particular mention should be made of the study by E. Pearce *et al.* (2015), who, through a "semi-naturalistic" study, characterised the "ice-breaker effect", which demonstrates that singing promotes rapid cohesion among strangers and circumvents the need for personal knowledge of group members acquired through prolonged interaction. They argue that singing may have evolved in such a way as to rapidly bring together large social groups of relatively unfamiliar people. An analysis of the cited sources indicates significant scholarly interest in the topic; however, a comprehensive approach to the use of folk choral culture specifically for students of non-specialist disciplines requires further generalisation.

Materials and Methods

The methodological basis of the study, which was conducted between September and December 2025, is an interdisciplinary approach that integrates methods from music pedagogy, ethnomusicology, developmental psychology and art therapy. This choice is dictated by the complexity of the research subject, which encompasses not only performance skills but also profound moral and emotional transformations of the individual. The study was of a theoretical and generalising nature and was aimed at analysing the pedagogical and art-therapeutic potential of choral art. The work was based on the interpretation of academic sources and the synthesis of pedagogical experience. To achieve the research objective and address the set tasks, the following theoretical methods were applied: analysis and synthesis of musicological, psychological-pedagogical and philosophical literature to ascertain the current

state of research on the issue; axiological analysis – to determine the value content of Ukrainian musical folklore; and the modelling method – to develop a pedagogical model for integrating students into choral culture. In addition, the method of comparative analysis of academic and ethno-pedagogical approaches to working with a choral ensemble was utilised. The application of these methods enabled a multi-level analysis of the phenomenon under study – ranging from theoretical reflection to the conceptual modelling of pedagogical approaches

The organisation of the work was based on a synthesis of pedagogical experience gained from working with a student choir at a non-specialist higher education institution. During rehearsals, methodologies based on the folk song tradition were applied. The key material consisted of examples of authentic folklore (calendar and ritual songs, historical songs) and classical arrangements (by M. Leontovych, O. Koshyts, K. Stetsenko). The repertoire was selected according to criteria of vocal range accessibility, emotional richness and the presence of archetypal images. All materials were selected taking into account the age-related characteristics of the student body and the psychological needs of non-specialist participants. Special breathing exercises based on traditional vocal techniques were used to regulate the participants' physiological state.

Research materials. The material basis consisted of sheet music for Ukrainian folk songs of various genres, adapted for performance by an amateur choral ensemble. Particular attention was paid to works featuring sub-voice polyphony, which was used as a tool for developing harmonic hearing and collective empathy. Audio recordings of authentic singing served as supplementary material to immerse the participants in the stylistics of folk performance. The validity of the results obtained is ensured by the comprehensive use of the aforementioned methods, a systematic analysis of the academic literature, and the synthesis of the author's many years of teaching experience, which enables the

described pedagogical approach to be replicated within any amateur choral ensemble at higher education institutions.

Results and Discussion

The Ukrainian folk song is a unique phenomenon that embodies the nation's centuries-old experience, its ethical norms and aesthetic ideals. Engaging students in choral culture through the study of folk examples (both authentic and in arrangements by classical composers such as M. Leontovych, K. Stetsenko and O. Koshyts) lays the foundation for the multifaceted development of the individual. This is particularly relevant when working with students from non-music-related disciplines (students at agricultural, humanities and technical higher education institutions, etc.). For this group of participants, choral activity is not a future profession, but a means of harmonising their inner world. Their lack of formal musical training presents the conductor with specific challenges: the emphasis shifts from technical perfection in performance to the very process of making music, emotional engagement and social interaction.

Ukraine's contemporary educational paradigm is undergoing a complex phase of transformation, driven by the need to overcome the psychological, cultural, and social traumas historical to the nation, resulting from a long history of subjugation by external states, while simultaneously addressing the challenges of wartime. In this context, music education – and choral culture in particular – transcends the boundaries of a purely aesthetic discipline, taking on the characteristics of a unifying and psychotherapeutic force. The integration of students into the realm of folk choral culture is a multidimensional process encompassing the values-based, psychophysiological and art-historical levels. Ukrainian folk song tradition is not merely a folkloric archive, but a living system of ethical codes. In philosophy, this phenomenon resonates with the concept of "cordocentrism" (H. Skovoroda, P. Yurkevych), where the "heart" is regarded as the centre of a person's

spiritual life. The folk song, as an emotional expression of the “soul of the people”, becomes the shortest path to shaping the moral core of the student’s personality. Folk art serves as a transmitter of the nation’s “genetic code”. The lyrics of historical, family- and everyday-life, and calendar-ritual songs contain archetypal images (Mother, Earth, Clan, Hero) that resonate with the deepest layers of the subconscious.

The archetypes of Mother and Clan. Family, everyday life and wedding songs embody models of respect for elders, the sanctity of motherhood and the indissolubility of clan ties. By performing such works, young people unconsciously internalise a behavioural model centred on care and responsibility. The heroic epic (historical songs, dumas). This strand of folklore shapes the concepts of civic duty, honour and self-sacrifice for the sake of a higher purpose. For example, studying choral arrangements of Cossack songs allows students to experience a sense of solidarity with previous generations of freedom fighters, which is critically important for the formation of national identity in times of war. As they seek moral guidance, young people find answers to global, existential questions in folk songs. Heroic epics foster patriotism and dignity, whilst lyric songs instil respect for the feelings of others, loyalty and love for one’s family. In this way, choral activity becomes a school of morality, where the emotional engagement with a piece’s content leads to the internalisation of universal and national values.

The Ukrainian lyrical song deserves special attention. Its melodiousness, characterised by broad cantilenas and emotional richness, teaches young people empathy. In a world dominated by “clip thinking” and emotional detachment, immersing oneself in the depths of the feelings conveyed by folk ballads develops emotional intelligence. Students learn to distinguish between the nuances of sadness, hope and love, which makes their psyche more flexible and sensitive to the state of others. In academic discourse, the argument that choral singing is a form of group psychotherapy is being put forward with increasing

frequency. Choral singing has a powerful therapeutic effect, which is critically important for students who are under constant stress, academic pressure and anxiety; integration into choral culture acts as a powerful stabilising factor.

Firstly, the physiological level: the mechanism by which singing affects the body is complex, as vocal work involves active diaphragmatic breathing, which oxygenates the brain and normalises the functioning of the nervous system. The specific nature of folk singing, with its open vocalisation, creates a vibrational resonance that acts as a natural massage for the internal organs and relieves muscle tension (“muscle armour”). Choral singing requires a prolonged exhalation and a controlled inhalation. This type of breathing is physiologically incompatible with a state of panic or acute stress. Regular rehearsals train the singer’s body to switch quickly into a state of calm. Singing in a group promotes the release of “happiness hormones” – endorphins and oxytocin. The latter is often referred to as the “bonding hormone”. Research by K. Batt-Rawden & S. Andersen (2020) and J. Blagojević *et al.* (2025) shows that cortisol levels (the stress hormone) in choir members decrease significantly after just 20 minutes of active singing. A key aspect of working with non-specialist singers is overcoming the “I can’t sing” complex. An important psychological aspect for participants without musical training is overcoming the barrier of self-doubt (“I can’t sing”, “I have no ear for music”). The folk song tradition is ideal material for amateur choral ensembles, as it is in harmony with nature. Unlike the operatic repertoire, folk singing does not require artificial vocal production, but is based on the natural phonetics of the Ukrainian language. The successful integration of a non-specialist student into the choral sound creates a powerful sense of achievement. When a student who considered themselves “unmusical” becomes part of a harmonious polyphonic ensemble, this dramatically boosts their self-esteem, reduces social anxiety and builds confidence in their own abilities, which is then transferred to their main (non-artistic) activities.

Secondly, the socio-psychological level: the choir is a model of an ideal society. Singing in a group requires a high level of empathy, the ability to listen to one's partner, and to subordinate one's own "I" to the collective sound ("We"). This phenomenon is known as the "choral synchronisation effect", which promotes the release of oxytocin and endorphins, thereby reducing aggression. A choir is a unique social model where individuality is not lost but harmonised with the group. For teenagers and young people who often feel lonely or socially isolated, the choir becomes a safe space. This is because, during group performance, there is a need to enter the music, breathe, pronounce the lyrics and intonate simultaneously, which creates an effect of neural synchronisation among the participants. This breaks down communication barriers and reduces levels of aggression and bullying in the educational environment. It is important to note that during unaccompanied singing (a cappella), the acoustic nature of such an ensemble creates a powerful vibrational field. The physical sensation of sound waves from nearby partners gives choir members a sense of physical support, which is interpreted on a subconscious level as "I am not alone" and "I am part of a strong community", creating a unified vibrational resonance.

Aesthetic education: from folklore to high professionalism. The aesthetic education of modern youth based on folk culture should not be understood as the preservation of archaic traditions. On the contrary, the Ukrainian choral school is an example of evolution from folk monody to highly complex polyphonic forms that develop intellect and artistic taste. The uniqueness of the Ukrainian folk song lies in its polyphonic nature (sub-voice polyphony or heterophony). Unlike the Western European homophonic-harmonic system

(melody + accompaniment), the Ukrainian folk song is characterised by the equality of the voices. For a student, participation in such a choir constitutes rigorous intellectual training. They must concentrate on several aspects of performance: maintaining their own independent melodic line; simultaneously listening to other parts to create a vertical harmony; and improvising (in the case of authentic singing) by varying the counter-melodies. Such activity develops multidimensional, polyphonic thinking and the ability to analyse complex structures, which also has a positive impact on academic performance in the exact sciences.

For students without formal musical training, the Ukrainian folk song becomes a unique "entry ticket" into the world of high aesthetics. Academic music theory often deters amateurs due to its complexity. In contrast, the structure of a folk song is grasped intuitively, at the level of the genetic subconscious. The distinctive feature of working with a non-specialist choir is that aesthetic education takes place through experience. Participants do not analyse chord structures theoretically, but experience the beauty of harmony "from within". This shapes what is known as an "intonated worldview": future engineers, doctors or philologists learn to perceive the world through the prism of aesthetic harmony, which makes them more creative in their main profession. Professional and amateur choirs share general similarities: they base their activities on the Ukrainian song heritage; work on a choral piece follows a set of technical stages (ensemble and alignment, breathing technique, the conductor's influence); and choral singing serves as a tool for social integration (affirmation of national identity through collective music-making). However, it is also worth noting the characteristic differences, which are set out in Table 1.

Table 1. *Comparative characteristics of academic and ethnopedagogical approaches in choral work*

Comparison criterion	Academic approach (professional education)	Ethnopedagogical approach (amateur/non-specialist choir)
Aim of the activity	Flawless performance, stage craft	Harmonisation of emotional state, self-identification

Table 1. Continued

Comparison criterion	Academic approach (professional education)	Ethnopedagogical approach (amateur/non-specialist choir)
Method of learning	Decoding musical notation (visual)	Oral transmission, immersive imitation (auditory)
Sound production	Artificial articulation, muffled sound	Natural phonetics, open resonance (vibration therapy)
Requirements for participants	A musical ear and knowledge of music theory	A desire to sing, emotional openness
Main repertoire	Classical music, complex polyphony	Folk songs, playful forms, arrangements
Outcome	Professional performing musician	An emotionally stable, nationally conscious individual

Source: compiled by the author based on N. Matviienko (2017), A. Bondarenko *et al.* (2022)

The genre of choral arrangements serves as a unique bridge between folk tradition and high academic art. The works of such luminaries as M. Leontovych, K. Stetsenko, O. Koshyts, as well as contemporary composers (Y. Stankovych, L. Dychko, H. Havrylets), demonstrate to students how a folk melody can be transformed into a world-class masterpiece. For example, M. Leontovych's world-famous "Shchedryk" is not merely a Christmas carol; it is a model of perfect polyphonic composition featuring an ostinato (repeated) motif. Studying such works establishes a standard of beauty and fosters high standards regarding the quality of musical output. This acts as a "vaccine" against low-quality mass culture and pseudo-folk "sharovarshchyna", which often distorts perceptions of national culture. The Ukrainian folk song, particularly in its polyphonic form (sub-voice polyphony), is a complex musical system. Mastering such a texture develops musical intelligence, a sense of harmony and the capacity for abstract thinking. Students learn to appreciate the genuine beauty of natural sound, the richness of modal colours and the metrical and rhythmic freedom characteristic of Ukrainian folklore. This fosters a demand for highly artistic creative works and raises the overall cultural level of young people.

Pedagogical strategies for integration (methodological aspect). For folk culture to have genuine impact on the moral and emotional state

of the students, the integration process must be methodologically well-considered. Merely learning the musical score by rote will not produce the desired educational effect. This is a comprehensive process comprising several stages. Contextual immersion. The group leader (teacher) must act not merely as a conductor, but as a cultural expert. Before studying a piece, an "immersion" stage is essential: an account of the song's origins, its regional characteristics, and the symbolism of the lyrics. When the student realises that "vesnianka" is not just a cheerful little song, but an ancient ritual to summon the sun and awaken life, their emotional engagement whilst singing changes. A blend of authenticity and academic approach. A method that combines different vocal techniques is effective. Familiarisation with the authentic singing style (open sound, close position) allows the natural voice to unfold and relieves vocal tension, which is often a reflection of psychological complexes. The transition to the academic style (rounded, covered sound) in arrangements of classical works disciplines and refines the ear.

Immersive teaching methodology. Given that most students in non-specialist choirs lack musical notation skills, the most effective method is the traditional folk approach of oral transmission (memorisation through repeated repetition of a melody or part heard and learnt "by ear"). This is not a shortcoming of the educational process; on the contrary, it is a return to authentic roots. The

conductor sings the part – the choir repeats it. This is a versatile method that develops musical memory and aural attention rather than the skill of decoding written notation; it frees the choristers' attention for emotional connection with the conductor and the audience; and it alleviates the fear of complex musical notation, making the learning process less stressful and more playful.

Inclusivity of the repertoire. When selecting a repertoire for an amateur choral ensemble, the vocal range of untrained singers should be taken into account. Folk songs often have a comfortable tessitura (middle register), which helps to avoid straining the voice and vocal injuries. The use of the "song-game" or "song-dance" genre allows even those participants whose vocal skills are minimal at the initial stage to be engaged, integrating them through rhythm and movement, which is an element of body-oriented therapy. The repertoire must be relevant to the age-specific characteristics and emotional needs of the group: during periods of heightened anxiety, it is advisable to turn to soldiers' or rebel songs with a distinct marching rhythm, which mobilise the will; to alleviate aggression and harmonise the group, lyrical songs of a sweeping nature or seasonal and ritual songs (Midsummer and harvest songs) are better suited, as they restore a connection with natural rhythms. Thus, integration into choral culture is a complex but extremely fruitful process. It transforms the student from a passive consumer of musical content into an active creator, a bearer of national values and a harmoniously developed individual. In today's context, the choir becomes a unique social phenomenon where emotionally healthy, morally resilient and aesthetically educated young people are nurtured, capable of building Ukraine's future.

The findings of this study provide grounds for asserting that the integration of folk choral culture into the educational process is an effective tool for influencing the personality of students, which generally correlates with the conclusions of contemporary scholars, yet has a number of

specific features in the context of working with non-specialist students. First and foremost, the data confirm the thesis put forward by N. Matviienko (2017) and A. Chernyshova (2022) that Ukrainian folk songs form the foundation for the development of national consciousness among young people. At the same time, whilst these authors focus primarily on the cognitive perception of song lyrics (patriotic content), this study demonstrates that the educational influence occurs at a deeper level – that of subconscious archetypes. This expands the understanding of ethnopedagogical mechanisms, demonstrating that even in the absence of in-depth historical analysis, the emotional experience of folkloric melody and rhythm actively triggers the code of national identity.

In the context of the psychophysiological impact of choral singing, the results are consistent with the studies by O. Kiyan (2023) and Yu. Panchenko (2023), who view the choir as a means of harmonising the emotional state. In particular, the effectiveness of vocal and choral activities in reducing anxiety levels has been confirmed. However, unlike the general music therapy approaches described by O. Kiyan (2023), a specific effect of the folk manner of sound production has been identified. It has been established that open, resonant singing (as opposed to the closed sound of academic singing) creates a stronger vibrational effect, which acts as somatic therapy to relieve muscle tension. The art-therapeutic and psycho-correctional potential of Ukrainian folk songs in working with students cannot be overestimated. As A. Chernyshova (2022) notes, musical folklore is an effective means of nurturing and stabilising young people, and the integration of such practices into the educational process promotes emotional self-regulation amongst young people in the context of contemporary crises.

An important aspect of the discussion is the methodology for working with an amateur choral ensemble. Traditional choral pedagogy, as presented in the collective monograph by Ukrainian art historians A. Bondarenko *et al.* (2022) and

researcher I. Bermes (2022), is largely focused on professional training, where technical proficiency and musical literacy are prioritised. In contrast, the study demonstrates that for students in non-specialist fields, an immersive approach ("oral tradition", imitation) is the priority. This contradicts academic conventions to some extent, but, as the results show, it is precisely this method that enables young people to be engaged more quickly in aesthetic education, the importance of which is highlighted by N. Babichenko (2018). The findings also resonate with recent research by Yu. Panchenko (2023) on the role of musical performance during martial law. The study shares the author's view that choral activity today is taking on the functions of social "first aid". However, it is emphasised that the key factor here is not merely participation in artistic events, but the phenomenon of collective synchronisation and unity through the joint performance of polyphonic folk-inspired works, which creates for amateur singers a sense of security, social adaptation and belonging to a community. Thus, the findings of this study not only confirm existing academic views on the educational role of musical folklore, but also provide deeper insights into the specific nature of engaging with a non-specialist audience, emphasising the therapeutic and inclusive aspects of choral culture.

Conclusions

The integration of folk culture into the educational sphere through choral activities is a strategically important task for modern pedagogy. It ensures synergy between ethical and aesthetic education. The synthesis of the study's findings has made it possible to address the set objectives and draw conclusions. The axiological potential of Ukrainian folklore has been analysed. It has been established that folk song is a powerful source of moral values for modern youth. Through a system of national archetypes (the Clan, the Land, the Hero), folklore conveys the ethical imperatives of dignity, patriotism and family unity. It has been demonstrated that, for

students, immersion in this context serves as a mechanism for self-identification and the formation of a core set of values necessary to counter destructive informational influences. The psychophysiological mechanisms of the impact of choral singing have been identified. It has been established that active choral participation acts as a comprehensive psychocorrective tool: vocal work normalises breathing rhythm, thereby reducing cortisol levels; the specific nature of open folk vocalisation creates vibrational resonance, which activates the parasympathetic nervous system; collective intonation promotes neurobiological synchronisation among participants ("the effect of a single organism"), which reduces feelings of anxiety and social isolation.

The characteristics of aesthetic education for non-specialist students are described. It has been demonstrated that a lack of formal musical education is not an obstacle to the assimilation of high cultural standards. The use of immersive methods ("oral tradition", imitation) enables amateurs to intuitively master the complex structure of Ukrainian sub-voice polyphony. This approach develops musical intelligence and harmonic hearing, and fosters a lasting aesthetic taste, which acts as a "shield" against low-quality mass culture. The effectiveness of integrating into folk culture has been substantiated. It has been confirmed that involving students from non-specialist disciplines in amateur choral ensembles is an effective method for overcoming stress and fostering national identity. This process creates synergy: psychological relief (through art therapy) is combined with the cultivation of conscientious citizenship (through the axiology of folklore). Prospects for further research lie in the development of practical methods for adapting authentic folklore for performance by youth groups with varying levels of vocal training.

Acknowledgements

To the staff of the Department of Cultural Studies, Faculty of Humanities and Education, National University of Life and Environmental Sciences

of Ukraine, and personally to the Head of the Department – Professor Iryna Zinoviyivna Maidanuk, Doctor of Philosophy. To the entire membership (students and alumni) of the S.A. Semenovskiy “Kolos” Folk Song and Dance Ensemble.

Funding

None.

Conflict of Interest

None.

References

- [1] Andriichuk, P. (2020). Development of amateur choral art in the context of Ukrainian musical culture of the second half of the 20th – early 21st centuries. *Bulletin of the Kyiv National University of Culture and Arts. Series: Musical Art*, 3(1), 71-80. [doi: 10.31866/2616-7581.3.1.2020.204342](https://doi.org/10.31866/2616-7581.3.1.2020.204342).
- [2] Babichenko, N.O. (2018). *Formation of vocal and choral skills of adolescents in out-of-school educational institutions*. (Doctoral dissertation, National Pedagogical Dragomanov University, Kyiv, Ukraine).
- [3] Batt-Rawden, K., & Andersen, S. (2020). Singing has empowered, enchanted and enthralled me'-choirs for wellbeing? *Health Promotion International*, 35(1), 140-150. [doi: 10.1093/heapro/day122](https://doi.org/10.1093/heapro/day122).
- [4] Bench, O.H., Ivanenko, O.A., & Hrynyshyn, M.V. (2025). Ukrainian art and education abroad: The experience of prominent artists and teachers. *Musical Art in the Enlightenment Discourse*, 9, 58-69. [doi: 10.28925/2518-766X.2024.91](https://doi.org/10.28925/2518-766X.2024.91).
- [5] Bermes, I. (2022). Ukrainian choral art as an object of scientific interests. *Current Issues of the Humanities*, 48(1), 66-72. [doi: 10.24919/2308-4863/48-1-10](https://doi.org/10.24919/2308-4863/48-1-10).
- [6] Blagojević, J., Habe, K., & Bajec, B. (2025). Differences in experiencing well-being in youth choir singers regarding (in)formal participation. *Behavioral Sciences*, 15(10), article number 1337. [doi: 10.3390/bs15101337](https://doi.org/10.3390/bs15101337).
- [7] Bondarenko, A., et al. (2022). *Ukrainian academic vocal and choral art: Methodological-pedagogical, historical-musicological discourses*. Kyiv: Kyiv National University of Culture and Arts. [doi: 10.31866/978-966-602-363-9](https://doi.org/10.31866/978-966-602-363-9).
- [8] Campbell, Q., Bodkin-Allen, S., & Swain, N. (2021). Group singing improves both physical and psychological wellbeing in people with and without chronic health conditions: A narrative review. *Journal of Health Psychology*, 27(8), 1897-1912. [doi: 10.1177/13591053211012778](https://doi.org/10.1177/13591053211012778).
- [9] Chernyshova, A. (2022). The use of Ukrainian children's musical folklore as an effective condition for aesthetic education of younger schoolchildren. *Perspectives and Innovations of Science*, 2(7), 721-729. [doi: 10.52058/2786-4952-2022-2\(7\)-721-729](https://doi.org/10.52058/2786-4952-2022-2(7)-721-729).
- [10] Fancourt, D., Aughterson, H., Finn, S., Walker, E., & Steptoe, A. (2021). How leisure activities affect health: A narrative review and multi-level theoretical framework of mechanisms of action. *The Lancet Psychiatry*, 8(4), 329-339. [doi: 10.1016/S2215-0366\(20\)30384-9](https://doi.org/10.1016/S2215-0366(20)30384-9).
- [11] Han, R., Bos, V., Wiebusch, F., Broughton, M.C., & Dingle, G.A. (2025). The impact of choir singing on international students' sense of belonging, loneliness, and wellbeing: A controlled evaluation of UQ voices. *Behavioral Sciences*, 15(5), article number 575. [doi: 10.3390/bs15050575](https://doi.org/10.3390/bs15050575).
- [12] Ivanytskyi, A.I. (2004). *Ukrainian musical folklore*. Vinnytsia: New book.
- [13] Karpenko, Ye., & Kramska, S. (2021). *Study of choral conducting in the conditions of distance education*. *Pedagogical Sciences: Theory, History, Innovative Technologies*, 1, 402-414.
- [14] Khvostova, T.V. (2025). *Modern theatre in the conditions of internet space development*. (Doctoral dissertation, Kyiv National University of Culture and Arts, Kyiv, Ukraine).
- [15] Kiyan, O. (2023). National-patriotic education by means of artistic education under martial law: A modern aspect. *Young Scientist*, 8(120), 43-48. [doi: 10.32839/2304-5809/2023-8-120-10](https://doi.org/10.32839/2304-5809/2023-8-120-10).

- [16] Komarovska, O.A. (2022). Music as a reflection of war: Understanding today's realities with students in art lessons. *Arts and Education*, 3(105), 16-21. [doi: 10.32405/2308-8885-2022-3\(105\)-16-21](https://doi.org/10.32405/2308-8885-2022-3(105)-16-21).
- [17] Kushnir, T. (2023). Folk-choral singing in the context of the historical development of Ukrainian culture and the importance of its national identification. *Grail of Science*, 32, 416-419. [doi: 10.36074/grail-of-science.13.10.2023.083](https://doi.org/10.36074/grail-of-science.13.10.2023.083).
- [18] Lotsman, R.O. (2022). Ukrainian folk singing: Classification and features. *Arts and Education*, 1-2(103-104), 2-9. [doi: 10.32405/2308-8885-2022-1-2\(103-104\)-2-9](https://doi.org/10.32405/2308-8885-2022-1-2(103-104)-2-9).
- [19] Martyniuk, A.K., Martyniuk, T.V., & Bocharina, N.O. (2025). [Functions of Ukrainian choral art: Historical aspect](#). *Scientific Notes. Series: Pedagogical Sciences*, 15, 21-27.
- [20] Masol, L.M. (2022). [Cultural and artistic factors of transforming the educational environment during the war](#). In L.P. Pukhovska, O.V. Prosina, V.V. Marshytska, T.S. Kravchynska, M.V. Illiakhova, Yu.A. Shabala & N.P. Volynets (Eds.), *Variative models of technology for the transformation of professional development of specialists in the conditions of open education* (pp. 252-257). Kyiv: University of Educational Management.
- [21] Matviienko, N.A. (2017). [Formation of students' national worldview by means of ethnocultural traditions](#). *Creative Pedagogy*, 12, 168-173.
- [22] Oleksiuk, O. (2022). National identity in university culture: External challenges and internal reserves. *Spirituality of Personality: Methodology, Theory and Practice*, 1(2(104)), 75-83. [doi: 10.33216/2220-6310/2022-104-2-75-83](https://doi.org/10.33216/2220-6310/2022-104-2-75-83).
- [23] Panchenko, Yu. (2023). Music as a way of human self-regulation. *Current Issues of the Humanities*, 60(3), 51-56. [doi: 10.24919/2308-4863/60-3-7](https://doi.org/10.24919/2308-4863/60-3-7).
- [24] Pearce, E., Launay, J., & Dunbar, R.I.M. (2015). The ice-breaker effect: Singing mediates fast social bonding. *Royal Society Open Science*, 2(10), article number 150221. [doi: 10.1098/rsos.150221](https://doi.org/10.1098/rsos.150221).
- [25] Protsyshyna, O.Yu. (2025). Formation of national identity of future vocal artists in solo singing classes. *Musical Art in Educational Discourse*, 9, 70-75. [doi: 10.28925/2518-766X.2024.910](https://doi.org/10.28925/2518-766X.2024.910).
- [26] Rostovskiy, O.Ya. (2023). [Theory and methodology of music education](#). Ternopil: Navchalna Knyha – Bohdan.
- [27] Samborska, O., Kushnir, T., & Vasylieva, K. (2025). The place of folk art in academic discourse: Problems of interpretation and classification. *Bulletin of Science and Education*, 9(39), 2190-2204. [doi: 10.52058/2786-6165-2025-9\(39\)-2190-2204](https://doi.org/10.52058/2786-6165-2025-9(39)-2190-2204).
- [28] Soldatenko, O. (2024). Innovative forms of folk songs arrangement. *Folk Art and Ethnology*, 4(404), 49-56. [doi: 10.15407/nte2024.04.049](https://doi.org/10.15407/nte2024.04.049).
- [29] Zosim, O. (2025). [Folklore in musical art: From sacred genres to popular music](#). *Bulletin of the National Academy of Managerial Staff of Culture and Arts*, 3, 231-237.

Вплив народної культури на морально-емоційний стан та естетичне виховання здобувачів освіти в рамках інтеграції у хорову культуру України

Тарас Кушнір

Доктор мистецтва, старший викладач

Національний університет біоресурсів і природокористування України

03041, вул. Героїв Оборони, 15, м. Київ, Україна

<https://orcid.org/0009-0005-2478-828X>

Анотація. Актуальність теми зумовлена необхідністю пошуку дієвих механізмів психологічної стабілізації та національно-патріотичного виховання молоді в умовах воєнного стану та соціокультурних трансформацій. Мета роботи полягала у теоретичному обґрунтуванні педагогічного та арт-терапевтичного потенціалу української народної пісенної творчості як інструменту гармонізації морально-емоційного стану та естетичного розвитку учасників аматорських хорових колективів. В основу дослідження покладено методи системного аналізу музикознавчої та психолого-педагогічної літератури, синтезу арт-терапевтичних практик, а також узагальнення педагогічного досвіду роботи з непрофільними студентськими хорами. У статті доведено, що інтеграція здобувачів освіти у хорову культуру на матеріалі фольклору діє як комплексний психокорекційний засіб. З'ясовано, що для учасників без музичної освіти народна пісня є найбільш адаптивним матеріалом, оскільки базується на природній фонетиці та інтуїтивному відчутті ладу, що дозволило нівелювати психологічний бар'єр невпевненості у власних вокальних здібностях. Встановлено, що аксіологічний вплив народної пісні реалізується через засвоєння системи національних архетипів, які трансюють моделі високої моральної поведінки, патріотизму та родинної етики, забезпечуючи формування стійкої національної ідентичності. Охарактеризовано фізіологічні аспекти хорового співу: доведено, що вібраційний резонанс та діафрагмальне дихання під час виконання народних творів сприяють зниженню рівня кортизолу, активізації парасимпатичної нервової системи та загальному емоційному розвантаженню. Проаналізовано феномен хорової синхронізації в аматорських колективах, який сприяє розвитку емпатії, соціальної згуртованості та подоланню почуття ізольованості. Обґрунтовано, що засвоєння багатоголосся методом усного переказу розвиває музичний інтелект, гармонічний слух та формує імунітет проти низькоякісних зразків масової культури. Практична цінність роботи полягає у розробці рекомендацій щодо використання репертуарних та методичних стратегій для керівників аматорських колективів закладів вищої освіти

Ключові слова: народна пісня; емоційний інтелект; національна ідентичність; музична педагогіка; арт-терапія

Professional readiness and structural foundations of teaching activity in modern higher education

Alina Bilous*

PhD in Philosophy, Associate Professor
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<https://orcid.org/0009-0007-3225-0724>

Abstract. The relevance of this study is due to the growing importance of understanding the structure, principles, and psychological foundations of pedagogical activity in modern education, where the effectiveness of the teaching process largely depends on the professional readiness, competence, and motivational orientation of the teacher. The purpose of the study was to analyse the theoretical foundations, structural components, and functional characteristics of pedagogical activity, and to determine the role of professional readiness and pedagogical abilities in ensuring the effectiveness of a teacher's professional performance. The study was based on a set of theoretical methods, including analysis, synthesis, comparison, systematisation, and generalisation of scientific literature in the fields of pedagogy, psychology, and professional education. The study investigated the essence of pedagogical activity as a complex, multifunctional system that integrated teaching, educational, organisational, communicative, projective, and gnostic components of the teacher's professional work. It was established that pedagogical activity was determined by a system of motives, goals, actions, and results that guided the teacher's professional behaviour and influenced the development of the learner's personality. The analysis revealed the structural and functional characteristics of pedagogical actions, and the role of motivation, goal-setting, planning, and diagnostic activities in organising the educational process and achieving effective pedagogical outcomes. The study also generalised the main components of professional readiness of teachers, including psychological, theoretical, practical, motivational, and psychophysiological readiness, and outlined the importance of pedagogical abilities, professional orientation, and continuous professional development in the formation of pedagogical mastery. The practical significance of the study was in the possibility of applying its results in the professional training and professional development of teachers in higher education institutions, and in improving the organisation and management of pedagogical activity in educational practice

Keywords: teacher competence; motivation; goal-setting; pedagogical abilities; instructional planning; professional development

Received 18.03.2026 Revised 22.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Bilous, A. (2026). Professional readiness and structural foundations of teaching activity in modern higher education. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 30-49. doi: 10.31548/hspedagog/3.2026.30.

*Corresponding author (alina.a.belous@gmail.com)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

The rapid transformation of modern education, the expansion of digital technologies, and the growing demands for the quality of higher education have significantly increased the importance of pedagogical activity and the professional readiness of teachers. In contemporary educational systems, the effectiveness of the teaching and learning process depends not only on the level of subject knowledge of educators but also on their professional competence, pedagogical abilities, motivational orientation, and capacity for continuous professional development. Therefore, the examination of the structural foundations of pedagogical activity and the components of professional readiness became an important direction of modern pedagogical research. Pedagogical activity is considered a complex and multifaceted phenomenon that integrates educational, developmental, communicative, and managerial functions. The effectiveness of this activity is determined by a combination of professional knowledge, skills, abilities, and personal qualities of the teacher. In this regard, understanding the structure and mechanisms of pedagogical activity is essential for improving teacher training and ensuring the quality of educational outcomes in higher education institutions.

The issues of professional competence and the development of teachers' pedagogical skills have attracted considerable attention from both international and Ukrainian researchers. The issues of developing pedagogical mastery and professional readiness of teachers have gained particular relevance in the works of Ukrainian and international authors. In particular, G. Bondar & V. Pavliuk (2024) stated that the professional competence of university lecturers includes not only mastery of subject knowledge but also the ability to organise effective pedagogical interaction, apply modern teaching methods, and respond flexibly to the challenges of the educational environment. The authors highlight the importance of integrating pedagogical, methodological, and communicative competencies in the professional

development of educators. The impact of pedagogical training and continuous professional development on teachers' effectiveness was investigated by S. Fernandes *et al.* (2023). Their study demonstrates that systematic pedagogical training contributes to improving teaching practices, strengthening reflective skills, and enhancing teachers' ability to design and manage the educational process. According to the researchers, professional development programmes play a crucial role in increasing the quality of higher education teaching. A number of studies also address the formation of professional competence and the development of innovative teaching approaches in higher education. For example, H. Kuznetsova *et al.* (2024) analysed the role of innovative technologies in the professional activities of university teachers. The authors conclude that the integration of digital tools and modern pedagogical technologies significantly enhances the effectiveness of teaching and supports the development of students' cognitive activity.

The professional development of teachers and the formation of their competencies are closely connected with the processes of lifelong learning and continuous improvement. H. Qamariah & M. Hercz (2025) noted that professional development programmes for university teachers contribute to improving pedagogical competence, strengthening instructional design skills, and developing strategies for effective interaction with students. Their study demonstrates that continuous professional learning is a key factor in maintaining the quality and sustainability of higher education systems. Ukrainian authors also make a substantial contribution to research on pedagogical activity and teacher professionalism. V. Mykolaiko (2023) examined teaching practice as an essential component of the professional training of future educators. The author notes that practical teaching experience enables future teachers to integrate theoretical knowledge with real pedagogical situations, develop professional skills, and acquire the competencies

necessary for effective educational work. The issue of developing professional and communicative competence in higher education was explored by S. Prosiannyk (2025), who stressed the importance of communication skills in modern educational environments, particularly under conditions of distance and blended learning. The author argues that communicative competence allows teachers to maintain productive interaction with students, organise collaborative learning, and create a positive psychological climate in the classroom. Another important aspect of pedagogical activity concerns the formation of professional competence and pedagogical conditions that ensure effective teacher training. M. Grynova *et al.* (2024) proposed a model for developing self-regulatory competence among future foreign language teachers. Their paper highlights the importance of pedagogical conditions that support students' independence, reflection, and ability to regulate their own learning processes.

Despite the considerable number of scientific studies devoted to teacher competence and professional development, the issue of analysing the structural foundations of pedagogical activity and the role of professional readiness in ensuring effective teaching remains relevant. Many studies focus primarily on individual aspects of teacher competence, such as digital literacy, communication skills, or methodological training. However, there is still a need for a comprehensive analysis of pedagogical activity as an integrated system that includes motivational, structural, functional, and psychological components. Therefore, the present study aimed to analyse the theoretical foundations and structural characteristics of pedagogical activity, in addition to determining the role of professional readiness and pedagogical abilities in ensuring the effectiveness of a teacher's professional performance in modern higher education.

Materials and Methods

The study was of a theoretical and analytical nature and was based on a systematic, comparative

and content analysis of modern scientific sources devoted to the structure of pedagogical activity and the professional readiness of a teacher. The study was based on a theoretical analysis of scientific literature devoted to the examination of pedagogical activity, professional readiness of teachers, and the formation of professional competence in higher education. The materials for the study consisted of contemporary publications in the fields of pedagogy, educational psychology, and professional education. Specifically, the study analysed publications by L. Darling-Hammond *et al.* (2017) on the theoretical foundations of pedagogical activity and the monograph by J. Hattie (2023) on the formation of teachers' professional readiness. Special attention was paid to publications by both international and Ukrainian authors who investigated the problems of teacher professionalism and pedagogical competence. In particular, the study examined the conceptual approaches of L. Darling-Hammond *et al.* (2025) regarding design principles for teacher preparation and the findings of J. Hattie (2023) on the factors influencing instructional effectiveness. Among Ukrainian authors, the study considered publications by O.Yu. Vysotsky (2018) on the philosophy of modern vocational education and N. Melnyk *et al.* (2025).

The methodological basis of the study was formed by general scientific and theoretical research methods that allow for a comprehensive analysis of pedagogical activity as a complex professional phenomenon. The use of these methods ensured the systematic review of the structural and functional characteristics of teaching activity, along with the identification of key components of teachers' professional readiness. The method of analysis was applied to examine scientific sources addressing the essence, structure, and characteristics of pedagogical activity, in addition to the theoretical foundations of teacher professionalism. This method allowed identifying the main approaches to understanding pedagogical activity and professional readiness in contemporary pedagogical science.

The method of synthesis was used to integrate the results of various scientific studies into a coherent conceptual framework. Through synthesis, the key elements of pedagogical activity, including its motivational, structural, and functional components, were generalised and presented as an interconnected system. The comparative method allowed for the comparison of different theoretical perspectives regarding the structure of pedagogical activity, the role of pedagogical abilities, and the components of professional readiness. The method of systematisation was used to organise and classify scientific knowledge about pedagogical activity, including the structural and functional components of teaching, types of pedagogical actions, and levels of professional mastery of teachers. Systematisation also contributed to identifying the relationships between motivation, goal-setting, planning, communication, and diagnostic activities within the overall structure of pedagogical work. In addition, the method of generalisation enabled the formulation of theoretical conclusions regarding the role of professional readiness and pedagogical abilities in ensuring effective pedagogical activity.

The methodological approach of the study was based on the principles of systemic, competency-based, and personality-oriented approaches in education. The systemic approach allowed pedagogical activity to be considered as an integrated system consisting of interrelated structural and functional elements. The competency-based approach enabled the analysis of professional readiness as a combination of knowledge, skills, abilities, and personal qualities necessary for successful teaching. The personality-oriented approach underscored the importance of the teacher's individual characteristics, professional orientation, and motivational sphere in the process of pedagogical activity. Thus, the applied methodological framework ensured a comprehensive analysis of pedagogical activity and allowed for identifying the main structural components, psychological mechanisms, and professional

characteristics that determine the effectiveness of teaching activity in higher education.

The study was based on a qualitative theoretical design aimed at studying the structural foundations of pedagogical activity and the components of teachers' professional readiness in higher education. The study relies on a comprehensive review and conceptual analysis of contemporary scientific literature in the fields of pedagogy, psychology, and professional education. The design of this work includes several consecutive stages. At the first stage, relevant scientific sources published mainly in the last five years were selected and analysed to identify key theoretical approaches to pedagogical activity and teacher professionalism. At the second stage, the structural and functional components of pedagogical activity were examined, including motivational, organisational, communicative, and cognitive aspects of teachers' professional work. At the final stage, the obtained results were systematised and generalised to determine the main factors that influence the effectiveness of pedagogical activity and the formation of professional readiness of teachers in higher education institutions.

The theoretical framework of the study was based on contemporary pedagogical and psychological concepts that interpret pedagogical activity as a complex professional system combining motivational, cognitive, organisational, and communicative components. Within this framework, pedagogical activity is considered a purposeful process aimed at organising the learning environment and promoting the intellectual and personal development of students. The study also relied on the competency-based and systemic approaches to teacher professionalism, according to which the effectiveness of pedagogical activity depends on the integration of professional knowledge, pedagogical skills, personal qualities, and motivational orientation of the teacher. In addition, the study was grounded in theories of professional readiness and pedagogical competence, which stress the importance of continuous

professional development, reflective practice, and the formation of pedagogical abilities in ensuring effective teaching activity in higher education.

Results and Discussion

A person is born as a biological being, but their social essence is formed in the process of activity. It is active interaction with the environment that contributes to the formation of personality: the more intense a person's activity, the higher their level of development, and the variety of activities broadens their worldview, increases their competence and level of education. In various types of activity, individuals assimilate the social experience accumulated by previous generations and, at the same time, improve it. The concept of activity is widely used in many scientific fields, including philosophy, pedagogy, psychology, economics, and physiology. I. Moiseienko & N. Minenko (2025) consider activity as an active form of human interaction with the environment, in which a person acts as a subject who consciously influences objects of reality to satisfy their own needs. According to the researcher, such activity can manifest itself both in internal mental processes and in external practical actions that have a conscious purpose and social significance.

Professional activity involves specialisation in a particular field of work. It is associated with a deep mastery of theoretical knowledge within a specific profession and the practical assimilation of professional experience accumulated by previous generations of specialists. The teaching profession occupies a special place among various types of professional activities, since its essence lies in purposefully influencing the formation and development of another person's personality. G. Bondar & V. Pavliuk (2024) emphasise that teaching is a unique art of organising and managing the process of personality formation using the means and content of a particular speciality. In addition, N. Hrytsai & O. Popelnyska (2024) define pedagogical activity as a process that encompasses both teaching and education and involves the purposeful influence

of a teacher on a student or pupil. According to the authors, such influence is directed at the intellectual, personal, and practical development of learners while simultaneously promoting the professional self-development and self-improvement of the teacher. From a systemic scientific perspective, V. Mykolaiko (2023) considers pedagogical activity as a complex structure that integrates the interaction of people, ideas, teaching methods, and educational tools. It is precisely this interaction that ensures the effective implementation of the pedagogical process and facilitates the achievement of planned educational outcomes.

The formation of professional pedagogical activity is historically linked to the social division of labour and the need to transfer knowledge and experience across generations. Its importance for societal development is significant, as education forms the foundation of all spheres of human activity. Pedagogical work is a complex type of professional activity that requires deep knowledge of pedagogy, psychology, and human physiology, and the ability to understand the individual and organise an effective educational process. In this regard, O. Semenog (2025) considers pedagogical activity as an integrated system with its own motives, goals, principles, and structured tasks, implemented through appropriate methods, forms, and teaching tools. The scientific organisation of pedagogical activity is based on general and specific principles that regulate teaching actions and ensure effective educational outcomes. The foundation of pedagogical activity, as with any professional activity, consists of labour actions-individual operations and actions through which a teacher solves specific professional tasks and achieves set goals. O. Cherepiekhina (2023) states that these actions represent the basic structural elements of professional pedagogical work, as they allow teachers to implement educational objectives and organise the learning process effectively. Each labour action can be divided into three main components: physiological, mechanical, and psychological.

The physiological basis of an action is associated with the functioning of the corresponding neural structures in the cerebral cortex, which provide the perception of feedback arising during any motor act. In the process of activity, a person analyses the received sensorimotor information, evaluates it, and uses it to adjust subsequent actions. The mechanical aspect of a labour action is determined by parameters such as the trajectory of a hand or other body part in space, the speed of performing the action (i.e., the distance covered per unit of time), and the frequency of repeating similar movement cycles. When considering actions as the basis of any activity, it is useful to distinguish between oriented and planned actions, i.e., those performed according to a specific plan. However, not all human actions are subject to prior conscious planning. Therefore, there is also a group of immediate, unplanned actions, which are determined by objective conditions of activity, are automated, simple, and performed based on life experience without special deliberation, or are excessively complex and exceed human capabilities. All the mentioned types of actions are realised in some form in a teacher's activity. S. Fernandes *et al.* (2023), reviewing the structure of action, its psychological characteristics, and the patterns of its functioning, identify two main characteristics of actions: functional and structural. The functional characteristic reflects the role of a specific action within the overall system of activity. Its structure includes three main components: orientational, executive, and control-corrective. The structural characteristic involves classifying actions according to features such as the form of execution, level of generalisation, completeness, and degree of mastery. The generalisation of an action indicates the ability to interpret it through concepts and categories of a particular field of knowledge. The level of preparation, the age characteristics of learners, and the professional experience of teachers may differently affect the ways of solving pedagogical tasks.

The completeness of an action is determined by the presence of all necessary operations ensuring its quality, while mastery implies ease and confidence in performance. Rationality is reflected in achieving the intended result, and awareness promotes self-analysis and focus on the content of the activity. The form of an action indicates the level of psychophysiological involvement and may be material, perceptual, verbal, or mental. As noted by H. Qamariah & M. Hercz (2026), particular attention in pedagogical activity is given to mental actions, as they influence the choice of learning approaches and enhance teachers' professional skills. Their formation is based on internalisation – the transformation of external actions into internal cognitive processes. The development of mental actions occurs through a sequence of interconnected stages, as described by D.H. Schunk (2020). It begins with the formation of motivation, where learners develop a positive attitude towards learning and professional growth. This is followed by the establishment of an orientational basis, involving the planning and structuring of learning activities. At the material stage, learners interact with objects or their representations, such as models or digital tools. The verbal stage focuses on explaining and reflecting on actions through speech. Subsequently, actions become internalised and are carried out mentally, corresponding to inner speech. The final stage involves the consolidation of mental actions and the development of self-regulation mechanisms. Within pedagogical activity, several types of actions can be distinguished, including educational-methodical, educational, socio-pedagogical, research-related, and logical operations, which together ensure the effective performance of a teacher's professional duties, as noted by D.H. Schunk (2020).

Important components of any activity are motives and goals, which determine its direction. E. Ballová Mikušková *et al.* (2025) define a motive as a material or ideal object that encourages a person to act and determines the direction of their activity. During the formation process, a

motive passes through several stages: the emergence of the impulse, awareness of it, and acceptance by the individual as an internal stimulus for activity. Accordingly, the motive of professional activity can be defined as the internal drive of a person to perform professional tasks. Motives formed on the basis of the need for a specific type of work drive a person to define concrete goals of activity, without which achieving effective results is impossible. A. Durdas *et al.* (2025) distinguish between short-term and long-term motivation in professional activity. According to the authors, when activity is driven only by immediate tasks and has minimal connection with broader professional prospects, it can be described as short-term motivation. In contrast, when the goal involves long-term outcomes and a strategic orientation towards future professional development, such motivation is considered long-term. Psychology also distinguishes between achievement motivation and failure-avoidance motivation. The former has a positive character and is based on the desire to achieve a desired result. The latter is associated with the wish to avoid mistakes, criticism, or punishment, often accompanied by heightened anxiety and insecurity. In such cases, the individual focuses more on avoiding negative consequences than on achieving success.

Intrinsic and extrinsic motivation are key constructs in explaining human behaviour, as outlined by R.M. Ryan & E.L. Deci (2020). Intrinsic motivation involves engaging in an activity for its own sake, when the process itself is meaningful and satisfying. In contrast, extrinsic motivation refers to performing activities to achieve outcomes unrelated to the task content, and it may be driven by either positive (e.g., rewards, recognition) or negative factors (e.g., avoidance of punishment). The effectiveness of professional activity is largely determined by internal drivers and individual needs, which shape engagement and performance, as emphasised by R.M. Ryan & E.L. Deci (2020). For a teacher, important internal motivating factors include the pursuit of respect, independence, self-realisation,

worldview convictions, ideals, professional interests, social roles, and societal recognition. M.M. Echtenbruck *et al.* (2025) present that the content of pedagogical activity itself also plays a significant role in motivating teachers. In this context, value orientations not only perform a regulatory function but also serve as a crucial element of professional motivation.

The set of motives that determines a person's behaviour and activity forms the motivational sphere of the individual. It constitutes a core of the personality and is also the most individual and protected part of the person's inner world. It is the motivational sphere that contributes to professional stability and determines the direction of activity. Within the structure of professional activity motivation, factors that determine satisfaction or dissatisfaction with work can be distinguished. One important motive is the desire for creative self-realisation, which allows a person to fully unlock the potential of the chosen profession. The motivational structure of a teacher's activity is also associated with the so-called need for dominance. H. Talafian *et al.* (2025) note that this need manifests in the desire to influence the social environment, guide the behaviour of others, organise their activities, and coordinate collective work. Teachers may achieve this through persuasion, advice, argumentation, or the exercise of authority. In pedagogical practice, such tendencies are expressed in managing the educational process, organising interactions with students, and making administrative decisions.

By engaging in teaching activities, a teacher performs managerial functions, including organising, regulating, and coordinating the educational process. Professional activity involves the development of motivation related to influence and responsibility, progressing from dependence on external approval to autonomy, self-assertion, and a focus on fulfilling professional duties. In pedagogical practice, motives are realised through goals that determine the direction, methods, and outcomes of activity. Goals serve as a central element of professional action, guiding

both decision-making and the overall organisation of the educational process, as discussed by E.A. Locke & G.P. Latham (2019). Functionally, goals can vary: they may be active or passive, creative or reproductive, organising or disorganising. The effectiveness of pedagogical activity largely depends on the teacher's ability to independently formulate goals, rather than solely relying on those defined by normative documents or administration.

Scientific literature identifies several key functions of the goal system in pedagogical activity. The orientational function defines the overall direction and hierarchy of goals, while the structuring function enables the prediction of outcomes and stages of achievement. The formative and design functions shape the internal organisation of activity and support action planning. The meaning-making function clarifies the significance of both the activity and its results, whereas the system-forming function views pedagogy as an integrated whole. In addition, the mobilising and stimulating functions activate internal resources and psychological mechanisms, the harmonising function ensures coordination among components, and the humanistic (moral) function aligns goals with the needs and potential of both teachers and learners, as discussed by Y. Kozlovskiy *et al.* (2022). Goals are organised hierarchically in a "goal tree", linking strategic and specific objectives to achieve effective results. Internal goals are realised through tasks within the activity, while external goals orient it towards broader social or professional outcomes. Goal-setting unfolds in stages: goal formation and acceptance (goal-project), implementation and adjustment (goal-process), and evaluation of results (goal-outcome). This hierarchy can be represented as: goal → task → question, where a task specifies the practical actions needed to achieve a goal, as outlined by Y. Kozlovskiy *et al.* (2022).

In pedagogical activity, goal formation may be formal, dogmatic, or creative and is essential for the scientific organisation of teaching. It is based on the interaction of three components:

teacher, means, and learners. Effective implementation requires alignment between teacher and student goals, integration of teaching, upbringing, and development, and a focus on heuristic goals that foster creativity and intellectual engagement. Thus, goal-setting enables the planning and forecasting of pedagogical activity, determines prospective directions for its development, and supports a comprehensive approach to the use of scientific and practical achievements. It also stimulates creative activity in both teachers and students. Importantly, every goal implies a result (product of activity), which may be immediate or delayed and does not always fully correspond to the initial goal, requiring further pedagogical refinement, as noted by I. Lynova & O. Bulvinska (2020). In solving pedagogical tasks, a teacher's activity produces psychological, functional, and incidental results. Psychological outcomes are reflected in students' motivation, competencies, and social development, while functional results relate to the use of methods and the organisation of learning activities, as noted by L. Darling-Hammond *et al.* (2017). Levels of professional mastery range from reproductive and adaptive to modelling and creative, reflecting an increasing ability to design effective learning processes and foster students' development, as argued by J. Hattie (2023). Professionalism is defined by the teacher's capacity to apply effective methods and ensure meaningful learning outcomes.

The development of professional mastery is a continuous process, progressing from adaptation to innovation and research, and requiring ongoing self-improvement and creative engagement. Professional orientation, as a system of stable motives, determines the direction of a teacher's activity and their commitment to professional growth, as highlighted by I. Sabatovska & S. Bobokalo (2019). In a narrow sense, pedagogical orientation is a professionally significant quality that occupies a central place in the teacher's personality structure and determines the individual characteristics of their professional activity. In a broader sense, it is an integrated characteristic

of pedagogical work, expressed through a system of emotional-value relations and a hierarchy of leading motives that drive self-realisation and professional interaction, as noted by T.V. Larina (2024). Within its structure, pedagogical orientation includes a positive attitude towards the profession, sustained interest, a desire for professional growth, and the internal acceptance of pedagogical goals and tasks, as noted by L. Darling-Hammond *et al.* (2025). Its hierarchical components involve orientation towards the learner (supporting individuality and development), towards oneself (self-improvement and professional realisation), and towards the content of the profession (interest in subject matter), as highlighted by J. Hattie (2023).

Professional orientation is a dynamic and multifaceted system shaped by various factors. Its development progresses from initial awareness of pedagogical abilities to purposeful professional self-development and the formation of an individual teaching style. It is grounded in a system of motives, interests, and professional ideals, evolving from general interest to a clearly defined commitment and readiness for teaching activity. The development of professional orientation proceeds through several stages: the emergence of interest in the profession, the formation of stable motivation for pedagogical activity, the development of professionally significant qualities, and, ultimately, the formation of an internal need for teaching activity, as noted by I. Lynova & O. Bulvinska (2020). A teacher with a well-developed professional orientation demonstrates a stable positive attitude towards the profession, strong motivation, and traits such as responsibility, initiative, and independence. They possess the necessary competencies and experience positive psychological states during teaching. Overall, the level of professional orientation directly influences the effectiveness of pedagogical activity, as argued by R.M. Ryan & E.L. Deci (2020).

In the scientific literature, the functional and psychological productivity of pedagogical activity are distinguished. Functional productivity

relates to the creation of an effective system of didactic methods and techniques, the development of communicative skills, and other professional competencies. Psychological productivity, in contrast, is manifested in changes in the student's personality, and in the teacher's capacity for reflective-perceptive analysis, which involves awareness of their own psychological traits, evaluation of their mental state, and deep understanding of the student's personality (Norman *et al.*, 2025). The structure of professional pedagogical activity can be viewed as comprising two interrelated levels of functioning – social and psychophysiological. A teacher's professional activity is multifaceted and is realised in various directions, including educational-methodical, educational-upbringing, socio-pedagogical, and scientific-pedagogical activities. Scholars, in particular D.T. Maricato & J.F. Aquino (2024), commonly differentiate structural and functional components of pedagogical activity. Structural components include the subject of pedagogical influence, i.e., the teacher; the object of pedagogical interaction, i.e., the learner; the subject of their joint activity; the learning goals; and the means that ensure the achievement of these goals. Functional components encompass constructive, organisational, communicative, projective, and gnostic activities.

Constructive activity of the teacher, as described by O. Semenog (2025), is associated with planning and structuring the learning process and is realised through several key functions. The presentational function ensures clear and accessible delivery of educational material; the stimulative function activates students' cognitive engagement through questions and discussions; the corrective function involves clarifying and adjusting students' responses in line with scientific knowledge; and the diagnostic function provides feedback on students' level of understanding. Within constructive activity, the teacher models the structure of a lesson, taking into account curriculum requirements, teaching materials, visual aids, and time constraints. In a broader sense, this activity reflects general principles of

organising the learning process regardless of specific educational contexts.

Organisational activity, according to I. Valantinaite & V. Navickiene (2024), focuses on managing both the presentation of learning material and students' engagement with it, and regulating the teacher's own professional behaviour. Its core functions include internal communication within the student group, external communication between groups, and vertical communication with institutional administration. These functions are closely interconnected with communicative activity.

Communicative activity ensures the establishment of effective pedagogical relationships among teachers, students, parents, and colleagues, contributing to a positive psychological climate and improving the overall effectiveness of the educational process.

Projective activity involves anticipating the outcomes of pedagogical tasks and planning the educational process over longer periods (e.g., a course). It is inherently future-oriented and relies on planning, forecasting, and programming. Planning, as a component of projective activity, is regarded by O. Semenog (2025) and I. Valantinaite & V. Navickiene (2024) as a key form of intellectual work aimed at defining goals, methods, and means of teaching. It helps manage uncertainty and organise pedagogical actions effectively, ranging from situational decision-making to the comprehensive design of the entire educational process.

In pedagogical practice, several types of planning are distinguished: thematic, network, and goal-oriented planning (Grynova *et al.*, 2024). Thematic planning involves dividing a general topic into relatively independent content units and defining their structure, content, and implementation forms. When planning an individual lesson, the teacher determines which cognitive and educational goals should be achieved, selects appropriate teaching methods and forms, establishes intra- and interdisciplinary connections, defines a system for repetition, reinforcement, control,

and assessment, and identifies the technical teaching aids to be used. In a thematic plan, answers to these questions are presented concisely. Network planning is based on key concepts such as work, event, and pathway, where "work" refers to any activity requiring time and effort for the preparation or delivery of a lesson. Goal-oriented planning involves forming a hierarchical system of objectives, the implementation of which ensures the achievement of the planned results.

Planning is the process of creating a plan of activity, defined as a pre-determined sequence of actions or a conceptual design that serves as the basis for implementing specific activity. In practice, it may take the form of a scheme, project, model, or programme. A teacher's plan represents a specific algorithm for achieving the set goal, including a system of interrelated tasks, methods, and means of their implementation, while also considering external conditions, professional capabilities, and alternative action strategies. Planning structures the content of activity, serves as a form of organisation, and performs managerial functions in group and collective work, while also promoting the teacher's self-regulation. There is a reciprocal relationship between the plan and the content of activity: content determines the form of the plan, and the plan influences the organisation of content.

As L. Darling-Hammond *et al.* (2025) note, planning plays a crucial role in a teacher's activity, ensuring effective management of the educational process, enhancing the effectiveness of pedagogical work, fostering collaboration, and stimulating creative activity.

Gnostic activity aims to determine the goals and potential directions of pedagogical activity based on the analysis of characteristics, properties, and states of pedagogical systems, and the results of their functioning. It involves analysing pedagogical situations, formulating tasks, acquiring the knowledge necessary for their effective resolution, and evaluating outcomes. In a pedagogical context, gnostics is understood as the process of acquiring knowledge about humans

to transmit accumulated civilisational experience while further developing and enriching it. In the educational process, gnostic activity is realised through analysis, research, and diagnostics of the holistic pedagogical process and the activity of its subjects – the teacher and students – using a system of indicators and criteria to assess effectiveness and predict development.

Gnostic activity is aimed at analysing the sufficiency of scientific knowledge for designing the pedagogical process, determining learning content, selecting effective forms and methods, and identifying problem areas in pedagogical practice. It also includes the exploration of properties, states, and results of the pedagogical system functioning based on defined criteria. During gnostic activity, the teacher analyses their own professional practice and personal qualities, forecasts stages of professional development, generalises experience for implementing innovations, and interprets diagnostic results to design developmental learning programmes. Additionally, it involves forecasting the learner's personal development, studying individual characteristics, and determining optimal conditions for self-realisation in the educational process. Gnostic activity implements the key goal of pedagogy – the development of the learner's personality – and includes two interrelated components: diagnostics and forecasting. Diagnostics provides the necessary information about the current state of the pedagogical system, while forecasting enables probabilistic modelling of its future development based on this data. As O. Tovkanets *et al.* (2024) note, gnostic activity has a clear structure that includes goals, means, processes, and outcomes, and is supported by scientific-methodological and organisational components that ensure effective analysis and continuous professional development of the teacher.

Informational support is implemented according to the formula “practice – theory – practice” and involves developing the educator's ability to effectively search for information and form an information need as a key characteristic

of gnostic activity. Normative-legal support is determined by pedagogical ethics and regulatory indicators that characterise the properties, states, and results of pedagogical systems. Documentation support includes student and group development programmes, diagnostic methodologies, prospective development concepts, and gnostic maps, and systematic analysis of lessons aimed at both identifying individual student progress and assessing the overall effectiveness of the educational process. It also encompasses teacher professional profiles that reflect the dynamics of their development and support the generalisation of pedagogical experience.

The effectiveness of gnostic activity depends on the development of gnostic qualities, mastery of pedagogical information, and diagnostic methods. These qualities represent a set of individual psychological traits that enable teachers to understand students, select optimal teaching strategies, and reflect on their own professional activity for continuous improvement. Their development is closely related to anticipation – the ability to predict outcomes of pedagogical actions. The structural model of a teacher's gnostic qualities includes analytical, diagnostic, prognostic, organisational, and reflective skills. Among the key skills are the understanding of students' individual characteristics, design of diagnostic and individualised learning technologies, analysis of group dynamics, lesson planning based on diagnostic data, anticipation of learning difficulties, and selection of effective teaching methods. It also involves organising research activities, fostering students' cognitive interest, managing pedagogical interaction, and integrating professional experience into one's own teaching practice. As S. Gorbenko *et al.* (2023) argue, this set of gnostic qualities ensures effective management of the educational process and the holistic development of the student's personality.

For effective gnostic activity, the system of pedagogical information – a meaningful representation of processes, states, and properties of pedagogical systems and their elements – is

essential. Several types of pedagogical information are distinguished: scientific-pedagogical information, which includes theories and concepts that form the basis for organising and managing educational systems; subject-object information, containing data about participants of the pedagogical process necessary for individualisation and differentiation; and educational-pedagogical information, which covers the content of disciplines, methods, technologies, and forms of instruction.

The accuracy and objectivity of information depend on the teacher's professional experience and the development of cognitive processes such as perception, memory, and thinking. The processing of pedagogical information involves several stages: collection (defining relevance and scope), processing (transforming data into meaningful forms), and interpretation (understanding and generating possible solutions). A teacher's information need is a psychological state arising from insufficient data for effective professional activity, which stimulates inquiry and enhances gnostic activity. Knowledge of pedagogical diagnostics enables the teacher to assess the properties and dynamics of the educational process, evaluate pedagogical interaction, and determine the learner's zone of proximal development through the use of diagnostic programmes. As N. Melnyk *et al.* (2025) note, effective use of pedagogical information and diagnostics significantly enhances the quality of decision-making and forecasting in educational practice.

Models for predicting pedagogical phenomena include several types. The linear model assumes uniform growth or decline in outcomes and is used for comparing past and current indicators. The exponential model describes processes with accelerated changes, such as student behaviour in crisis situations. The logistic model is characterised by initially slow, then rapid changes, followed by stabilisation, as observed in the development of a student group. The sinusoidal model reflects oscillations around an average level, showing rises and falls in activity effectiveness.

Verification is the process of establishing the truth of a conclusion based on diagnostic data through empirical testing. There are two types: direct verification, which involves the immediate testing of conclusions derived from observations, experiments, or statistical data, and indirect verification, carried out by establishing logical relationships between directly and indirectly verifiable statements. The verification algorithm involves several stages. First, diagnostic versions are selected and classified as more or less probable. Next, the diagnostic programme and applied methods are analysed for validity and effectiveness. Then, the results are refined, followed by theoretical testing through thought experiments or logical analysis. Finally, forecasting technology is implemented, transforming versions into time-delayed predictions. According to W. Zhang (2023), the application of diverse predictive models combined with structured verification procedures enhances the precision and credibility of pedagogical forecasting.

Pedagogical abilities are a key factor in successful teaching activity. In general, abilities are considered stable individual psychological properties that ensure effective performance in one or more types of activity. Several types of abilities are distinguished. General abilities manifest across different activity domains and develop through learning and work. Special abilities are formed in specific areas and determine professional mastery. Professional abilities are a set of stable individual-psychological qualities, influenced by upbringing, that define the effectiveness and improvement of professional activity. Giftedness manifests as the capacity to successfully perform multiple types of activity.

Pedagogical abilities belong to special abilities. They are part of organisational abilities and intellectual work abilities but can also exist independently. They represent a particular type of giftedness, since pedagogical activity encompasses a wide range of tasks and functions. Pedagogical talent is closely linked to the teacher's personality and character. Its main features

include multifaceted education and abilities, awareness and mastery of one's potential, and the integration of these abilities into character. Associated qualities important for effective teaching include organisation, diligence, curiosity, self-control, activity, perseverance, the ability to concentrate and efficiently distribute attention. Pedagogical tact is particularly significant, as it helps compensate for deficiencies in other abilities and is mainly formed through practical experience. Evaluation of a teacher's professional abilities requires a comprehensive approach. It includes analysing psychological characteristics of activity, comparing them with the mental structure of the individual, and considering compensatory capabilities. The complexity of pedagogical activity does not allow reducing a teacher's abilities to isolated traits.

The psychological basis of pedagogical abilities includes general conditions of ability, while for secondary and higher education teachers, the ability for scientific activity is important. Intellectual abilities are associated with thinking, analytical-synthetic activity, systematisation of complex connections, and the interrelation between the first and second signalling systems. According to E. Ballová Mikušková *et al.* (2025), these abilities include agility and speed in orienting to new information, critical thinking and analytical skills, verbal comprehension and vocabulary richness, problem-solving, anticipation and planning, memory, spatial thinking, and the ability to recognise similarities and differences between objects. These qualities constitute a teacher's intellectual giftedness and enable deep emotional engagement with learning material.

Intuition functions as an indirect cognitive process that complements logical, probabilistic, and dialectical thinking by accelerating decision-making without bypassing conscious analysis. Pedagogical abilities are categorised by their functional focus: didactic for material delivery, academic for scientific expertise, perceptual for psychological insight, and verbal for expressive communication. Furthermore, authoritative influence,

pedagogical imagination, and attention distribution optimise the organisation of the educational process. The development of these attributes necessitates creative engagement, reflexive practice, and the systematic acquisition of specialised expertise. These abilities operate on two primary levels: the perceptual-reflective, characterised by sensitivity to the subjects and dynamics of teaching, and the projective, involving strategic action and outcome planning. As B. Knight (2025) notes, this higher level integrates communication and organisational skills with the rigorous analysis of professional outcomes through nurtured judgement. Collectively, these qualities form the basis of a teacher's intellectual giftedness, facilitating profound cognitive and emotional engagement with the educational material.

Projective-level abilities encompass gnostic, design, constructive, communicative, and organisational components, facilitating systemic sensitivity towards studying the educational object, designing the student's personality, and structuring instructional interactions. Complementary attributes include expressive abilities for the vivid articulation of ideas, major abilities characterised by pedagogical optimism, and authoritative abilities for the rapid establishment of professional credibility. Organisational abilities constitute the teacher's leadership functions, directed at mobilising student collectives through the application of practical intelligence, pedagogical tact, and self-control. Similarly, communicative abilities facilitate the formation of cohesive interpersonal relationships and collaborative synergy within the learning environment. Expressive and major abilities further enhance this rapport through the strategic use of figurative speech, non-verbal cues, and communicative cheerfulness to stimulate student engagement. The ultimate effectiveness of these pedagogical functions is contingent upon various factors, foremost of which is the professional readiness of the teacher. As noted by A. Muthanna *et al.* (2026), such readiness serves as an essential condition for the successful performance of all types of pedagogical activity,

integrating these diverse abilities into a coherent professional framework.

Readiness is a multidimensional construct interpreted as a developmental level of personality, a situational state, or a regulatory mechanism for professional activity. It functions as a synthesis of value orientations, stable psychological traits, and dynamic processes. In contemporary discourse, two primary paradigms define professional readiness: the psychological approach, which views it as a transient mental state facilitating trait formation, and the personality-structural approach, which defines it as a stable personality characteristic developed through activity. As a structured process, readiness possesses distinct regularities, criteria, and hierarchical levels of formation. The architecture of readiness integrates psychological, scientific-theoretical, and practical domains.

According to S. Gorbenko *et al.* (2023), this construct encompasses motivational, orientational, volitional, and evaluative components, supported by psychophysiological and physical prerequisites essential for professional mastery. Operationally, professional readiness manifests at functional and personal levels, reflecting both the immediate state of mobilisation and a stable internal attitude preceding performance. The psychological state of readiness comprises cognitive, emotional, motivational, and volitional components that enable task forecasting and resource mobilisation. The dynamic structure of readiness for creative pedagogy involves goal awareness, situational analysis, and the activation of prior experience. Within this holistic system, two subsystems are distinguished: long-term readiness, representing a stable system of professional qualities, and situational readiness, an active state triggered by specific external interactions. Key indicators of professional readiness include the depth of professional motivation, the command of specialised knowledge, a sense of responsibility for outcomes, and the stability of professional interests. Drawing upon decades of pedagogical research and empirical analysis, this study proposes a hierarchical classification of professional

readiness levels, reflecting the developmental trajectory of a teacher's expertise.

The everyday level is characterised by a reliance on common sense and a narrow focus on subject matter. At this stage, the educator assumes that deep content knowledge alone guarantees success, attributing student failure primarily to a lack of individual effort. At the low professional level, the teacher manages isolated pedagogical phenomena but fails to perceive the systemic connections between them, resulting in actions based on fragmented observational data.

The situational level involves a more sophisticated understanding of pedagogical essence and an effort to identify underlying causes. However, theoretical generalisation remains weak, and strategic planning is often dismissed as a mere formality. The pre-modelling level is marked by a clear awareness of the interdependence of educational conditions. While the teacher actively seeks to forecast situations, productivity is often constrained by an incomplete understanding of the dynamics of collaborative engagement. Finally, the modelling level represents the highest level of professional maturity, where the teacher establishes complex causal relationships, uses creative methodologies, and ensures consistent quality through stable pedagogical interaction.

Professional readiness serves as both the primary objective and the ultimate outcome of professional training. It is realised through the sequential acquisition of theoretical frameworks, the accumulation of empirical experience in typical scenarios, and the cultivation of creative inquiry. The value-oriented component of this readiness establishes a foundation for professional ethics and a sustained commitment to self-actualisation. In summary, a teacher's readiness to implement a holistic pedagogical process integrates theoretical, practical, creative, and motivational-evaluative dimensions. As synthesised in the comprehensive research edited by A. Muthanna *et al.* (2026), professional readiness is a complex, person-centred phenomenon. This category reflects the educator's

capacity for prompt and accurate decision-making, the maintenance of effective interaction with students, and the confident command of diverse pedagogical strategies.

Thus, based on the analysis conducted in this study, the combination of criteria for teacher readiness to implement a holistic pedagogical process can be interpreted as theoretical readiness, practical readiness, experience in creative activity, and experience in motivational and value-oriented attitudes towards the teaching profession. In this study, professional readiness is defined as a complex phenomenon grounded in a personality-oriented approach to teacher preparation, reflecting the ability to make prompt and accurate decisions, demonstrate sustained professional interest, maintain effective interaction with students, and apply appropriate methods of pedagogical communication.

In defining professional readiness and suitability, it is important to note that readiness is a broader and more complex concept than pedagogical suitability. Professional activity can only be successfully performed if a person meets the requirements of the profession according to their individual characteristics, which defines professional suitability. In occupational psychology, the concept of a work position is used, understood as a limited area of professional activity, determined by division of labour, designed for creating something valuable for society, making the work position one form of professional existence. A person, including a teacher, must be aware of objectives to achieve effectiveness in any type of activity, which may be formulated as general requirements, regulations, socially fixed (objective) and inherent to the object (subjective), the subject of labour, i.e., a set of interconnected features, properties, processes identified by the individual and encountered in professional activity, the system of properties and relationships of objects, phenomena, and processes that a person must operate with mentally or practically, and the means of professional activity, enabling interaction with the subject in accordance with goals.

The structure of professional suitability encompasses a complex of interrelated components, including civic maturity, attitude towards work and the chosen profession, the system of interests and inclinations, and general capacity, which presupposes an appropriate level of physical and mental health. It also integrates general abilities grounded in activity and self-regulation, alongside specific professionally significant qualities, knowledge, skills, and accumulated experience that ensure the effective performance of professional functions, particularly in pedagogical practice. Given the distinction between absolute and relative suitability, the correspondence between an individual and a professional position is not static but can be achieved through several pathways: the selection of work aligned with personal characteristics, the purposeful development of professionally significant qualities, or the rational distribution of functions within collaborative activity, which in turn may lead to the emergence of differentiated forms within a single profession.

The qualitative and quantitative parameters of professional suitability are set out in the professional profile, which functions as a normative model and a projected outcome of the pedagogical process. As a systemic descriptive construct, it incorporates requirements for personal and professional-pedagogical qualities, psychological and pedagogical preparedness, methodological competence within a specific field, and the scope and content of specialised training. In this regard, as noted by A. Muthanna *et al.* (2026), the highest level of professional development presupposes the convergence of the individual's characteristics with the parameters of the professional profile.

Thus, professional suitability may be interpreted as the highest manifestation of professional competence, closely related to the structure of the professional profile. At this level, the distinction between suitability and readiness becomes largely analytical in nature: while suitability reflects the correspondence of psychophysical characteristics to the requirements of the profession, readiness foregrounds the

motivational, cognitive, and operational dimensions of professional activity. In their unity, these categories characterise a holistic state of personality that ensures effective and sustainable professional functioning.

The results of the study confirm that pedagogical activity in modern higher education should be considered a complex and multidimensional system that integrates cognitive, motivational, communicative, and organisational components of the teacher's professional work. The analysis of scientific literature demonstrates that the effectiveness of teaching activity largely depends on the level of professional readiness of the teacher, which includes psychological, theoretical, practical, motivational, and psychophysiological components. These findings are consistent with contemporary studies showing that teacher professionalism is not limited to subject knowledge but also involves the ability to organise effective educational interaction, apply innovative teaching strategies, and continuously improve professional competencies. In particular, similar conclusions are presented by L. Darling-Hammond *et al.* (2025), who highlight the importance of integrated design principles in teacher preparation programmes aimed at developing a holistic professional competence, and J. Hattie (2023), who identifies teacher expertise, feedback, and instructional clarity as key determinants of learning effectiveness. Comparable ideas are reflected in Ukrainian research, where O.Yu. Vysotsky (2018) stresses the systemic nature of professional training and the integration of theoretical and practical components, while N. Melnyk *et al.* (2025) underline the importance of innovative leadership, collaboration, and adaptability in developing teachers' professional competence under challenging wartime conditions. The comparison of these studies with the present study confirms that professional readiness of teachers is a multifaceted construct that requires a balance between knowledge, skills, motivation, and the ability to operate effectively in dynamic educational environments.

The study also supports the idea that pedagogical activity is structured around a system of motives, goals, actions, and results that determine the teacher's professional behaviour. Motivation and goal-setting play a particularly important role in organising the educational process, as they determine the strategic direction of pedagogical work and influence the selection of teaching methods and forms of interaction with students. Another important result of the study concerns the role of pedagogical abilities and professional orientation in the formation of teaching mastery. The development of such abilities as communicative competence, pedagogical observation, empathy, creativity, and organisational skills significantly enhances the effectiveness of pedagogical activity and contributes to the formation of a productive educational environment. These findings correspond with contemporary approaches to teacher training that stress the importance of lifelong professional learning, reflective practice, and the integration of theoretical knowledge with practical teaching experience.

The study also highlights the necessity of a systemic approach to understanding pedagogical activity. While many modern studies focus on individual aspects of teacher competence, such as digital literacy or methodological skills, the present study gives particular attention to the importance of considering pedagogical activity as an integrated system that combines structural, functional, and psychological components. Such a comprehensive approach allows for a deeper understanding of the mechanisms that ensure effective teaching and supports the development of more effective models of teacher training and professional development in higher education. Overall, the results of the study confirm that professional readiness and pedagogical abilities are key factors in ensuring the effectiveness of pedagogical activity in modern higher education. The integration of motivational, cognitive, communicative, and organisational components within the structure of teaching activity creates the conditions necessary for successful educational

interaction and the development of students' intellectual and personal potential.

Conclusions

This study examined the theoretical and structural underpinnings of pedagogical activity in contemporary higher education, with particular emphasis on the role of professional readiness as a determining factor of effective teaching performance. The findings suggest that pedagogical activity should be interpreted as an integrative and multidimensional phenomenon that combines teaching, educational, organisational, communicative, projective, and diagnostic functions. These components operate in a dynamic interrelationship, ensuring the holistic nature of the educational process and enabling teachers to respond effectively to diverse instructional contexts.

The results of the analysis indicate that professional readiness is a key condition for high-quality pedagogical performance. It encompasses a combination of psychological stability, solid theoretical knowledge, practical teaching skills, sustained motivation, and psychophysiological capacity. Together, these elements form the foundation that allows teachers to plan, implement, and evaluate educational activities in a coherent and purposeful manner. The study also demonstrates that pedagogical effectiveness is closely linked to the teacher's ability to align instructional goals with learning outcomes while maintaining flexibility in applying appropriate methods and strategies.

Furthermore, the study highlights that pedagogical activity is regulated by an interconnected system of motives, objectives, and expected outcomes, which shapes decision-making in the educational process and influences students' cognitive and personal development. The formation of professional orientation and the commitment to continuous professional growth were identified as essential prerequisites for maintaining and enhancing teaching quality in higher education.

From a practical perspective, the findings may contribute to the improvement of teacher training programmes by highlighting the need for integrated approaches that develop not only subject knowledge but also communicative, organisational, and reflective competencies. The results can also inform institutional policies aimed at supporting continuous professional development and fostering innovative teaching practices. Future research may focus on empirical validation of the proposed structural components of pedagogical activity across different educational contexts, and on investigating the impact of digital technologies and innovative instructional models on the development of teacher professional readiness.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

- [1] Ballová Mikušková, E., Verešová, M., Gatíal, V., & Kimplová, T. (2025). Professional competencies, motivation, cognitive abilities and personality in pre-service teachers. *Frontiers in Education*, 10, article number 1576918. doi: [10.3389/feduc.2025.1576918](https://doi.org/10.3389/feduc.2025.1576918).
- [2] Bondar, G., & Pavliuk, V. (2024). Content of professional competence of foreign language lecturer. *Pedagogy and Education Management Review*, 1(15), 51-61. doi: [10.36690/2733-2039-2024-1-51](https://doi.org/10.36690/2733-2039-2024-1-51).
- [3] Cherepiekhina, O. (2023). Pedagogical competence developing of psychology teacher (master's degree): Experience of Ukraine. *The Modern Higher Education Review*, 8, 123-133. doi: [10.28925/2617-5266.2023.88](https://doi.org/10.28925/2617-5266.2023.88).

- [4] Darling-Hammond, L., Hyler, M.E., & Wojcikiewicz, S. (2025). *Design principles for teacher preparation: Enacting the science of learning and development*. Palo Alto: Learning Policy Institute. doi: [10.54300/115.854](https://doi.org/10.54300/115.854).
- [5] Darling-Hammond, L., Hyler, M.E., & Gardner, M. (2017). *Effective teacher professional development*. Palo Alto: Learning Policy Institute. doi: [10.54300/122.311](https://doi.org/10.54300/122.311).
- [6] Durdas, A., Harbuza, T., Radchenko, Y., Starosta, H., & Holohudina, Y. (2025). Development of the foreign language teacher's professional competence: Modern challenges and continuous professional growth. *Continuing Professional Education: Theory and Practice*, 83(2), 124-131. doi: [10.28925/1609-8595.2025.2.11](https://doi.org/10.28925/1609-8595.2025.2.11).
- [7] Echtenbruck, M.M., Fühles-Ubach, S., Naujoks, B., & Kaliva, E. (2025). A data literacy competence model for higher education and research. *arXiv*. doi: [10.48550/arXiv.2504.15690](https://doi.org/10.48550/arXiv.2504.15690).
- [8] Fernandes, S., Araújo, A.M., Miguel, I., & Abelha, M. (2023). Teacher professional development in higher education: The impact of pedagogical training perceived by teachers. *Education Sciences*, 13(3), article number 309. doi: [10.3390/educsci13030309](https://doi.org/10.3390/educsci13030309).
- [9] Gorbenko, S., Lozova, O., & Vasylashko, I. (2023). Teacher's pedagogical activity and formation of the teacher professional skill the conditions of the development of stem education. *Problems of Education*, 1(98), 206-218. doi: [10.52256/2710-3986.1-98.2023.13](https://doi.org/10.52256/2710-3986.1-98.2023.13).
- [10] Grynova, M., Kononets, N., Zhamardiy, V., Khomenko, A., Kyrylchuk, O., & Stryzhak, Y. (2024). The model of realization of pedagogical conditions of formation of self-regulatory competence of future foreign language teachers. *Pegem Journal of Education and Instruction*, 14(2), 45-56. doi: [10.47750/pegegog.14.02.06](https://doi.org/10.47750/pegegog.14.02.06).
- [11] Hattie, J. (2023). *Visible learning: The sequel, a synthesis of over 2,100 meta-analyses relating to achievement*. London: Routledge. doi: [10.4324/9781003380542](https://doi.org/10.4324/9781003380542).
- [12] Hrytsai, N., & Popeplnytska, O. (2024). Research approach in methodological future science teacher training. *Ukrainian Professional Education*, 15, 108-117. doi: [10.33989/2519-8254.2024.15.312212](https://doi.org/10.33989/2519-8254.2024.15.312212).
- [13] Knight, B. (2025). *Nurturing professional judgement*. London: Routledge. doi: [10.4324/9781041056331](https://doi.org/10.4324/9781041056331).
- [14] Kozlovskiy, Y., Ievliev, O., Mykytyuk, O., Tiurina, T., & Say, D. (2022). Features of formation of pedagogical competence of a university teacher in the leading countries of the world. *Revista Tempos e Espaços em Educação*, 15(34), article number e17033. doi: [10.20952/revtee.v15i34.17033](https://doi.org/10.20952/revtee.v15i34.17033).
- [15] Kuznetsova, H., Danylchenko, I., Zenchenko, T., Rostykus, N., & Lushchynska, O. (2024). Incorporating innovative technologies into higher education teaching: Mastery and implementation perspectives for educators. *Multidisciplinary Reviews*, 7, article number 2024spe027. doi: [10.31893/multirev.2024spe027](https://doi.org/10.31893/multirev.2024spe027).
- [16] Larina, T.V. (2024). Professional-pedagogical mobility of a university lecturer in the context of creativity. *Academic Notes. Series: Pedagogical Sciences*, 216, 351-357. doi: [10.36550/2415-7988-2024-1-216-351-357](https://doi.org/10.36550/2415-7988-2024-1-216-351-357).
- [17] Locke, E.A., & Latham, G.P. (2019). The development of goal setting theory: A half century retrospective. *Motivation Science*, 5(2), 93-105. doi: [10.1037/mot0000127](https://doi.org/10.1037/mot0000127).
- [18] Lynova, I., & Bulvinska, O. (2020). Continuing professional development of academic staff: Theoretical approaches and models. *Continuing Professional Education: Theory and Practice*, 4, 14-22. doi: [10.28925/1609-8595.2020.4.2](https://doi.org/10.28925/1609-8595.2020.4.2).
- [19] Maricato, D.T., & Aquino, J.F. (2024). *An international overview of higher education competencies and teaching frameworks: Towards professional development of educators in iceland*. Sauðárkrúkur: Hólar University. doi: [10.13140/RG.2.2.33391.96165](https://doi.org/10.13140/RG.2.2.33391.96165).

- [20] Melnyk, N., Tsvietkova, H., Volynets, Y., Dovbnia, S., & Stadnik, N. (2025). [Enhancing Ukrainian high school teachers' professional development through innovative leadership and cooperation with European universities in wartime](#). *International Journal of Organizational Leadership*, 14, 532-549.
- [21] Moiseienko, I., & Minenko, N. (2025). Model of studying the pedagogical activity of a teacher's assistant as a means of improving inclusive educational practice. *Dnipro Academy of Continuing Education Herald. Series: Philosophy, Pedagogy*, 2(2), 171-182. [doi: 10.54891/2786-7013/2025-2-20](#).
- [22] Muthanna, A., Tandberg, H.N., & Khine, M.S. (Eds.). (2026). [Pedagogical competence development in higher education volume 1. Exploring foundations and dimensions of pedagogical practices](#). London: Routledge.
- [23] Mykolaiko, V. (2023). Teaching-pedagogical practice in the system of professional training of future physics teachers. *Pedagogy and Education Management Review*, 3, 39-51. [doi: 10.36690/2733-2039-2023-3-39-51](#).
- [24] Norman, E., Komarudin, A., Masruri, A., Wahid, J., & Hasbian, Y. (2025). Managing teacher competence improvement through leadership, professional development, and digital innovation: A systematic literature review. *Journal of Educational Management Research*, 4(5), 2322-2348. [doi: 10.61987/jemr.v4i5.1237](#).
- [25] Prosiannyk, S. (2025). Professional-communicative competence of university teachers in the context of distance learning. *Adaptive Management: Theory and Practice. Series Pedagogics*, 21(41). [doi: 10.33296/2707-0255-21\(41\)-06](#).
- [26] Qamariah, H., & Hercz, M. (2025). The impact of professional development programs on EFL instructors in higher education. *Education Sciences*, 15(8), article number 1071. [doi: 10.3390/educsci15081071](#).
- [27] Qamariah, H., & Hercz, M. (2026). Professional development of English teachers in higher education: A systematic review. *International Journal of Instruction*, 19(1), 519-538. [doi: 10.29333/iji.2026.19126a](#).
- [28] Ryan, R.M., & Deci, E.L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, 61, article number 101860. [doi: 10.1016/j.cedpsych.2020.101860](#).
- [29] Sabatovska, I., & Bobokalo, S. (2019). Modeling of professional activities of future teachers in master training conditions. *ScienceRise: Pedagogical Education*, 2(29), 22-27. [doi: 10.15587/2519-4984.2019.161580](#).
- [30] Schunk, D.H. (2020). [Learning theories: An educational perspective](#). Boston: Pearson.
- [31] Semenog, O. (2025). Pedagogical conditions for the development of professional competence of prospective PhD students in the process of studying psychological and pedagogical disciplines. *UNESCO Chair Journal Lifelong Professional Education in the XXI Century*, 1(11), 48-64. [doi: 10.35387/ucj.1\(11\).2025.0003](#).
- [32] Talafian, H., Lundsgaard, M., Mahmood, M., Shafer, D., Stelzer, T., & Kuo, E. (2025). Responsive professional development: A facilitation approach for teachers' development in a physics teaching community of practice. *Teaching and Teacher Education*, 153, article number 104812. [doi: 10.1016/j.tate.2024.104812](#).
- [33] Tovkanets, O., Popova, L., Ivanytska, N., Kmit, O., & Paska, T. (2024). Innovative technologies in the development of teachers' professional competence. *Revista Eduweb*, 18(4), 49-67. [doi: 10.46502/issn.1856-7576/2024.18.04.4](#).
- [34] Valantinaite, I., & Navickiene, V. (2024). The phenomenon of lecturer competences as a prerequisite for the advancement of sustainable development ideas in the context of student-centred studies. *Sustainability*, 16(4), article number 1472. [doi: 10.3390/su16041472](#).

- [35] Vysotsky, O.Yu. (Ed.). (2018). [Education and science under conditions of global transformations](#). In *Materials of the II all-Ukrainian scientific conference*. Dnipro: SPP "Okhotnik".
- [36] Zhang, W. (2023). Current trends of professional competence formation of students of higher education institutions of PRC. *Educological Discourse*, 3(42), 132-145. [doi: 10.28925/2312-5829.2023.39](#).

Професійна готовність та структурні основи педагогічної діяльності у сучасній вищій освіті

Аліна Білоус

Кандидат філософських наук, доцент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
<https://orcid.org/0009-0007-3225-0724>

Анотація. Актуальність дослідження зумовлюється зростанням значущості розуміння структури, принципів і психологічних основ педагогічної діяльності в сучасній освіті, де ефективність освітнього процесу значною мірою залежить від професійної готовності, компетентності та мотиваційної спрямованості викладача. Метою дослідження був аналіз теоретичних засад, структурних компонентів і функціональних характеристик педагогічної діяльності, а також визначення ролі професійної готовності та педагогічних здібностей у забезпеченні ефективності професійної діяльності викладача. Дослідження ґрунтувалося на сукупності теоретичних методів, зокрема аналізу, синтезу, порівняння, систематизації та узагальнення наукової літератури з педагогіки, психології та професійної освіти. У роботі розкрито сутність педагогічної діяльності як складної багатофункціональної системи, що інтегрувала навчальний, виховний, організаційний, комунікативний, проєктувальний і гностичний компоненти професійної діяльності викладача. Встановлено, що педагогічна діяльність визначається системою мотивів, цілей, дій і результатів, які спрямовують професійну поведінку викладача та впливають на розвиток особистості здобувача освіти. Аналіз дозволив виявити структурні та функціональні характеристики педагогічних дій, а також роль мотивації, цілепокладання, планування й діагностичної діяльності в організації освітнього процесу та досягненні ефективних педагогічних результатів. У дослідженні також було узагальнено основні компоненти професійної готовності викладачів, зокрема психологічну, теоретичну, практичну, мотиваційну та психофізіологічну готовність; було підкреслено значення педагогічних здібностей, професійної спрямованості та безперервного професійного розвитку у формуванні педагогічної майстерності. Практичне значення дослідження полягає у можливості використання його результатів у професійній підготовці та підвищенні кваліфікації викладачів закладів вищої освіти, а також у вдосконаленні організації та управління педагогічною діяльністю в освітній практиці

Ключові слова: компетентність викладача; мотивація; цілепокладання; педагогічні здібності; навчальне планування; професійний розвиток

The phenomenon of the teacher's personality in the system of cross-cultural educational processes

Vasyl Shynkaruk*

Doctor of Philological Sciences, Professor
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<http://orcid.org/0000-0001-8589-4995>

Oleksandra Shynkaruk

PhD in Law Sciences, Associate Professor
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<https://orcid.org/0000-0002-5494-1370>

Taras Lushan

Student
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<https://orcid.org/0009-0002-1007-4786>

Abstract. The growing cultural diversity in educational settings is giving rise to new demands on the professional and personal development of teachers. The aim of this article was to explore the characteristics of the formation, development and manifestation of the teacher's personality within the system of cross-cultural educational processes. The research was based on a comprehensive approach combining theoretical and analytical methods. A comprehensive approach to understanding the phenomenon of the teacher's personality in the context of contemporary cross-cultural educational processes was outlined, and it was demonstrated that the teacher's personality becomes a key factor in the effectiveness of cross-cultural interaction between participants in the educational process. It was emphasised that professional competence in a cross-cultural context is a dynamic category requiring constant updating. The moral and ethical component of the teacher's personality, which determines their stance on cultural diversity, was highlighted, and it was argued that the teacher's moral guiding principles are respect for cultural differences, responsibility for fostering a tolerant environment, and a readiness for ethical interaction, which form the basis of trust between the teacher and learners

Received 29.03.2026 Revised 05.08.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Shynkaruk, V., Shynkaruk, O., & Lushan, T. (2026). The phenomenon of the teacher's personality in the system of cross-cultural educational processes. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 50-67. doi: 10.31548/hspedagog/3.2026.50.

*Corresponding author (vashyn@nubip.edu.ua)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

from different cultural communities. The cultural aspect of the teacher's personality was examined through the prism of the interaction between the teacher's individual cultural identity and the cultural characteristics of the learners. It was demonstrated that, in a cross-cultural environment, the teacher acts as a mediator between different cultural systems, whilst maintaining their own professional and personal integrity. The interactive component of the teacher's personality, which manifests itself in the ability to communicate effectively, manage cross-cultural conflicts and facilitate cross-cultural dialogue, was outlined; the importance of developing communicative flexibility and the ability to adapt teaching strategies to the cultural needs of learners was emphasised. The practical value of the study lies in the fact that its findings can be used by specialists to improve cross-cultural communication methods, develop educational programmes and enhance the effectiveness of teacher training in a multicultural environment. The findings of the study can be utilised in subsequent academic works on the development of effective models for teacher training

Keywords: educator; communication; professional competence; cultural identity; multicultural environment

Introduction

The relevance of studying the teacher's personality within the framework of cross-cultural educational processes is determined by the challenges of modern society – information warfare, cultural conflicts and an identity crisis; which is why education must become a space for constructive dialogue and mutual understanding, and the teacher must act as a guardian of humanistic ideals that help to overcome prejudices and stereotypes. In these circumstances, it is particularly important for teachers to develop intercultural competence, tolerance, and the ability to communicate and interact effectively with representatives of different cultures. This is precisely why the study of teachers' professional and personal traits in the context of cross-cultural education is a vital prerequisite for improving the modern system of teacher training.

Issues relating to the teacher's personality within the system of cross-cultural interaction, cultural competence and multicultural personality are being researched worldwide by representatives of various academic schools. In particular, F. Vallone *et al.* (2022) investigated the influence of teachers' multicultural personality traits and drew conclusions regarding cultural empathy, openness, social initiative, emotional stability,

flexibility and their connection to intercultural behaviour. S. Katıtaş *et al.* (2024) examined the role of a teacher's cultural intelligence and intercultural sensitivity in shaping attitudes towards multicultural education, which is directly linked to a teacher's intercultural competence. Y. Gong *et al.* (2022) found that professional identity and sociocultural identity either compete with or reinforce one another in mediating participants' efforts to teach intercultural communicative competence, and concluded that language teachers should recognise teacher identity as an important pedagogical resource when preparing language teachers to teach in an intercultural context. K. Rajaram (2023) describes how, through language-mediated interaction, every individual can resolve situations that they would be unable to resolve on their own using academic or practical intelligence, and highlights key points regarding the role of cultural intelligence in teaching and the role of culture in learners' education. J. Hofhuis *et al.* (2023) argue that enhancing students' intercultural competences through international higher education requires a deep understanding of how these competences develop over time, how they are linked to outcomes, and which factors predict their growth. Despite the substantial

body of work by researchers from various countries who have made significant contributions to the study of the teacher's personality within the framework of cross-cultural interaction, many aspects remain under-researched, opening up prospects for further investigation.

In contemporary Ukrainian scholarship, research into the teacher's personality within the framework of cross-cultural interaction encompasses various approaches. N. Prus (2025) analysed the main approaches to classifying the concept of "personal image" and concluded that a positive image is of great importance for self-identification and the development of professional and personal culture, and helps to achieve success in professional life. I. Golovska & O. Mykhalchuk (2022) investigated the challenges of fostering cross-cultural values in the context of modernising the professional training system for foreign language teachers within a multicultural educational environment. O. Ignatova (2025) analysed the role of interactive teaching methods in preparing future teachers to effectively bridge cultural differences and concluded that traditional didactic approaches are unable to develop the subtleties required for intercultural interaction. V. Boychuk (2024) carried out a comparative analysis of models of intercultural competence and concluded that individualistic models view an individual's intercultural competence through the prism of their personal characteristics. T. Osypova & R. Zhao (2023) concluded that intercultural competence enables teachers to carry out their professional and pedagogical activities in a multicultural environment on the basis of tolerance, treating representatives of other cultures or faiths with understanding, respect and without prejudice.

However, a review of recent publications has revealed a lack of research focusing on the teacher's personality within the context of cross-cultural educational processes. Existing academic works predominantly focus on the development of intercultural competence, adaptation strategies or teaching methods in a multicultural

environment, whilst the personal, value-based and professional-psychological aspects of the teacher as a subject of cross-cultural interaction remain on the periphery of academic discourse. Thus, the aim of this study was to examine the role of the teacher's personality within the system of cross-cultural educational processes and to determine its influence on the development of cross-cultural competence among participants in the educational process.

Materials and Methods

The research drew on an electronic database of academic sources, comprising works by Ukrainian and international scholars on the development of the teacher's personality, cross-cultural education and intercultural interaction (Sukhomlynsky, 1988; Kremen, 2011; Banks, 2019). The research methodology was based on the comprehensive use of theoretical and general scientific methods of inquiry. To achieve the stated aim, analysis, synthesis, generalisation, comparison, systemic, cultural and personality-oriented approaches, as well as structural-functional and content analysis of academic sources, were employed. The method of analysis made it possible to identify the professional, cultural, moral and communicative traits of the teacher's personality in the context of cross-cultural interaction, whilst synthesis ensured their integration into a holistic conception of the modern teacher as a subject of cross-cultural communication. Comparative analysis was used to contrast academic approaches to understanding the role of the teacher in different cultural and educational contexts. The systemic approach allowed to consider the teacher's personality as a complex, multi-level system functioning within the sphere of cross-cultural interactions, whilst the structural-functional approach enabled to identify the main components and functions of pedagogical activity in the context of cultural diversity.

The cultural studies and person-centred approaches played a significant role in the research, enabling the exploration of the value-based,

ethical and cultural dimensions of the teacher's professional activity. The cultural studies approach made it possible to examine the teacher's professional activity in the context of the interaction between different cultures, value systems and sociocultural traditions. The application of this approach helped to reveal the role of the teacher as a bearer of culture, a mediator in intercultural dialogue and a conveyor of humanistic values within the professional environment. The person-centred approach has made it possible to investigate the teacher's individual characteristics, their professional and personal qualities, motivational sphere, value orientations and capacity for self-development. The use of this approach made it possible to substantiate the importance of the teacher's personality as a key factor in effective cross-cultural interaction and the creation of a supportive educational environment.

The content analysis method was used to systematically examine the content of academic publications with the aim of identifying key concepts, approaches and trends in the study of the phenomenon of the teacher's personality within the framework of cross-cultural educational processes. The generalisation and systematisation of the results of the theoretical analysis made it possible to identify the main traits of the modern teacher, to substantiate a conceptual model of their professional development in the context of cross-cultural interaction, and to formulate the corresponding scientific conclusions.

Results and Discussion

In contemporary educational environments, which are increasingly characterised by cultural diversity, the teacher emerges not only as a source of knowledge but also as a facilitator of cross-cultural dialogue, capable of ensuring a harmonious blend of national traditions and global trends; and it is precisely their personal traits, communicative competence, tolerance and openness that determine the quality of interaction within a multicultural space. The phenomenon of the teacher's personality is manifested in

their ability to adapt the educational process to the needs of different cultural groups, creating a supportive environment for the development of every learner; indeed, such a teacher must serve as a model of cross-cultural sensitivity, respect and empathy, helping learners to shape their own identity. At the intersection of cultures, the teacher plays a key role, ensuring not only the transfer of knowledge but also the formation of the values necessary for life.

Defining the phenomenon of the teacher's personality within the framework of cross-cultural educational processes involves considering the role of the teacher/lecturer as a mediator between cultures, a bearer of values and an active participant in shaping the global consciousness of learners. American researcher G. Gay (2018) emphasises the importance of pedagogical values, empathy and the ability to work with students from diverse backgrounds, and it is reasonable to suggest that a teacher's professional and personal qualities determine the quality of intercultural interaction in the learning environment. J. Banks (2019) views the teacher as a mediator between students' cultural experiences and the content of education, a role that requires a high level of reflection, tolerance and understanding of cultural differences; the view that the teacher's personality fosters an atmosphere of openness in which students can safely express their identity is well-founded. The American educational researcher G. Ladson-Billings (1995) proposed the concept of culturally relevant pedagogy and investigated the role of the teacher in a multicultural environment.

The European academic tradition is also characterised by active research into the teacher's personality in a cross-cultural context. In particular, the German researcher J. Bruner (1997) analysed the teacher's ability to adapt their style of interaction to the cultural characteristics of learners, emphasising the role of communicative competence and intercultural sensitivity. The French researchers M. Esterle-Hédibel (2006) focused on how a teacher's professional values determine

their ability to integrate cultural diversity into the educational process, whilst G. Farges (2019) examined teachers' perceptions of the values of their profession and their reflections on the differences between primary and secondary education. The position of French scholars is well-founded: a teacher's personality is not merely a set of professional competences, but also a system of humanistic attitudes that ensure effective interaction between representatives of different cultures. M. Byram (1997), a renowned British researcher in the field of intercultural communication and intercultural education, proposed a model of intercultural competence and drew well-founded conclusions regarding the foundations of education – learning to live together by developing an understanding of others and their history, traditions and spiritual values, and, on this basis, the creation of a new spirit which, guided by a recognition of growing interdependence and a shared analysis of the risks and challenges of the future, will encourage people to undertake joint projects or to manage inevitable conflicts wisely and peacefully. P. Freire (2005), a leading figure in critical pedagogy, has examined new models of the teacher-student relationship, which are directly relevant to the role of the teacher in cross-cultural education; the view that anti-dialogue is an instrument of oppression, whilst dialogue is an instrument of liberation, is well-founded. The quality of the relationship between teacher and pupil depends on factors relating to individual differences, in particular personality traits and behavioural tendencies. S. Mammadov & A. Avci (2025) concluded that a meta-synthesis of the links between teachers' personality traits and the quality of teaching/interaction is useful for demonstrating the influence of personality on intercultural interaction. The results of a systematic review of the effectiveness of professional development initiatives aimed at enhancing teachers' intercultural competences were presented by B. Romijn *et al.* (2021) and the researchers summarised their findings regarding teachers working with children from infancy to upper secondary

school age, as well as trainee teachers enrolled in teacher training programmes to prepare for this work. S. Chen & K. Wong (2022) concluded that the level of multicultural competence among early years music teachers was average, due to a lack of flexibility and emotional stability-qualities necessary for dealing with cultural differences in unfamiliar multicultural contexts.

Ukrainian academic research is characterised by an active and comprehensive study of the teacher's personality from a cross-cultural perspective, driven by the growing need to train specialists capable of operating effectively within a culturally diverse educational environment. Researchers pay particular attention to analysing the professional, communicative and value-based characteristics of teachers that ensure successful intercultural interaction, and also study the influence of cultural factors on teaching practice and professional development. Such academic interest contributes to the formation of the theoretical and methodological foundations of cross-cultural pedagogy and the development of models of pedagogical competence geared towards international standards and contemporary educational challenges. In particular, O. Sakaliuk (2022) presents a well-founded position on the implementation of a cross-cultural approach in higher education, while the argument for an alternative interpretation of the cross-cultural training of higher education teachers is convincing, defining it as the teacher's ability to communicate effectively with students through knowledge of culture-specific characteristics. The issue of developing intercultural competence in trainee foreign language teachers as a priority area of contemporary teacher education in the context of globalisation, digitalisation and the transformation of professional requirements for teachers is examined by O. Matvienko & Z. Jing (2025), who emphasise the role of the teacher as a facilitator of intercultural dialogue and a moderator of value-based interaction. According to the new philosophy of education, foreign language teachers are the primary mediators of cultural experience associated

with communication between people of different nationalities. O. Rezunova & V. Rezunova (2021) concluded that foreign language teachers with well-developed cross-cultural competence will be able to nurture a new generation of specialists with a European consciousness and the ability to engage in cross-cultural dialogue, which is impossible without not only a linguistic but also a cross-cultural component. T. Xiochen (2023) found that the development of intercultural competence in future philologists involves an awareness of and understanding of the interrelationships between one's native language and culture and those of others, as well as the prevention of conflicts that inevitably arise in a multicultural society; conclusions were drawn regarding the ability to construct new forms of behaviour, based on the values and norms of different cultures. M. Semikin (2013) analysed the cross-cultural literacy of the modern teacher and examined the specifics of pedagogical activity in a context of cultural diversity, as well as the role of the teacher's personal qualities. V. Demchenko (2025) investigated the training of future teachers in the context of the formation of national/cultural identity and the role of the teacher as a key figure in the educational process, emphasising intercultural challenges and European integration. N. Zajackiwska (2015) makes a compelling case that intercultural education is intended to become

a powerful means of developing multicultural competence in contemporary individuals. Thus, considerable attention must be paid to schools, both secondary and higher education institutions, as it is there that communities of children and young people are formed on the basis of social integration. The authors share the academic position of I. Kozubovska & S. Vaskiv (2017) regarding inter-ethnic relations in multinational states, a category to which Ukraine belongs, and emphasise that multicultural education plays a vital role in this, resulting in the development of an individual's intercultural competence.

In the cross-cultural educational process, a teacher's competences include not only professional knowledge of the subject being taught, but also the ability to interact effectively with learners from different cultural and social contexts. These competences encompass cross-cultural communicative competence, empathy, flexibility of thinking and sensitivity to cultural differences, enabling teachers to take into account the specific features of each learner's worldview, values and learning style. A teacher who possesses these competences is therefore able to create an inclusive educational environment in which cultural diversity becomes a resource for learning rather than an obstacle, while also effectively promoting the development of cross-cultural tolerance and critical thinking among learners (Table 1).

Table 1. Main teacher competences in the cross-cultural educational process

Component	Competences	Practical manifestations in the educational process
Professional	➤ Knowledge of the subject area and teaching methods. ➤ Pedagogical expertise. ➤ Ability to adapt teaching materials to the cultural characteristics of learners. ➤ Professional development and self-directed learning.	➤ Use of diverse teaching methods. ➤ Planning lessons with consideration for cultural diversity. ➤ Professional development through training and courses.
Cultural	➤ Cross-cultural communication. ➤ Knowledge of learners' cultural traditions and values. ➤ Ability to create an atmosphere of respect and mutual understanding.	➤ Integration of cultural examples into teaching materials. ➤ Organisation of discussions and projects that take cultural diversity into account. ➤ Prevention and resolution of cultural conflicts.

Table 1. Continued

Component	Competences	Practical manifestations in the educational process
Moral and ethical	➤ Respect for learners' dignity. ➤ Honesty and fairness. ➤ Tolerance and moral resilience.	➤ Making ethical decisions when assessing and interacting with learners. ➤ Creating a fair and inclusive environment. ➤ Supporting learners in challenging situations.
Adaptability	➤ Flexibility in teaching methods. ➤ Emotional intelligence. ➤ Ability to resolve conflicts.	➤ Use of innovative teaching methods. ➤ Supporting learners in adapting to cultural differences. ➤ Mediation of conflicts between learners.
Synthesis of competences	➤ Integration of professional, cultural and moral dimensions. ➤ Leadership and mentoring.	➤ Creating an open, tolerant and motivating educational environment. ➤ Mentoring and supporting early-career teachers in cross-cultural education.

Source: compiled by the authors based on the works of G. Ladson-Billings (1995), M. Esterle-Hédibel (2006), I. Kozubovska & S. Vaskiv (2017), G. Gay (2018)

The professional component of a teacher's personality in the cross-cultural educational process is determined by their competence in their specialist field and their ability to effectively deliver the educational process; this component therefore encompasses in-depth knowledge of the subject, mastery of modern teaching methods, and the ability to adapt educational approaches to the needs of different groups of learners. The research of L. Shulman (1987) formed the basis of the modern understanding of a teacher's professional expertise, which views a teacher's professionalism as a combination of subject-specific competence, pedagogical skills and the ability to adapt teaching to pupils' needs. It is well-founded to argue that a professionally trained teacher is capable not only of imparting knowledge, but also of fostering critical thinking, developing creativity and promoting the all-round development of the learner's personality. A teacher's personality, in a professional context, is manifested through their organisational and communication skills. Teachers should therefore be able to create a favourable educational environment, motivate learners to participate actively in the educational process and maintain discipline without undermining their dignity. An important element is the capacity for self-reflection and professional self-improvement, which enables them to continually enhance

the quality of teaching and adapt to changes in modern education. The professional aspect of one's personality also encompasses the teacher's ethical and responsible stance, as adherence to pedagogical standards, respect for the individual characteristics of learners and the principles of equality form the basis for trust and positive interaction within the educational process. Such a teacher not only fulfils an educational role but also serves as a model of professional conduct, instilling in students or pupils professional and moral values that will stay with them for life. Thus, the specific nature of the professional aspect of a teacher's personality in a cross-cultural educational environment lies in identifying those characteristics, competences and behavioural patterns that ensure effective teaching practice in situations involving the interaction of different cultures. This approach involves analysing the teacher's capacity for cross-cultural communication, tolerance, adaptability and openness to pedagogical practices from other educational traditions. Particular attention is paid to how professional knowledge, ethical values and teaching style are transformed under the influence of a multicultural environment, contributing to the development of a globally-oriented, culturally sensitive professional capable of delivering a high-quality educational process in the context of growing cultural diversity.

The cultural aspect of a teacher's personality is an important component of their professional competence, as it determines their ability to interact effectively in diverse educational environments. The British educator and researcher in intercultural education, M. Byram (1997), developed the concept of intercultural communicative competence and emphasised the role of a teacher's cultural competence in fostering pupils' capacity for intercultural dialogue. The researcher's view that intercultural competence is the ability to use appropriate approaches, skills, knowledge and critical understanding to respond appropriately to the challenges and opportunities of interacting with someone from a different cultural group is well-founded. A teacher with a well-developed cultural dimension possesses knowledge of the history, traditions and values of different cultures, enabling them to create an environment of mutual respect and tolerance among students. Such an understanding of cultural characteristics contributes to developing learners' respect for cultural diversity and enhancing their cross-cultural competence. The cultural dimension of a teacher's personality is also evident in their ability to integrate cultural elements into the educational process. The use of examples, materials and practices that reflect cultural diversity stimulates students' curiosity and develops critical thinking, whilst a teacher who masters this aspect is able to adapt their teaching methods to the cultural characteristics of their audience, ensuring more effective knowledge acquisition. Another manifestation of the cultural aspect is the teacher's personal openness to cross-cultural dialogue and cooperation, in which they demonstrate empathy and respect for other people's views and traditions, as well as the ability to resolve conflicts constructively that may arise due to cultural differences. This approach not only improves the educational process but also develops in students the social skills necessary for successful interaction in a globalised world. The cultural aspect of a teacher's personality also encompasses self-development and the continuous updating of knowledge

regarding global cultural trends. Modern teachers actively familiarise themselves with new cultural practices, languages and technologies, which enables them to remain relevant in their professional practice; as a result, they are able not only to impart knowledge but also to foster openness, critical thinking and a readiness for cross-cultural cooperation in their students. Thus, the cultural aspect of a teacher's personality in a cross-cultural educational setting manifests itself in the harmonious interactivity of professional competence and the capacity for cross-cultural sensitivity, which ensures the effective fulfilment of the educational mission. The teacher consistently demonstrates the ability to understand, interpret and integrate various cultural codes, norms and values into the educational process, creating an inclusive environment conducive to the development of all participants in the educational space. It is also a consistent pattern that the cultural component of a teacher's personality determines their communication strategies and style of interaction, which are aimed at fostering dialogue, tolerance and mutual respect, thereby establishing a solid foundation for effective cross-cultural pedagogical interaction.

A pattern has been identified consisting of a strong link between a teacher's professional activities and their ability to demonstrate ethical standards in their interactions with participants in the educational process. The moral and ethical aspect of a teacher's personality forms the basis of trust between the teacher and learners, colleagues and parents, and entails a high level of responsibility, honesty, goodwill and fairness in professional practice. A teacher who adheres to moral and ethical principles is able to create a safe and supportive learning environment where the individuality of each learner is valued, and where mutual respect and tolerance are fostered. A teacher whose personality is guided by moral and ethical values serves as a role model through their behaviour, language and interactions with others. Such teachers are able to balance the requirements of the curriculum with the interests

of learners, make ethical decisions in complex situations, and demonstrate self-reflection and self-criticism, which enable them to continuously improve their teaching practice and maintain a high level of moral authority. N. Pantić & T. Wubbels (2012) examine the moral values of teachers as the foundation for interaction, which is also important in a cross-cultural context. The researchers' development of an instrument for examining teachers' beliefs regarding moral values is particularly relevant for investigating the relationship between such beliefs, teacher-student interpersonal relationships and teachers' cultural competence. The moral and ethical aspect of a teacher's role becomes particularly important in a cross-cultural educational environment, where different cultural traditions, values and norms can influence the learning process. In this context, teachers demonstrate tolerance, respect for cultural diversity and the capacity for empathy, thereby fostering an inclusive and ethical environment; their professional ethics, in turn, support the development in learners of value orientations, critical thinking and social responsibility, which are essential components of modern education. Thus, the analysis shows that a teacher's moral convictions, value orientations and level of ethical responsibility are naturally reflected in the nature of their pedagogical decisions, communication style and the creation of a safe, trusting educational environment. As a result, a consistent trend has been identified: the higher the level of development of a teacher's moral and ethical qualities, the more effectively they realise the educational potential of their profession and contribute to the harmonious development of learners' personalities.

The interactivity of the professional and cultural components of the teacher's personality is manifested in a continuous reciprocal process involving knowledge, skills and value orientations. M. Byram (1997) investigated the interaction between a teacher's professional competences and their cultural awareness, emphasising that effective teaching in a multicultural environment

is impossible without an interactive relationship between professional skills and cultural sensitivity. M. Byram's (1997) model of intercultural communicative competence is well-founded; it describes how a teacher utilises cultural knowledge in their professional practice to foster dialogue and mutual understanding. A teacher's professional competence includes mastery of teaching methods, the ability to organise the educational process and adapt it to students' needs, whilst the cultural component involves knowledge of the cultural characteristics of learners and respect for their values and traditions, which enables effective communication and the maintenance of a supportive learning atmosphere. The interactivity between these two components ensures a harmonious blend of professional skills and cultural sensitivity (Table 2). During the educational process, this interactivity manifests itself through the teacher's active engagement with learners, colleagues and representatives of different cultural backgrounds. The use of interactive teaching methods makes it possible to combine pedagogical expertise with cross-cultural experience. This approach not only promotes better acquisition of educational material but also develops learners' ability to function in a culturally diverse environment, while fostering empathy and tolerance. The interactive nature of the cultural component of a teacher's personality is manifested in the ability to create an environment where cultural diversity is viewed as a resource for learning. V. Sukhomlynsky (1988) thoroughly explored the idea of the interactivity between a teacher's professional expertise and cultural and humanistic values; the scholar's view that pedagogical influence is possible only when a teacher organically combines professional competence, cultural communication and the moral and ethical component, thereby creating a "culture of interaction" with pupils, is well-founded. A teacher who possesses cultural competence integrates various cultural practices into the educational process, demonstrates openness to new ideas and encourages learners to engage in

cross-cultural exchange, which helps to reduce barriers caused by misunderstanding, boost students' motivation and foster the formation of an inclusive educational community. The interactivity of the professional and cultural components is a key factor in the development of pedagogical expertise in the context of globalised education, as it ensures a dynamic combination of

professional competences with cross-cultural skills, which contributes to an effective educational process and the personal development of learners. Thus, interactivity serves not only as a mechanism for realising a teacher's professional and cultural qualities, but also as a prerequisite for the formation of an open, tolerant and adaptive educational community.

Table 2. *Interactivity of the professional and cultural components of the teacher's personality*

Component	Main characteristics	Interactive manifestations	Outcome in the educational process
Professional	Knowledge of teaching methods, pedagogical skills and lesson planning.	Use of active methods: discussions, projects, role-play activities, adaptation to learners' needs.	Effective acquisition of learning material, development of critical thinking.
Cultural	Knowledge of learners' cultural characteristics, respect for their values and traditions.	Integration of different cultures into the educational process, cross-cultural exchanges, openness to new ideas.	Development of tolerance and empathy, creation of an inclusive educational environment.
Interactivity (combination)	Synthesis of professional and cultural competence.	Joint cross-cultural projects, discussions, adaptation of methods to the cultural context.	Harmonious interaction with learners, development of cross-cultural skills.

Source: compiled by the authors based on the works of V. Sukhomlynsky (1988), M. Byram (1997), N. Pantić & T. Wubbels (2012)

The moral dimension of professional practice plays a key role in shaping a responsible and ethical approach to a teacher's work; this involves adhering to high standards of honesty, fairness and respect for the rights of others, which form the basis of trust between the teacher, their colleagues and society (Table 3). Moral values within the profession not only regulate behaviour but also shape a teacher's reputation, defining their competence within a broad social context. N. Noddings (2002) argues that a teacher's moral responsibility and capacity for empathy are key factors in their professional practice. An important aspect of the moral dimension is the ability to make ethical decisions even in complex situations where personal interests may conflict with collective or societal interests. A teacher guided by moral principles is therefore able to balance the requirements of higher education institution management, the expectations of learners and their own values, thereby ensuring the harmonious

development of their professional practice. This ability is particularly important in the field of education, where mistakes can have serious consequences for those involved in the educational process. The moral dimension in professional practice is closely linked to self-regulation and self-awareness, as reflecting on one's own moral principles helps educators to recognise the limits of their behaviour, avoid conflicts and act in the interests of the wider community. Ukrainian scholar V. Kremen (2011) has substantiated the value-based, moral and humanistic foundations of pedagogical practice and the role of a teacher's moral culture. The researcher's argument that the continuous improvement of moral competences contributes to the development of professional culture, strengthens teamwork and enhances the effectiveness of collective work is compelling. Equally important is the role of the moral dimension in upholding a teacher's social responsibility; for in

the context of globalisation and cross-cultural interactions, the ability to adhere to ethical standards when engaging with learners from different cultures and value systems becomes critical. A

teacher who combines high ethical standards with practical work helps to build trust within society and foster a positive image of their professional community.

Table 3. Key components of the ethical dimension in a teacher's professional practice

Component	Description	Significance for professional practice
Honesty	Openness and truthfulness in actions and statements.	Builds trust with colleagues, learners and society.
Fairness	Objective and equal treatment of all participants in the educational process.	Prevents discrimination and conflicts, and provides support.
Responsibility	Awareness of the consequences of one's own decisions and actions.	Improves the quality of work and minimises risks and errors.
Ethical decision-making	Ability to make choices based on moral principles in challenging situations.	Ensures a balance between personal, collective and societal interests.
Self-regulation	Control over one's own behaviour in accordance with moral standards.	Promotes the development of professional culture and effective interaction within the team.
Social responsibility	Adherence to ethical standards when interacting with different social and cultural groups.	Enhances the reputation of the professional community and contributes to a positive image.

Source: compiled by the authors based on the works of N. Noddings (2002), V. Kremen (2011), O. Rezunova & V. Rezunova (2021), O. Sakaliuk (2022)

A teacher's personality must be adaptable to diverse cultural contexts and capable of responding flexibly to changes in the socio-cultural environment; this requires the development of emotional intelligence, the ability to resolve conflicts peacefully, and a willingness to adopt innovative teaching methods that meet the needs of a cross-cultural audience. The issue of a teacher's adaptability to diverse cultural contexts has been studied by M. Byram (1997), whilst the development of teachers' cultural competence and their ability to work effectively in a cross-cultural educational environment has been described by I. Bekh (2012). The view held by researchers that cross-cultural adaptability enables teachers to effectively achieve learning objectives in the context of globalisation and cultural diversity is well-founded. Fostering such adaptability in professional practice requires an awareness of one's own cultural biases and a willingness to view cultural diversity as a resource for development, since teachers in a cross-cultural environment must not only be knowledgeable about different cultures but also actively apply this knowledge in communication and decision-making processes.

Effective support for cross-cultural adaptability requires the development of empathy and interpersonal skills. The ability to listen, ask open questions and understand the emotional signals of people from other cultures helps to build trusting and productive relationships. Such skills make it possible to avoid conflicts caused by misunderstandings and contribute to the creation of a positive social environment in which every participant feels heard and valued. Integrating cross-cultural adaptability into professional practice involves continuous learning and self-reflection. Educators should analyse their own experiences of interacting with people from different cultures, evaluate the effectiveness of their chosen strategies, and adjust their behaviour according to the context. Using cross-cultural training tools, participating in seminars, and exchanging experiences with colleagues from different countries helps to deepen understanding of cultural differences and develop flexibility in professional situations. Furthermore, fostering cross-cultural adaptability involves creating an inclusive environment where diverse cultural perspectives are valued and mutual support is encouraged;

organisational strategies, such as forming multicultural teams, ensuring equal access to resources and open dialogue about cultural characteristics, contribute to the development of tolerance and professional competence, therefore, cross-cultural adaptability becomes not only a personal trait but also an integral element of effective work.

An ideal model of the teacher's personality emerges at the intersection of professional, cultural and moral components. This combination ensures the effectiveness of the educational process and contributes to the development of an open and tolerant environment in which learners can fulfil their potential regardless of their cultural background. An educator who integrates these aspects becomes not only a bearer of knowledge but also a cultural and moral leader within the educational environment. The professional component provides the teacher with in-depth subject knowledge, methodological competence and the ability to organise the educational process effectively; it is therefore professional expertise that enables the teacher to fulfil educational objectives and create conditions for the development of learners, combining theoretical knowledge with practical skills. The cultural aspect involves the teacher's awareness of their socio-cultural role, the ability to engage in cross-cultural dialogue, and the consideration of cultural diversity within the educational process, as it fosters openness to new ideas, respect for the values of other cultures, and promotes the development of tolerance amongst learners. When combined with professional knowledge, the cultural component enhances the effectiveness of teaching, making it more flexible and responsive to the context of modern society. The moral component forms the basis of a teacher's ethical conduct, determines their sense of personal responsibility, honesty and fairness in their interactions with learners and colleagues, and imbues teaching practice with meaning and a value-based orientation, thereby contributing to the development of moral qualities and socially responsible behaviour in learners. V. Fedyaeva (2019) has substantiated a

methodology for historical-pedagogical research using a cross-cultural approach and emphasised the necessity and importance of educating children and young people in Ukraine on the principles of multiculturalism, the national orientation of education, and the inseparability of education from its national roots. The integration of the moral component with the professional and cultural components creates the conditions for the development of a well-rounded and ethical educational practice. The synthesis of all three components (professional, cultural and moral) shapes the holistic personality of the teacher, who is capable not only of effectively imparting knowledge, but also of nurturing well-rounded, culturally aware and morally mature young people. Such integration enables teachers to adapt to a rapidly changing educational environment, establish constructive communication and promote the development of learners' creative, critical and ethical thinking.

In different cultural contexts, the teacher's personality exhibits specific traits that are most highly valued by society and educational traditions; in particular, in many East Asian countries, the emphasis is placed on the teacher's ability to create harmonious relationships within a group and to foster cohesion and mutual respect amongst learners (Table 4). In the work of S. Kapranov (2017), using the example of the teaching practice of the Japanese scholar and philosopher S. Ōkawa (1924), the teacher's talent for establishing and maintaining friendly relationships with students, and for enjoying authority and popularity amongst them, is described. Views on the teacher's personality in contemporary American society enabled T. Chuvakova (2001) to identify its key characteristics; the researcher's argument that, in the USA, the development of the teacher's personality takes on paramount importance at all stages of a teacher's professional training and development is compelling. In the US and Western European countries, teachers' independence, creativity and ability to stimulate pupils' individual

development are highly valued; consequently, these traits are reflected in teaching approaches, methods of interacting with pupils and the style of managing the educational process. The role of the teacher in cross-cultural dialogue becomes crucial due to their ability to reconcile different values, traditions and ways of thinking, for a teacher with a high level of cross-cultural competence not only imparts knowledge but also acts as a mediator in communication between cultures, helping learners to recognise and appreciate cultural differences. Emotional sensitivity and tolerance are also important, as they enable the teacher to recognise the diverse cultural needs of learners and adapt teaching strategies accordingly, fostering an atmosphere

of mutual respect and openness. Sociocultural factors play a significant role in shaping a teacher’s professional identity, where the influence of family, community, religious and national traditions, as well as educational policies and regulatory documents, creates the framework within which teachers develop their professional and ethical qualities. The media and processes of globalisation also contribute to the development of teachers’ critical thinking, cross-cultural understanding and flexibility in the educational process. Teacher identity therefore emerges as a dynamic combination of personal characteristics, professional competence and cultural sensitivity, enabling teachers to work effectively across different educational and sociocultural contexts.

Table 4. *Key personality traits of the teacher in different cultural contexts and their influence on cross-cultural dialogue*

Cultural context	Key personality traits of the teacher	Role in cross-cultural dialogue	Sociocultural factors influencing the process
Collectivist cultures (Japan, China, South Korea)	Ability to maintain harmony, mutual respect, patience, group orientation.	Creates an environment in which learners value collective achievements and helps reconcile the interests of different cultures.	Collectivist traditions, family values, educational standards, religious and social norms.
Individualist cultures (the United States, the United Kingdom, the Netherlands)	Creativity, independence, ability to stimulate individual development, autonomy.	Encourages the expression of personal values and promotes the development of critical thinking in cross-cultural communication.	Educational policies, a commitment to innovation, values of freedom and personal initiative.
Globalised/mixed cultural contexts	Cross-cultural sensitivity, tolerance, flexibility, communication skills.	Acts as a mediator between cultures and adapts teaching strategies to different cultural needs.	Globalisation, media, international educational programmes, multicultural environment.

Source: compiled by the authors based on the works of T. Chuvakova (2001), S. Kapranov (2017), K. Rajaram (2023), S. Mammadov & A. Avci (2025)

In a cross-cultural educational environment, the role of the teacher is characterised by a high degree of flexibility and adaptability, as teachers must not only impart knowledge but also take into account the cultural characteristics of learners, their values, traditions and linguistic features; thus, such adaptability requires the development of empathy, sensitivity to intercultural differences and the ability to resolve conflicts constructively as they arise during the learning process. A key trait of a teacher’s personality in a cross-cultural

environment is their cross-cultural competence, which encompasses knowledge of other cultures, the ability to communicate effectively and work in a diverse environment, and enables the teacher to create an inclusive educational environment where students feel accepted and motivated to learn. Thus, the personality of a teacher in cross-cultural education is characterised by the integration of professional, ethical and cultural components. The teacher not only possesses professional knowledge and teaching methods

but also adheres to ethical standards aimed at respecting cultural diversity. Such integration ensures the harmonious development of the educational process, supports learners in their self-determination and contributes to the development of cross-cultural solidarity.

Based on the analysis carried out, the author has developed recommendations for the effective development of a teacher's personality within the framework of cross-cultural educational processes, namely: (1) to focus teacher training on the development of cross-cultural competence by expanding the content of professional education to include modules that highlight the characteristics of cross-cultural communication, the specifics of cultural behavioural models and strategies for effective interaction in multicultural environments; (2) to enhance the level of teachers' emotional intelligence by implementing programmes aimed at improving their capacity for empathy, self-regulation and the constructive resolution of conflict situations; (3) to foster a culture of tolerance and openness by equipping teachers with the competencies required to embrace cultural diversity, avoid ethnocentric judgements and ensure an inclusive educational environment in which all participants feel their cultural identity is respected; (4) to integrate a cross-cultural component into the content of educational programmes, systematically supplementing courses with materials that highlight global educational trends, various models of cultural communication and examples of successful collaboration between representatives of different cultures in educational and professional contexts; (5) apply innovative teaching methods, utilising interactive technologies, cross-cultural projects, blended and distance learning, which help students gain experience of cross-cultural cooperation and develop the relevant competences; (6) expand international educational partnerships, promote academic exchanges, joint educational programmes, international placements and participation in global educational networks, as such forms of interaction enhance the teacher's ability

to function within cross-cultural contexts; (7) to support the continuous professional and personal development of teachers, and to encourage participation in academic, methodological and professional communities, thereby ensuring the updating of knowledge, adaptation to contemporary educational challenges and a deeper understanding of their own role in a cross-cultural educational environment.

Conclusions

The phenomenon of the teacher's personality within the system of cross-cultural educational processes is multidimensional and dynamic, and highlights the importance of flexibility and adaptability as key traits of the modern teacher. A distinctive feature of the teacher's role in the cross-cultural educational process is that they act not only as a bearer of professional knowledge, but also as a key mediator between different cultural traditions, values and worldviews. In this context, the teacher has the ability to integrate cultural diversity into the educational process, channelling interaction towards the development of mutual respect, dialogue and openness, and creating an atmosphere in which learners learn to interpret differences as a resource rather than a barrier, whilst at the same time providing pedagogical support that is sensitive to the cultural characteristics of each participant in the educational environment; this role therefore highlights the multidimensional nature of the teaching profession, combining professional and cultural competence with the teacher's moral and ethical qualities. The main aspects of a teacher's competences in the cross-cultural educational process encompass the ability to integrate multicultural experiences into the curriculum and to ensure the inclusivity of the educational environment. Key competences include cross-cultural communicative competence, the ability to adapt teaching strategies to the cultural characteristics of learners, the ability to critically analyse cultural differences, emotional sensitivity, tolerance and the ability to create a space of mutual respect, which contributes to

the development of culturally responsible teaching practice. The integration of the professional, moral and cultural dimensions of a teacher's personality ensures a holistic approach to the educational process; thus, a teacher who adheres to ethical standards and demonstrates respect for cultural diversity serves as a role model for students and contributes to the development of socially responsible individuals. Sociocultural factors, such as historical traditions, religious beliefs and linguistic characteristics, have a significant influence on teaching practice. A teacher who takes these factors into account is able to adapt teaching strategies and create an educational environment that responds to the needs of students from diverse cultural backgrounds. The phenomenon of the teacher's personality in a cross-cultural context also highlights the role of continuous professional development, and pedagogical expertise in such conditions requires not only subject-specific knowledge but also the ability to work with cultural diversity and foster an inclusive atmosphere in the educational process. Thus, the teacher's personality within the system of cross-cultural educational processes is a key factor in effective education, and its development contributes to the formation of cross-cultural dialogue, promotes inclusion and tolerance amongst students, and ensures the training of competent, socially responsible and culturally sensitive professionals of the future. This study does not claim

to provide an exhaustive description of the phenomenon of the teacher's personality within the system of cross-cultural educational processes; however, it is important for understanding the key aspects of teaching practice in a cross-cultural environment and for developing strategies to enhance teachers' professional and moral-ethical competence. Prospects for further research lie in a more in-depth analysis of the interrelationship between the professional, cultural and moral components of the teacher's personality, the development of methods to enhance cross-cultural competence, and the study of the impact of the cross-cultural environment on the effectiveness of the educational process.

Acknowledgements

The authors would like to express their gratitude to the researchers who have uploaded their studies to academic platforms, as well as to all scholars who have provided open access to academic information, permitted the free use of such resources for research, and granted the right to reference and cite them as authors when using their materials.

Funding

None.

Conflict of Interest

None.

References

- [1] Banks, J.A. (2019). *An introduction to multicultural education*. London: Pearson.
- [2] Bekh, I.D. (2012). *Education and development of the personality in the mirror of two paradigms. Theoretical and Methodological Problems of Raising Children and Students*, 1(16), 3-8.
- [3] Boychuk, V. (2024). Models of intercultural competence: A comparative analysis. *Scientific Bulletin of Uzhhorod University. Series: Pedagogy. Social Work*, 1(54), 18-23. doi: [10.24144/2524-0609.2024.54.18-23](https://doi.org/10.24144/2524-0609.2024.54.18-23).
- [4] Bruner, J. (1997). *The culture of education*. Cambridge: Harvard University Press.
- [5] Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Bristol: Multilingual Matters.
- [6] Chen, S., & Wong, K.Y. (2022). Assessment of preservice music teachers' multicultural personality: Multicultural music education perspective. *Frontiers in Psychology*, 13, article number 726209. doi: [10.3389/fpsyg.2022.726209](https://doi.org/10.3389/fpsyg.2022.726209).

- [7] Chuvakova, T.G. (2001). *Teacher's personality in the pluralistic society of the USA*. Retrieved from <https://studentam.net.ua/content/view/7859/97/>.
- [8] Demchenko, V. (2025). Preparing future primary school teachers for the formation of students' national identity in the context of European integration processes. *Comparative Professional Pedagogy*, 15(1), 123-139. doi: [10.31891/2308-4081/2025-15\(1\)-13](https://doi.org/10.31891/2308-4081/2025-15(1)-13).
- [9] Esterle-Hédibel, M. (2006). *Teacher education on "cultural diversity" in France: Finding the right words to describe it?* *Teacher Education and Teaching Practices: Issues and Perspectives*, 4, 217-232.
- [10] Farges, G. (2019). The value teachers attribute to their profession: Considerations on variations between primary and secondary education. In H. Buisson-Fenet & O. Rey (Eds.), *The teaching profession: An identity that is difficult to define* (pp. 13-32). Lyon: ENS Éditions. doi: [10.4000/books.enseditions.11225](https://doi.org/10.4000/books.enseditions.11225).
- [11] Fedyaeva, V. (2019). Cross-cultural approach in historical and pedagogical research. *Educational Space of Ukraine*, 16, 37-45. doi: [10.15330/esu.16.37-45](https://doi.org/10.15330/esu.16.37-45).
- [12] Freire, P. (2005). *Pedagogy of the oppressed*. New York: Continuum.
- [13] Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). New York: Teachers College Press.
- [14] Golovska, I., & Mykhalchuk, O. (2022). The upbringing of cross-cultural values in the system of professional training of foreign language teachers. *Young Scientist*, 4.1(104.1), 14-17. doi: [10.32839/2304-5809/2022-104.1-4](https://doi.org/10.32839/2304-5809/2022-104.1-4).
- [15] Gong, Y.F., Lai, C., & Gao, X.A. (2022). Language teachers' identity in teaching intercultural communicative competence. *Language, Culture and Curriculum*, 35(2), 134-150. doi: [10.1080/07908318.2021.1954938](https://doi.org/10.1080/07908318.2021.1954938).
- [16] Hofhuis, J., Jongerling, J., & Jansz, J. (2023). Who benefits from the international classroom? A longitudinal examination of multicultural personality development during one year of international higher education. *Higher Education*, 87, 1043-1059. doi: [10.1007/s10734-023-01052-6](https://doi.org/10.1007/s10734-023-01052-6).
- [17] Ignatova, O. (2025). The role of interactive methods in the preparation of teachers for intercultural communication. *Journal of Cross-Cultural Education*, 6(1), 7-13. doi: [10.31652/2786-9083-2025-6\(1\)-7-13](https://doi.org/10.31652/2786-9083-2025-6(1)-7-13).
- [18] Kapranov, S.V. (2017). Pedagogical activities of Okawa Shumei. *Eastern World*, 4(97), 18-26. doi: [10.15407/orientw2017.04.018](https://doi.org/10.15407/orientw2017.04.018).
- [19] Katıtaş, S., Coşkun, B., & Karadaş, H. (2024). The relationship between teachers' cultural intelligence and multicultural education attitude: The mediating role of intercultural sensitivity. *International Journal of Educational Research*, 127, article number 102443. doi: [10.1016/j.ijer.2024.102443](https://doi.org/10.1016/j.ijer.2024.102443).
- [20] Kozubovska, I.V., & Vaskiv, S.T. (2017). *Intercultural competence of a teacher in a multinational state*. *Scientific Bulletin of Uzhhorod National University. Series: Pedagogy*, 2(41), 129-132.
- [21] Kremen, V.H. (2011). *Philosophy of humanism in the educational process* (2nd ed.). Kyiv: Znannia Society of Ukraine.
- [22] Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465-491. doi: [10.3102/00028312032003465](https://doi.org/10.3102/00028312032003465).
- [23] Mammadov, S., & Avci, A.H. (2025). A meta-analytic review of personality and teacher-student relationships. *Journal of Personality*, 93(4), 949-972. doi: [10.1111/jopy.12986](https://doi.org/10.1111/jopy.12986).
- [24] Matvienko, O., & Jing, Z. (2025). Peculiarities of the formation of intercultural competence in future foreign language teachers in the context of transformations of modern teacher education. *Educational Scientific Space*, 2(8(1)), 91-103. doi: [10.31392/ONP.2786-6890.8\(1\)/2.2025.08](https://doi.org/10.31392/ONP.2786-6890.8(1)/2.2025.08).

- [25] Noddings, N. (2002). *Educating moral people: A caring alternative to character education*. New York: Teachers College Press.
- [26] Ōkawa, S. (1924). *The thought and beliefs of Yokoi Shōnan*. Tokyo: Institute for Social Education.
- [27] Osypova, T.Yu., & Zhao, R. (2023). Formation of intercultural competence of future teachers of humanities as a pedagogical problem. *Innovative Pedagogy*, 62(2), 69-72. doi: [10.32782/2663-6085/2023/62.2.12](https://doi.org/10.32782/2663-6085/2023/62.2.12).
- [28] Pantić, N., & Wubbels, T. (2012). Teachers' moral values and their interpersonal relationships with students and cultural competence. *Teaching and Teacher Education*, 28(3), 451-460. doi: [10.1016/j.tate.2011.11.011](https://doi.org/10.1016/j.tate.2011.11.011).
- [29] Prus, N.O. (2015). *The role of the image of the individual as a socio-cultural phenomenon in the professional development of a future specialist*. *Problems of Engineering and Pedagogical Education*, 48-49, 369-375.
- [30] Rajaram, K. (2023). Cultural intelligence in teaching and learning. In *Learning intelligence: Innovative and digital transformative learning strategies* (pp. 57-118). Singapore: Springer. doi: [10.1007/978-981-19-9201-8_2](https://doi.org/10.1007/978-981-19-9201-8_2).
- [31] Rezunova, O.S., & Rezunova, V.V. (2021). Formation of cross-cultural competence of foreign language teachers as an effective means of improving their professional competence. *Academic Studies. Series "Pedagogy"*, 1(3), 98-103. doi: [10.52726/as.pedagogy/2021.3.1.15](https://doi.org/10.52726/as.pedagogy/2021.3.1.15).
- [32] Romijn, B.R., Slot, P.L., & Leseman, P.P.M. (2021). Increasing teachers' intercultural competences in teacher preparation programs and through professional development: A review. *Teaching and Teacher Education*, 98, article number 103236. doi: [10.1016/j.tate.2020.103236](https://doi.org/10.1016/j.tate.2020.103236).
- [33] Sakaliuk, O. (2022). Cross-cultural training of the future teacher of higher education as a factor of public diplomacy. *International Relations, Public Communications and Regional Studies*, 1(12), 55-64. doi: [10.29038/2524-2679-2022-01-55-64](https://doi.org/10.29038/2524-2679-2022-01-55-64).
- [34] Semikin, M. (2013). *Crosscultural skillfulness of a modern teacher: Methodological aspect*. *Scientific Bulletin of Melitopol State Pedagogical University*, 2(11), 84-91.
- [35] Shulman, L. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review*, 57(1), 1-23. doi: [10.17763/haer.57.1.j463w79r56455411](https://doi.org/10.17763/haer.57.1.j463w79r56455411).
- [36] Sukhomlynsky, V.O. (1988). *One hundred tips for a teacher*. Kyiv: Soviet School.
- [37] Vallone, F., Dell'Aquila, E., Dolce, P., Marocco, D., & Zurlo, M.C. (2022). Teachers' multicultural personality traits as predictors of intercultural conflict management styles: Evidence from five European countries. *International Journal of Intercultural Relations*, 87, 51-64. doi: [10.1016/j.ijintrel.2022.01.006](https://doi.org/10.1016/j.ijintrel.2022.01.006).
- [38] Xiochen, T. (2023). *The formation of intercultural competence of future philologists in the process of professional training*. *Pedagogical Sciences: Theory, History, Innovative Technologies*, 8-9(132-133), 258-265.
- [39] Zajaczkowska, N. (2015). Intercultural education as a challenge for the contemporary education of Ukraine. *Research Papers of the Jan Długosz University in Częstochowa*, 17, 293-305. doi: [10.16926/rpu.2015.17.21](https://doi.org/10.16926/rpu.2015.17.21).

Феномен особистості педагога в системі крос-культурних освітніх процесів

Василь Шинкарук

Доктор філологічних наук, професор
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
<http://orcid.org/0000-0001-8589-4995>

Олександра Шинкарук

Кандидат юридичних наук, доцент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
<https://orcid.org/0000-0002-5494-1370>

Тарас Луцан

Студент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
<https://orcid.org/0009-0002-1007-4786>

Анотація. Зростання культурної різноманітності в освітніх середовищах спричиняють появу нових вимог до професійного й особистісного розвитку педагогів. Метою статті було розкрити особливості формування, розвитку й прояву особистості педагога в системі крос-культурних освітніх процесів. Дослідження ґрунтувалося на комплексному підході, який поєднав теоретичні та аналітичні методи. Висвітлено комплексний підхід до розуміння феномену особистості педагога в умовах сучасних крос-культурних освітніх процесів та продемонстровано, що особистість педагога стає ключовим фактором ефективності крос-культурної взаємодії між учасниками освітнього процесу. Підкреслено, що професійна компетентність у крос-культурному вимірі є динамічною категорією, що потребує постійного оновлення. Акцентовано морально-етичний аспект особистості педагога, який визначає його позицію щодо культурного різноманіття, та обґрунтовано, що моральними орієнтирами педагога є повага до культурних відмінностей, відповідальність за формування толерантного середовища, готовність до етичної взаємодії, що формують основу довіри між педагогом і здобувачами освіти різних культурних спільнот. Культурний аспект педагогічної особистості подано крізь призму взаємодії між індивідуальною культурною ідентичністю педагога та культурними особливостями здобувачів освіти. Доведено, що педагог у крос-культурному середовищі виконує роль медіатора між різними культурними системами, водночас зберігаючи власну професійну й особистісну цілісність. Окреслено інтерактивну складову педагогічної особистості, яка проявляється у вмінні ефективно комунікувати, регулювати крос-культурні конфлікти, сприяти формуванню крос-культурного діалогу, та підкреслено важливість розвитку комунікативної гнучкості і здатності адаптувати педагогічні стратегії відповідно до культурних потреб здобувачів освіти. Практична цінність дослідження полягає в тому, що його результати можуть бути використані фахівцями для удосконалення методик крос-культурної комунікації, розроблення освітніх програм та підвищення ефективності професійної підготовки педагогів у багатокультурному середовищі. Результати дослідження можуть бути використані у наступних наукових працях щодо розроблення ефективних моделей підготовки педагогів

Ключові слова: освітянин; комунікація; професійна компетентність; культурна ідентичність; багатокультурне середовище

Ukrainian education in the context of war and post-war reconstruction: Global trends and national challenges

Stanislav Nikolaienko*

Doctor of Pedagogical Sciences, Professor, Academician of the National Academy of Educational Sciences of Ukraine, President
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
<https://orcid.org/0000-0003-2924-6496>

Abstract. The relevance of this study stems from the need to rethink Ukraine's state education policy in the context of war, demographic and human resource losses, the destruction of infrastructure, and preparations for post-war reconstruction, taking into account the needs of communities, the labour market, defence and security. The aim of the article was to analyse the current state of Ukrainian education in the context of European benchmarks, constitutional guarantees of the right to education, the challenges of wartime and the tasks of post-war recovery, as well as to identify priority areas for its stabilisation and development. The study employed methods of analysis, comparison, generalisation and interpretation of regulatory documents, as well as analysis of statistical and sociological data on the state of the education network, staffing levels and the material and technical resources of educational institutions. The main findings of the study were the identification of a number of contradictions between the declared European benchmarks for education policy and the practice of its implementation in Ukraine. It was argued that the reduction in the school network, particularly in rural, small and frontline communities, may lead to a deepening of educational inequality, a weakening of the social resilience of these areas and complications for the return of the population once the war has ended. It was demonstrated that the reform of specialised secondary education requires not a mechanical consolidation of institutions, but rather the coordination of the activities of schools, vocational lyceums and colleges, taking into account the demographic situation, transport accessibility, staffing capacity and the needs of regional development. It was established that vocational and professional pre-higher education remain insufficiently integrated into the overall framework of educational reforms, despite their important role in training specialists for the economy, communities and post-war reconstruction. Particular attention was paid to the staffing crisis in education, specifically the shortage of teaching staff, the low attractiveness of teaching qualifications, and the inadequate social protection of teachers

Received 08.04.2026 Revised 24.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Nikolaienko, S. (2026). Ukrainian education in the context of war and post-war reconstruction: Global trends and national challenges. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 68-87. doi: 10.31548/hspedagog/3.2026.68

*Corresponding author (president@nubip.edu.ua)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

and lecturers. The report analysed issues relating to the material and technical support for the educational process, digitalisation, innovative teaching technologies and the need to support domestic production of teaching materials. In the field of higher education, the risks of excessive regulation, the formalisation of scientific and pedagogical activities, the lack of genuine autonomy for universities, and the absence of systematic development of research universities were outlined. The practical value of this work lies in the development of proposals for preserving the educational network and formulating a long-term strategy for the development of education in Ukraine

Keywords: specialised education; staffing of educational institutions; university autonomy; post-war reconstruction; economic development

Introduction

The current development of education worldwide is taking place against a backdrop of several systemic challenges: the consequences of Russian aggression, the pandemic, digital transformation, rising social inequality, staff shortages, migration, armed conflicts, and the need to rethink the role of education in ensuring the resilience of states and societies. At a global level, education is increasingly viewed not merely as a sphere for imparting knowledge and developing competences, but as a key instrument for social cohesion, economic development, democratic stability, human capital and national security. As emphasised by M.-D. Oltean *et al.* (2026), issues such as access to education, the quality of teaching, the training of teaching staff, the development of digital technologies, support for vulnerable population groups and the ability of education systems to function in crisis situations are of particular importance. Documents from the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2023) emphasise that the digitalisation of education opens up new opportunities for personalised learning, expanded access to educational resources and support for learners in times of instability, but at the same time may exacerbate inequalities between different social groups if technological solutions are not accompanied by adequate infrastructure, pedagogical support and well-thought-out public policy. OECD reports (2023; 2024) highlight that modern education systems are facing a decline in certain academic achievement indicators,

rising inequality, funding challenges and a shortage of teaching staff, which calls for new management models and long-term solutions. The Council Resolution on a Strategic Framework... (2021) focuses on quality, inclusivity, lifelong learning, mobility, the digital and green transitions, as well as on strengthening the teaching profession as one of the prerequisites for the successful development of education.

For Ukraine, these challenges are particularly acute due to the full-scale war, the destruction of educational infrastructure, internal and external population migration, the loss of human capital, reduced access to face-to-face learning, the spread of distance and blended learning formats, as well as the need to simultaneously ensure the ongoing functioning of the education system and lay the foundations for its post-war reconstruction (Matviichuk *et al.*, 2022). Analytical reports by the Ministry of Education and Science of Ukraine (2024) and Learning and school reforms continue... (2025) have shown that the war has had a significant impact on all levels of education in Ukraine, including general secondary, vocational, pre-higher vocational and higher education. In particular, damage to educational institutions, security risks, the displacement of pupils, students and teaching staff, as well as unequal access to quality education, are exacerbating educational losses and creating long-term risks for the development of human capital. Ukrainian studies explore various aspects of how education

functions in wartime conditions. In particular, the publications War and education: How a year... (2023) and E. Denisova-Schmidt & O. Marmilova (2026), which focus on the experiences of Ukrainian schools during the full-scale invasion, analyse organisational models of learning, the adaptation of educational institutions to security conditions, the role of distance and blended learning, and the impact of the war on pupils, teachers and local communities. Researchers into educational losses, V. Ponomarenko & O. Pysarchuk (2024), emphasised that a prolonged disruption to the stable educational process affects not only the academic outcomes of learners, but also the development of human capital, future economic productivity and the state's capacity for recovery. In O. Palchuk's (2025) work on post-war reconstruction, education was regarded as one of the key factors in Ukraine's recovery, as it is education that provides the training of specialists for the economy, the social sector, governance, science, innovation, defence and security.

Despite the considerable volume of analytical materials and academic publications, the interrelationship between European strategic guidelines, constitutional guarantees of the right to education and the current state of Ukraine's education system remains insufficiently systematically researched. This applies, in particular, to the functioning of the network of educational institutions, staffing and material and technical resources, the reform of specialised secondary education, the development of vocational and pre-higher education, university autonomy and preparations for post-war reconstruction. In view of this, a comprehensive analysis of Ukrainian education as an integrated system capable of ensuring accessibility, quality, sustainability and social justice in line with the state's strategic needs is essential. Of particular importance is the identification of balanced approaches to the modernisation and European integration of education, taking into account financial constraints, demographic changes and the need to preserve the educational network as a key factor in the viability

of local communities. The aim of this article was to provide a comprehensive analysis of the key challenges, risks and contradictions facing the development of Ukraine's education system in the context of war and post-war recovery, taking into account international and European approaches to ensuring the sustainability, accessibility and quality of education. To achieve this aim, the following research objectives were identified: to analyse international and European approaches to the development of education in the context of contemporary crises; to characterise the main challenges facing Ukrainian education as a result of the war; to examine the problems relating to staffing and the material and technical infrastructure of educational institutions; to identify priority areas for the stabilisation and development of Ukraine's education system in the context of post-war recovery.

Materials and Methods

The study was theoretical-analytical and problem-oriented in nature and aimed at a comprehensive assessment of the state of Ukrainian education in the context of war, European integration and preparations for post-war reconstruction. The methodological framework of the study comprised systemic, comparative, institutional, regulatory and strategic approaches. The application of these approaches made it possible to view education not as a collection of isolated levels, but as a holistic social system linked to the development of the state, local communities, the economy, defence, security and human capital. The research drew on Ukrainian legislative and regulatory acts, in particular the Constitution of Ukraine (1996), Law of Ukraine No. 1556-VII (2014) and Law of Ukraine No. 2680-VIII (2019). The analysis also included European strategic documents in the field of education and analytical materials from international organisations, including the OECD (2023; 2024). The sample comprised recent academic publications on the accessibility of education, digitalisation, learning loss, vocational training, university autonomy and the recovery of

the education system in times of crisis, including works by L. Matviichuk *et al.* (2022), V. Ponomarenko & O. Pysarchuk (2024) and O. Palchuk (2025).

In the first stage, the current international and European context for the development of education was analysed. To this end, the method of analysing the aforementioned documents was applied, which helped to identify the key strategic priorities of education policy: ensuring the quality of education, equal access and inclusivity, the development of lifelong learning, digital transformation, support for the teaching profession, and strengthening the role of education in the sustainable development of society. The use of this method was driven by the need to compare national educational processes with broader international trends. The second stage involved a legal and regulatory analysis aimed at comparing the foundations of education policy with the constitutional guarantees of the right to education, the principles of its accessibility, and the provisions of Ukrainian legislation governing the operation of educational institutions at various levels. The application of this method made it possible to identify contradictions between citizens' declared rights to education and certain administrative decisions capable of affecting access to complete general secondary, vocational, professional pre-higher and higher education. In the third stage, the comparative analysis method was applied, through which European educational benchmarks, selected international indicators and the realities of educational development in Ukraine were compared. This comparative approach made it possible to assess the alignment of national reforms with general trends in the development of education across Europe, as well as to identify the risks of formally adopting reform models without due consideration of the conditions of martial law, the demographic situation, regional differences, transport accessibility and the resource capacity of local communities. The fourth stage utilised the method of statistical and analytical generalisation. This was used to systematise data on the reduction

in the network of educational institutions, the functioning of upper secondary schools, staffing levels in schools, enrolment in teacher training programmes, the material and technical equipment of classrooms, and the cost of study at higher education institutions (HEIs). This method made it possible to move from examining individual facts to identifying general trends that characterised the actual state of the education system and its capacity to respond to the challenges of the war and post-war reconstruction.

In the fifth stage, a problem-analytical method was applied, which involved identifying the key contradictions in contemporary education policy. In particular, the contradictions were analysed between the need to modernise education and the risk of the educational network's collapse; European benchmarks for the accessibility and quality of education and the practice of reducing the number of institutions; the need to develop specialised education and the insufficient coordination of activities between schools, vocational lyceums and colleges; the requirements for academic and teaching staff and the actual level of resource provision for universities; and the need to establish research universities and the absence of a systematic state policy regarding their development. At the sixth stage, methods of systematisation and forecasting were applied, which made it possible to identify the priority areas for the stabilisation and development of Ukrainian education. The need was identified to preserve the education network, support schools in small, rural and frontline communities, strengthening the role of vocational and professional pre-higher education, updating the curriculum, strengthening teacher training, improving the social status of teaching and academic staff, modernising the material and technical base, developing genuine university autonomy, and formulating a long-term strategy for the development of education in Ukraine. The methodology employed ensured that the study could be replicated by re-examining a similar set of sources, using systematic, comparative, regulatory, statistical and

problem-analytical methods, and comparing the conclusions drawn with up-to-date data on the state of education in Ukraine.

Results and Discussion

The situation in which Ukraine finds itself requires appropriate action and responsible decisions from citizens and government officials. Achieving victory and rebuilding the country are impossible without qualified specialists and patriotic citizens. The Magna Charta Universitatum 1988 (n.d.) proclaims freedom of research and educational activity, and university communities must demonstrate openness to dialogue and prevent any manifestations of intolerance. Universities serve as forums for discussion and provide an environment in which an objective understanding of social processes is formed. Thus, higher education institutions must objectively assess the current state of affairs and develop mechanisms for the advancement of education and science. Ukraine has suffered significant losses as a result of Russian aggression and faces inconsistencies in the policies of its Western allies. At the same time, society recognises that university graduates play a direct role in defending the state, and expects higher education institutions to work conscientiously and ensure the appropriate quality of education. This is a necessary prerequisite for the country's reconstruction and the return of young people from abroad. The state requires educators to carry out high-quality professional work and to train qualified workers and responsible, patriotic citizens, in particular military personnel, agricultural workers, teachers, IT specialists, manual workers, doctors and scientists.

Since 21 February 2019, three articles of the Constitution of Ukraine (1996) have enshrined the state's strategic course towards membership of the EU and NATO, as confirmed by the provisions of Law of Ukraine No. 2680-VIII (2019). Consequently, the activities of state authorities must be aligned with European Union (EU) legislation. The Council Resolution on a Strategic Framework..., (2021) sets out the strategic framework for European cooperation in the field of general and vocational education up to 2030. Five EU strategic priorities have been established: improving the quality of education; ensuring equal opportunities; enhancing inclusivity and promoting the success of all participants in general and vocational education; ensuring opportunities for lifelong learning and mobility for all; strengthening the competences and motivation of teaching professionals; strengthening European higher education; supporting environmental and digital transformations in general and vocational education, as well as using education as a means to bring about such transformations (Lokshyna, 2023). Similar provisions are contained in Article 53 of the Constitution of Ukraine (1996), which sets out the fundamental rights of citizens and the state's obligations in the field of education. In view of these provisions and the objectives set by the EU, it is appropriate to conduct an objective analysis of compliance with the provisions of the Constitution. A distinctive feature of EU policy is the setting of specific targets for each level of education. To assess Ukraine's progress towards EU membership, it is advisable to analyse the average European indicators in the field of general and vocational education, as set out in Table 1.

Table 1. Average European indicators in general and vocational education

No.	Indicator	EU target
1	15-year-olds with low achievement in core competencies	By 2030, the proportion of 15-year-olds with low achievement in reading, mathematics and science should be less than 15%
2	Low levels of digital and information literacy in Year 8 pupils	By 2030, the proportion of Year 8 pupils with low levels of digital and information literacy should be less than 15%
3	Participation in early years care, education and upbringing	By 2030, at least 96% of children aged between three and the statutory school-entry age should be enrolled in early childhood care, education and development

Table 1. Continued

No.	Indicator	EU target
4	Early school leaving and discontinuation of vocational training	By 2030, fewer than 9% of pupils should leave school or vocational training early
5	Attainment of higher education	By 2030, the proportion of people aged 25 to 34 with a higher education qualification should be at least 45%
6	Work-based learning as part of vocational education and further training	By 2025, the proportion of young graduates who have benefited from work-based learning as part of vocational education and training should be at least 60%
7	Adult participation in educational programmes	By 2025, at least 47% of adults aged 25 to 64 should have participated in educational programmes within the last 12 months

Source: compiled by the author based on Law of Ukraine No. 1556-VII (2014), Resolution of the Cabinet of Ministers of Ukraine No. 812 (2025), 2025 in figures: Results summary (2025), UNICEF Ukraine (2026)

Notably, the fourth target provides that by 2030 the proportion of individuals leaving school or vocational education and training early should be reduced to no more than 9%. According to UNICEF Ukraine (2026), in 2023 the proportion of young people in Ukraine who were neither in education, employment nor vocational training stood at 22.5%, or 1.9 million people aged between 15 and 34. This figure is extremely alarming and highlights the need to implement measures aimed at reversing this negative trend. The fifth target stipulates that by 2030, the proportion of people aged 25 to 34 with a higher education qualification should be at least 45%. In Ukraine, the state-funded quota accounts for only 20-25% of the total number of graduates from general secondary education institutions (2025 in figures: Results summary, 2025). In 2025, the state quota covered around 60,000 people, whilst the total number of graduates exceeded 350,000 (Resolution of the Cabinet of Ministers of Ukraine No. 812, 2025). This situation may indicate problems with the implementation of the provisions of current legislation regarding access to education. At the same time, questions arise regarding the proper implementation of the provisions of Article 53 of the Constitution of Ukraine (1996), which guarantees citizens' right to full general secondary education, which is compulsory and free of charge, as well as the right to free higher education in state and

municipal educational institutions on a competitive basis. In accordance with the Constitution of Ukraine, vocational and technical education, like general secondary education, must be accessible and free of charge in state and municipal educational institutions. Current trends, however, do not fully comply with these principles. The analysis carried out has revealed significant problems with compliance with the provisions of the Constitution of Ukraine.

As already noted, the legislation provides for ensuring the accessibility of general secondary education by establishing a sufficient number of educational institutions and preventing discrimination against children, in particular on the basis of their place of residence. In practice, however, the opposite is occurring, notably the closure of educational institutions and the withdrawal of funding for under-enrolled schools. The government is introducing restrictions relating to the minimum number of pupils in schools; in particular, it is planned to withdraw funding from institutions with fewer than 45 pupils. There is also discussion of the possibility of withdrawing funding from lyceums that operate only a single Year 10 class (A number of schools may be closed..., 2025). Such measures require assessment in terms of compliance with the constitutional right to accessible education, particularly in rural areas. Between 2016 and 2026, the number of schools in Ukraine

fell by almost 5,000 and now stands at around 12,200. By way of comparison, there are almost 22,000 schools operating in Poland (Education of Ukraine in the conditions of war..., 2026). An analysis of data from the AIKOM platform (n.d.) showed that of Ukraine's 12,200 schools, only about half – namely 6,400 institutions – have Year 10 and Year 11 classes. Of these schools, 53% have just one class in each of these year groups, whilst only 2,382 schools, or 37%, have at least two 10th and 11th-year classes. In 1,190 schools, there are fewer than 10 pupils in the 10th year. In 199 of these schools, the number of pupils in Year 10 is fewer than five, with 95 of these schools located in rural areas. If the proposed approach requiring lyceums to operate at least two senior classes in each year group were to be implemented, the network of institutions providing complete general secondary education could be substantially reduced. A more appropriate approach would be to regard the existence of a single fully functioning Year 10 class as sufficient grounds for maintaining the institution's operation and preserving pupils' access to complete general secondary education.

Against this backdrop, the reformers' proposals to open upper secondary schools only where there are four parallel classes, to introduce entrance examinations for lyceums, and to prohibit the completion of full general secondary education in gymnasiums appear particularly controversial. Such proposals may not only indicate an insufficient understanding of the current situation, but also pose risks to the functioning of the Ukrainian school system. Even a partial relaxation of these requirements – in particular, the possibility of establishing lyceums where there are two Year 10 classes and the joint operation of gymnasiums and lyceums – does not provide a complete solution to the existing problem. The reform of upper secondary education and the introduction of specialised education in Ukraine are being carried out without due consideration of the fact that a certain degree of specialisation already exists in practice. Academic

education is primarily provided in schools, applied education in colleges, and vocational education in vocational lyceums and technical colleges. At the same time, the specialisation of upper secondary education is often viewed as a process that must be started almost from scratch. This approach appears insufficiently systematic and requires more thorough justification. It would be advisable for general secondary schools to offer the opportunity to study along three or four specialisation tracks, for example, natural sciences and mathematics, humanities, and socio-economics; and, where conditions permit, also an arts track for pupils engaged in music, visual arts and other forms of creative activity. To this end, it is necessary to coordinate the activities of schools, vocational lyceums and colleges at regional level, analyse the content of their educational programmes and the existing network of institutions, and harmonise the areas of specialisation. Such an approach requires the corresponding updating of educational programmes and a review of the duration of study at specialised lyceums and colleges.

An analysis of the situation on the ground and of media reports, in particular Primary schools and gymnasiums... (2025), indicates that one of the most pressing issues in Ukraine is ensuring citizens' right to education and preserving the network of general secondary education institutions, particularly schools with only one senior year. Teaching in classes with five pupils significantly limits the ability to ensure an adequate standard of education. At the same time, class sizes of 16-24 pupils can create acceptable conditions for organising the educational process, including specialised education. The preservation of the school network should also be considered in the context of post-war recovery, the return of the population and overcoming the demographic crisis (Otych, 2025). The closure of schools, particularly in small settlements, may hinder the recovery of local communities and reduce access to education. Thus, when reforming the education network, it is advisable to seek

the support of international partners, whilst at the same time justifying the need to take into account Ukraine's national and regional specificities. With the support of the World Bank, the EU Delegation, the United States Agency for International Development and the International Renaissance Foundation, a network of experts has been established to participate in the development and implementation of educational reforms (Strengthening Ukraine's primary and secondary..., 2024). The proposed solutions are often progressive in nature; however, in some cases, they do not sufficiently take into account the consequences of the war, the demographic situation and the specific features of the education system. The mechanical transfer of models tested in other countries, without proper adaptation to Ukrainian conditions, may reduce the effectiveness of the reforms. In this regard, the Ministry of Education and Science of Ukraine, the Verkhovna Rada of Ukraine and the Cabinet of Ministers of Ukraine must play an active role not only in the implementation but also in shaping the content of the reforms, assessing their impact and monitoring the use of budgetary, loan and grant funds, including expenditure on information support.

Representatives of educational institutions have expressed concern regarding the insufficient involvement of the public, educators, local communities, professional associations and civil society organisations in the processes of developing and implementing educational reforms (Senior high school reform in Ukraine..., 2026). During public consultations, the impression is often formed that key decisions have already been taken and that the scope for amending them is limited. At the same time, various parliamentary factions include individuals linked to organisations participating in grant and expert programmes. This raises questions regarding the transparency of decision-making in the fields of general secondary, vocational and higher education. The concepts of the New Ukrainian School (NUS) and the specialised senior school have

positive aspects, but are viewed with mixed feelings by the public. According to the results of a survey initiated by Ukraine's Education Ombudsman, 14.3% of parents support the reform, whilst a further 30% are more likely to support it than not. At the same time, 32% of respondents view it negatively, and 23% are unaware of the content of the specialised secondary school reform. Consequently, 55% of those surveyed either do not support the proposed changes or do not have sufficient information about them (Are parents of students aware..., n.d.). In a significant proportion of Ukraine's 1,460 local communities, there is also a critical attitude towards senior secondary school reform and towards certain aspects of the implementation of the NUS, particularly the reduction in the number of educational institutions.

The future of colleges and lyceums is a cause for particular concern. These issues were raised by community representatives during a meeting with the President of Ukraine (Senior high school reform in Ukraine..., 2026). An analysis of the provisions of Law of Ukraine No. 4574-IX (2025) gives cause for concern regarding possible changes to the system of governance of vocational education institutions. In particular, their reclassification from state-funded institutions to state and local non-profit organisations may in future create the conditions for the corporatisation or privatisation of certain institutions. Another shortcoming of the legislative framework is the absence of a clear definition of the role of skilled trades and of the term "worker" itself. The influence of teaching staff at vocational lyceums on management processes remains limited, whilst significant powers are concentrated in supervisory boards. The need to obtain the supervisory board's approval for certain procedures, in particular the conduct of tenders, requires further legal assessment regarding compliance with current legislation. To substantiate this position, Figure 1 presents a diagram of the possible corporatisation and privatisation of higher education institutions, colleges and vocational lyceums.

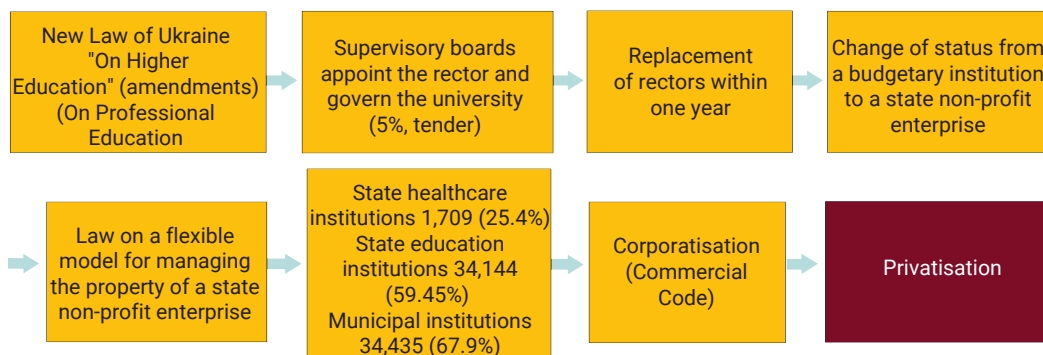


Figure 1. A possible mechanism for the corporatisation of Ukrainian universities

Source: compiled by the author based on Law of Ukraine No. 4574-IX (2025)

Continuing the analysis of how colleges operate, it is worth noting the existing contradictions. The provisions of Law of Ukraine No. 2745-VIII (2019) do not fully correspond to the actual conditions under which these institutions operate. The level of funding for colleges and the remuneration of their staff remains among the lowest among educational institutions. At the same time, colleges fulfil tasks of national importance relating to the training of mid-level specialists and future entrepreneurs, as well as the provision of specialised education. Thus, support for colleges should be regarded as a key priority of state education policy. During the implementation of the reform of specialised education, the role of vocational lyceums and colleges has not been sufficiently taken into account. Instead, there is a tendency to reduce the network of educational institutions, amidst a lack of proper coordination between different types of educational establishments. The assertion that colleges and vocational lyceums, given the current duration of study, will be able to fully ensure the simultaneous attainment of vocational and full general secondary education requires further justification. A three-year course at a college or lyceum, involving the simultaneous completion of a full general secondary education programme and vocational training, is difficult to implement. To fulfil both objectives to a high standard, the duration of study would likely need to be at least four to five years.

Returning to the implementation of the NUS project, it should be noted that as far back as 2017, at a meeting of the Board of the Ministry of Education and Science of Ukraine, it was proposed to select around one hundred educational institutions to conduct a full-scale pedagogical experiment (Order of the Ministry of Education and Science of Ukraine No. 1028 (2017)). It would be advisable to conduct such an experiment for at least four years – until pupils complete primary school – and subsequently continue it at the lower secondary level. A separate experiment should also be carried out in upper secondary school. The introduction of specialised upper secondary education should only take place after the results of all stages of the experiment have been summarised and evaluated. At the same time, short political cycles and the desire for rapid implementation of changes often limit the scope for proper testing of large-scale educational reforms. An analysis of media reports, social media posts and public statements indicates reports of a decline in the knowledge levels of some pupils studying under the NUS programmes, insufficient readiness to acquire fundamental knowledge, and a lack of developed skills in systematic independent work and learning. At the same time, a comprehensive nationwide assessment of the quality of the NUS implementation has yet to be carried out; thus, the current findings should be regarded as preliminary. In this context, reports

on adjustments to approaches to organising the educational process in Finland deserve attention, in particular the review of certain principles of “free learning” and a return to more structured teaching methods (Ketonen & Nieminen, 2024).

A systematic analysis of the state of the general secondary education network is required, as is the preservation of upper secondary institutions in rural areas, provided that the minimum conditions necessary for their operation are met. It would also be advisable to develop a separate support programme for schools with a single upper secondary class. Such measures should be considered in the context of the post-war reconstruction of the state, the preservation of small villages and towns, and ensuring territorial access to education. Preserving the network of general secondary education schools and safeguarding the right to education must become one of the priorities of state policy. It would be advisable for relevant provisions to be included in the manifestos of political parties and in strategic documents relating to education. The development of schools requires simultaneous work in three main areas: updating the curriculum, training teaching staff, and modernising the material and technical infrastructure. One promising approach could be the development of a state programme named “Yaroslav the Wise”, which would provide for improvements to the process of developing curriculum content, the involvement of specialist institutions of the National Academy of Sciences of Ukraine and the National Academy of Pedagogical Sciences of Ukraine, the study of best international practices, as well as the participation of experienced teacher-methodologists and practising teachers. In this context, Ukrainian teachers’ assessments of the decline in the quality of school education are particularly telling. One of the main problems identified is young people’s loss of interest in acquiring knowledge: 71% of the teachers surveyed cited this as the primary factor. The impact of the war, the pandemic and distance learning ranked lower on the list of causes of educational losses (Diagnosis and overcoming of educational

losses..., 2024). These factors must be taken into account when determining the content of education, as well as the forms and methods of organising the educational process.

When describing the content of teaching under the NUS programme, it is worth referring to the works of the renowned educator K. Ushynskyi, who placed considerable emphasis on the use of game-based methods in teaching. Through play, pupils can be taught to read and write; however, preparation for real life also requires systematic academic and practical work (Zahorodnia, 2023). Consequently, a balanced approach to defining the content, forms and methods of teaching is essential. The educational process must not be limited solely to playful and entertaining forms of activity. Alongside educational games, pupils must be given the opportunity to work in laboratories, undertake practical training and develop subject-specific and general competences. The content of education, as well as the forms and methods of teaching, must be modern, yet at the same time aimed at the systematic acquisition of knowledge and the development of independent working skills. In the context of the issue under investigation, it should be noted that the removal of the requirement for an average mark from the certificate of complete general secondary education from the rules for admission to higher education institutions has led pupils to focus primarily on preparing for the External Independent Assessment (EIA) and, subsequently, for the National Multi-Subject Test (NMT), in particular with the help of private tutors. This situation may undermine the comprehensive educational and formative process and reinforce the role of out-of-school preparation. The EIT was introduced primarily as a tool to ensure objective and transparent admission to higher education institutions, rather than as the sole indicator of a school’s quality. Thus, the activities of a general secondary education institution should not be reduced solely to preparing pupils for the NMT. One of the most complex issues in the reform of the Ukrainian school system remains the social protection of teachers, who,

throughout the war, have been working under conditions of constant risk, psychological strain and numerous organisational challenges.

Despite a 30% increase in teachers' salaries from 1 January 2026 and a planned further increase of 20% from 1 September 2026, the average salary in the education sector remains one of the lowest in the Ukrainian economy (Salary increase from January..., 2026). In this context, it is appropriate to analyse staffing levels in Ukraine's general secondary education sector. The relevant findings are presented in Figure 3.

It has been established that 53% of schools have vacancies (Pastovenskyi & Voznyuk, 2022; Quality of educational activities in Ukraine..., 2026) (Fig. 2). At the same time, these data do not fully reflect the scale of the staff shortage. According to the results of the OECD's Programme for International Student Assessment (2023), of approximately 400,000 teaching posts in Ukraine, around 100,000 remain vacant. At the same time, teacher training universities and colleges, which are the main institutions for training teaching staff, find themselves in a difficult situation.



Figure 2. Analysis of staffing levels in Ukrainian schools

Source: dcompiled by the author based on *Quality of educational activities in Ukraine...* (2026)

The data in Figure 2 show that the education system is adapting to the staff shortage – in particular by providing further training for staff – rather than addressing its root causes. Full compliance with staffing requirements was found in only 40% of institutions. The lack of priority funding, a stable state commission, effective mechanisms for attracting young people to the teaching profession, adequate scholarship provision, modern material and technical facilities, and housing programmes for young teachers has a negative impact on staffing stability within the education system. An analysis of the Unified State Electronic Database on Education (2025) revealed significant disparities in the allocation of state-funded places across subject specialisations within the

“Secondary Education” programme. In 2025, 2,146 applicants were recommended for admission. The highest figures were recorded for specialisation A4.03 “History and Civic Education” – 618 people, or 28.8% – and A4.01 “Ukrainian Language and Literature” – 607 people, or 28.3%. Together, these two specialisations accounted for 57.1% of the total number of applicants recommended for admission. Enrolment figures were significantly lower for specialisations A4.05 “Biology and Human Health” – 314 people, A4.07 “Geography” – 254 people, and A4.04 “Mathematics” – 210 people. The lowest figures were recorded for specialisations A4.06 “Chemistry” – 69 people and A4.08 “Physics and Astronomy” – 74 people. Consequently, the training of teachers of chemistry,

physics and astronomy accounted for only 6.7% of the total state-funded intake, and together with mathematics – 16.4%. This structure indicates a predominance of humanities specialisms and an insufficient volume of training for teaching staff in the natural sciences and mathematics. Significant differences were also identified between individual higher education institutions.

The highest figures for most of the specialisms analysed were recorded at the V. Hnatiuk Ternopil National Pedagogical University, where 64 applicants were recommended for admission to Ukrainian Language and Literature, 62 for history and civic education, 32 for biology and human health, 17 for chemistry, and 13 for physics and astronomy. At the same time, at a number of teacher-training universities, enrolment for certain natural sciences and mathematics programmes amounted to only a few applicants or was non-existent. For example, M. Dragomanov Ukrainian State University admitted five applicants to mathematics teacher education, two to physics, and seven to biology. At K. Ushynsky South Ukrainian National Pedagogical University, there were no admissions to biology or chemistry teacher education programmes, while only one applicant was recommended for admission to physics teacher education. Similar patterns were observed at pedagogical universities in Nizhyn, Hlukhiv, Kropyvnytskyi, Pereiaslav, and Poltava. The findings indicate a risk of the shortage of mathematics, physics and chemistry teachers becoming even more acute. This necessitates a review of the state-funded intake quotas and the introduction of additional mechanisms to attract applicants to teacher training programmes in the natural sciences and mathematics. Ensuring an adequate level of material and technical support for the educational process is of critical importance. Despite the partial modernisation of equipment with the assistance of international partners, a significant proportion of the equipment in higher education, pre-higher vocational and general secondary education institutions remains outdated (Fig. 3).

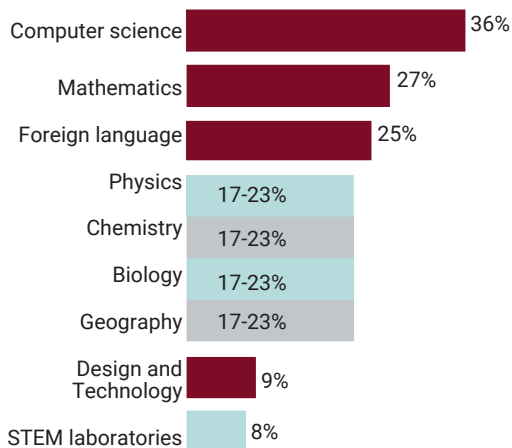


Figure 3. Equipment levels in Ukrainian school classrooms

Note: STEM – Science, Technology, Engineering and Mathematics

Source: compiled by the author based on *Quality of educational activities in Ukraine...* (2026)

The data in Figure 3 show that computer science classrooms (36%) are best equipped with modern resources, followed by mathematics (27%) and foreign language classrooms (25%), whilst the provision of resources in science classrooms stands at only 17-23%. The lowest figures were recorded for vocational education (9%) and STEM laboratories (8%), indicating an insufficient level of material and technical support for pupils' practical training. Given the current level of material and technical support, organising comprehensive subject-specific education, particularly in physics, chemistry and biology, may be significantly hampered. Innovative teaching methods, digital support for the educational process, distance learning technologies and artificial intelligence tools are being actively introduced in Ukraine. At the same time, further development in this area requires systematic state support, the formation of a professional association of manufacturers of technical teaching aids, and the introduction of well-founded tax incentives for them. The organisation of procurement of equipment for classrooms requires particular

attention. An analysis of suppliers’ price quotations indicates that such equipment is costly, which necessitates additional economic justification and tighter control over the effective use of budgetary funds.

The next area of analysis concerns the development of higher education and its role in strengthening the state’s defence capabilities and restoring its economic potential. Amidst war, financial constraints and ongoing reforms, higher education institutions operate under significant organisational and economic pressure. At the same time, it is precisely under such circumstances that the university’s mission becomes particularly evident; this mission consists not only of adapting to change, but also of preserving intellectual continuity, academic autonomy and the ability to serve society. In this context, the view put forward by J. Woznicki (2009) is pertinent, according to which the modern university is a “conservative innovation” that combines the traditional mission of seeking truth with cutting-edge expertise, social responsibility, the cultivation of

intellectual elites and the promotion of civilisational development. Ukrainian higher education institutions have, to a large extent, confirmed this role under martial law. University communities are helping to strengthen national resilience, working to meet defence needs, supporting the social and economic spheres, developing international cooperation, and implementing scientific and applied projects. A system of cooperation with the Ministry of Education and Science of Ukraine is gradually taking shape, particularly in the field of scientific activity. At the same time, the long-standing failure to take the university community’s views sufficiently into account during the preparation and implementation of reforms reduces their clarity and public support. University staff do not always receive adequate explanations of the rationale behind certain government decisions. One such decision is the introduction of an indicative tuition fee, under which tuition fees cannot be lower than the level calculated using a formula set by the Ministry of Education and Science of Ukraine (Table 2).

Table 2. Information on tuition fees (for high-demand specialisations, coefficient 1.25) based on the indicative cost of education for the 2026-2027 academic year, UAH

Name of HEI	Bachelor’s degree (full-time), UAH/year	Master’s degree (full-time), UAH/year
National University of Life and Environmental Sciences of Ukraine (NULES)	73,530	95,589
Taras Shevchenko National University of Kyiv	80,000-90,000 (approx.)	110,000 (approx.)
Igor Sikorsky Kyiv Polytechnic Institute	83,748	108,873
Vadym Hetman Kyiv National Economic University	63,000	79,800
Lviv Polytechnic National University	64,628	70,500
Ivan Franko National University of Lviv	69,100	76,010
Zaporizhzhia Polytechnic National University	38,601	50,182
Vinnysia National Technical University	48,100	63,000

Source: compiled by the author based on Unified State Electronic Database on Education (2025)

The data in Table 2 show significant variation in tuition fees between higher education institutions: the highest fees are charged by T. Shevchenko National University of Kyiv and I. Sikorsky Kyiv Polytechnic Institute, whilst the lowest are charged by Zaporizhzhia Polytechnic National University. At all institutions, the cost of

master’s programmes exceeds that of bachelor’s programmes, reflecting the greater resource intensity of training at the second level of higher education. The situation is further destabilised by a new legal provision, initiated by the former Deputy Minister for Higher Education, regarding changes to the academic and teaching

workload and the reclassification of some lecturers as teaching staff. Setting a teaching workload of 900 hours per year for academic and teaching staff is excessive. By way of comparison, the annual workload for a full-time teaching staff member in schools and lyceums is 720 hours (Law signed supporting scientific research..., 2025). Delivering such a volume of lectures, seminars and laboratory sessions may adversely affect the quality of the educational process and limit lecturers' opportunities to engage in research activities. It would seem appropriate to review this provision and grant higher education institutions the right to determine the scope and structure of the workload independently, in accordance with the principle of university autonomy. This approach is consistent with the conclusions of J. Woznicki (2009), who identified the actual financial and managerial autonomy of institutions as one of the key factors for the full functioning of universities. At the same time, implementing the relevant changes requires additional funding, which is not currently provided for. Under these circumstances, universities are forced to carry out internal staffing and organisational reforms and to formally convert research activities into hourly figures. This exacerbates bureaucratisation and increases the volume of reporting documentation, even though the effectiveness of research work is determined not by the number of hours recorded, but by the availability of modern laboratories, funding for business trips, access to equipment, and commissions from the state, business and society.

There is also a risk that higher education institutions will cut back on curricula and educational programmes in order to meet the established requirements. This could lead to a decline in the quality of specialist training and a reduction in the competitiveness of Ukrainian higher education. In the context of this study, it is also necessary to consider the issue of universities' actual autonomy in shaping their student intake. Higher education institutions have limited scope to select applicants for bachelor's and master's programmes independently, as the admissions

procedure is largely determined by the results of the NMT, the Unified Entrance Examination, the Unified Professional Entrance Examination and the Unified State Qualification Examination. A viable approach might be one in which the state organises external independent assessment or the NMT and issues the relevant certificates to graduates, whilst the subsequent procedure for submitting documents and selecting applicants is determined by higher education institutions within the framework of established general requirements. The introduction of specialised upper secondary schools and the possible reduction of the duration of bachelor's programmes to three years require separate coordination. In the absence of proper coordination, a situation may arise in which general secondary schools are not fully prepared for the transition to a twelve-year education system, and universities are not ready to implement three-year bachelor's programmes (Lytvynchuk *et al.*, 2025). Thus, the relevant changes must be preceded by a preliminary analysis, consultations with educational institutions and the harmonisation of curriculum content across different levels of education. The projected absence of a Year 11 cohort in 2029 also requires analysis. To minimise a potential decline in enrolment at higher education institutions, a set of measures must be developed in advance, including strengthening engagement with graduates of vocational lyceums and colleges, recruiting graduates from previous years, providing additional funding for the admissions campaign, and improving the conditions for admitting foreign nationals. Implementing such measures requires systematic cooperation between the Ministry of Education and Science of Ukraine, educational institutions and representatives of the educational community.

The current war, triggered by Russian aggression, technological changes and the needs of post-war reconstruction, necessitate a transformation of the higher education system. One of the promising avenues for such a transformation is the establishment and development of research universities capable of combining

the training of specialists with fundamental and applied research. In this context, the position of V.H. Kremen (2026), President of the National Academy of Pedagogical Sciences of Ukraine, regarding the need to develop scientific potential to strengthen the state's defence capabilities and security, enhance societal resilience, ensure post-war innovative recovery, accelerate European integration and consistently implement state educational and scientific policy, is well-founded. Defining the prospects for the development of domestic higher education requires taking current international trends into account. J. Woznicki (2009) identifies the following main directions for the development of universities: strengthening their role as an environment for practically relevant learning; the digitalisation of educational, managerial and research processes; openness and reproducibility of research results; integration of sustainable development goals and green transitions; expansion of cooperation and academic mobility; diversification of academic careers; active participation of universities in shaping public policy; preservation of cultural heritage; strengthening of social engagement, popularisation of science and development of civic education. Taking these trends into account, it is advisable to identify several priority areas for the development of education in Ukraine.

First and foremost, it is necessary to formulate a long-term socio-economic strategy for the state, to identify priority sectors of the economy and the role of education and science in strengthening defence capabilities, security and post-war reconstruction. In line with these priorities, a coordinated network of general secondary, vocational and higher education institutions must be established, capable of meeting the state's needs for skilled personnel. At the same time, it is essential to prevent unjustified cuts to the education network, particularly schools in small settlements. A key priority is the democratisation of education governance, which entails transparency in decision-making and the systematic involvement of teaching staff, academic and educational professionals,

professional associations and the public in shaping education policy. It is also necessary to modernise educational and research processes, in particular the curriculum, to support young lecturers and researchers, to increase pay levels, to implement housing programmes, to develop fundamental and applied science, to establish research universities, to strengthen cooperation with the business sector and to expand dual education. A separate challenge is ensuring genuine organisational, academic and financial autonomy for higher education institutions. The possibility of changing their organisational and legal status should not automatically entail further privatisation. At the same time, it is necessary to strengthen social protection for those involved in the educational process, in particular by gradually ensuring that teaching staff are paid at a level no lower than the average wage in the economy, and that academic and teaching staff are paid at a level commensurate with the complexity and social significance of their work. It would be advisable to systematise these measures within a ten-year Strategy for the Development of Education and University Science in Ukraine. The implementation of these priorities requires close coordination between economic, social, defence and education policies.

The state must identify strategic sectors whose development requires priority support, whilst universities, colleges and vocational lyceums must ensure the training of relevant personnel and provide scientific and technological support. The scope for state funding remains limited in wartime. At the same time, the educational and academic community is actively involved in supporting the country's defence capabilities. In particular, during the years of full-scale war, the staff of the National University of Life and Environmental Sciences of Ukraine (NULES) allocated more than 75 million UAH to support the Armed Forces of Ukraine (Volunteer activity and support..., n.d.). Under such circumstances, systematic dialogue between state authorities, educators and researchers takes on particular significance. The views of the professional community must be

duly taken into account when drafting legislation, strategies and programmes for the development of education. One example of such professional engagement is the draft recommendations prepared by scholars of the National University of Life and Environmental Sciences of Ukraine (NULES) and endorsed by participants at the International scientific and practical conference “Education of Ukraine in the conditions of war and post-war reconstruction: Global trends and national challenges” (2026). The document proposes possible approaches to overcoming existing problems and formulating a long-term strategy for the development of Ukrainian education and science.

Conclusions

The study revealed that, against the backdrop of the war and preparations for post-war reconstruction, the Ukrainian education system was simultaneously affected by security threats, demographic decline, the destruction of infrastructure, the migration of school pupils and students, staff shortages, insufficient funding, and the need to align reforms with European strategic guidelines. It was established that education had a direct impact on the state's defence capability, economic recovery, the development of human capital, social cohesion within communities and the country's resilience. One of the key risks identified was the narrowing of access to education due to the reduction in the network of educational institutions, particularly in rural, small and frontline communities. A mechanical consolidation of the network without taking into account the demographic situation, transport accessibility, security conditions and the social role of schools could exacerbate educational inequality and complicate the return of the population after the war. Thus, the preservation of schools was justified as a component of educational, regional, demographic and security policy. It was established that the reform of specialised secondary education required pilot testing, scientific justification and coordination of the activities of schools, vocational lyceums, colleges and higher education

institutions. Its implementation had to take into account existing infrastructure, human resources, labour market needs, the interests of learners and the capabilities of local communities.

An analysis of vocational and technical pre-tertiary education showed that these levels were of strategic importance for post-war reconstruction, as they provided training for manual workers, technical specialists, mid-level professionals and entrepreneurs. At the same time, their development remained insufficiently integrated into the state's reconstruction policy. Staffing was identified as one of the most vulnerable components of the system. A shortage of teachers, the low appeal of teaching qualifications, poor financial incentives and difficult working conditions posed long-term risks to the quality of education. Resolving the problem required a comprehensive policy to support young professionals, increase salaries, develop housing programmes and ensure guaranteed funding for teacher training. It was found that the material and technical infrastructure of educational institutions remained uneven and inadequate. Digitalisation, artificial intelligence, and distance and blended learning could only be effective if there was equipment, internet access, trained teachers and methodological support. In the field of higher education, a need was identified for genuine academic, organisational and financial autonomy for universities. Excessive regulation and formalisation limited their ability to respond to the needs of the state, science, the economy and defence. Universities were to become centres for research, innovation and workforce development for post-war modernisation. A synthesis of the findings provided grounds for identifying the following priorities: maintaining access to education; preventing unjustified reductions in the network of educational institutions; democratising governance; strengthening human resource capacity; modernising infrastructure; developing vocational and higher education; ensuring genuine autonomy for universities; and formulating a strategy for the development of education in Ukraine. Prospects for further research

relate to the evaluation of the reform of specialised schools, the impact of the war on educational trajectories, the human resource capacity of teacher training, and models for integrating education into the post-war reconstruction system.

Acknowledgements

None.

Funding

None.

Conflict of Interest

There is no conflict of interest. The author of the article did not take part in the peer-review process or in editorial decisions regarding their own manuscript.

References

- [1] 2025 in figures: Results summary. (2025). Retrieved from <https://surli.cc/kdnmum>.
- [2] A number of schools may be closed in Ukraine: What is the reason. (2025). Retrieved from <https://tsn.ua/ukrayina/v-ukrayini-mozut-zakryty-nyzku-shkil-iaka-prychyna-2899007.html>.
- [3] AIKOM. (n.d.). Retrieved from <https://aikom.iea.gov.ua/site/about>.
- [4] Are parents of students aware of the specialized secondary education reform? (n.d.). Retrieved from <https://eo.gov.ua/chy-obiznani-batky-uchniv-u-reformi-profilnoi-serednoi-osvity/2026/05/21/>.
- [5] Constitution of Ukraine. (1996, June). Retrieved from <https://zakon.rada.gov.ua/laws/show/254к/96-bp#Text>.
- [6] Council Resolution on a Strategic Framework for European Cooperation in Education and Training towards the European Education Area and Beyond (2021-2030). (2021, February). Retrieved from [https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:32021G0226\(01\)](https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:32021G0226(01)).
- [7] Denisova-Schmidt, E., & Marmilova, O. (2026). Displacement and higher education: A review of the research on Ukraine. *Social Sciences*, 15(1), article number 29. doi: 10.3390/socsci15010029.
- [8] Diagnosis and overcoming of educational losses: Resilience of schools in modern conditions. (2024). Retrieved from <https://sqe.gov.ua/diagnostika-ta-podolannya-osvitnikh-vt/>.
- [9] Education of Ukraine in the conditions of war and post-war reconstruction: Global trends and national challenges – recommendations of the international scientific and practical conference. (2026). Retrieved from <https://nubip.edu.ua/en/node/171609>.
- [10] International scientific and practical conference “Education of Ukraine in the conditions of war and post-war reconstruction: Global trends and national challenges”. (2026). Retrieved from <https://nubip.edu.ua/events/mizhnarodna-naukovo-praktychna-konferentsiya-osvita-ukrayiny-v-umovakh-viyny-ta-povoyennoyi>.
- [11] Ketonen, L., & Nieminen, J.H. (2024). Assessment guides, restricts, supports and strangles: Tensions in teachers’ conceptions of assessment during an assessment reform. *Teaching and Teacher Education*, 150, article number 104737. doi: 10.1016/j.tate.2024.104737.
- [12] Kremen, V.H. (2026). On the activities of the National Academy of Educational Sciences of Ukraine in 2025 and tasks for 2026: Scientific report at the General Meeting of the NAES of Ukraine on April 3, 2026. *Herald of the National Academy of Educational Sciences of Ukraine*, 8(1). doi: 10.37472/v.naes.2026.8113.
- [13] Law of Ukraine No. 1556-VII “On Higher Education”. (2014, July). Retrieved from <https://zakon.rada.gov.ua/laws/show/1556-18#Text>.
- [14] Law of Ukraine No. 2680-VIII “On Amendments to the Constitution of Ukraine (Regarding the Strategic Course of the State for Acquiring Full Membership of Ukraine in the European Union and in the North Atlantic Treaty Organization)”. (2019, February). Retrieved from <https://zakon.rada.gov.ua/laws/show/2680-19>.

- [15] Law of Ukraine No. 2745-VIII "On Professional Pre-Higher Education". (2019, June). Retrieved from <https://zakon.rada.gov.ua/laws/show/2745-19#Text>.
- [16] Law of Ukraine No. 4574-IX "On Professional Education". (2025, August). Retrieved from <https://zakon.rada.gov.ua/laws/show/4574-20#Text>.
- [17] Law signed supporting scientific research in higher education institutions. (2025). Retrieved from <https://mon.gov.ua/news/pidpysano-zakon-pro-pidtrymku-naukovoi-roboty-v-zakladakh-vyshchoi-osvity>.
- [18] Learning and school reforms continue in Ukraine despite war challenges. (2025). Retrieved from <https://www.worldbank.org/en/news/feature/2025/03/25/learning-and-school-reforms-continue-in-ukraine-despite-war-challenges>.
- [19] Lokshyna, O. (2023). The 2021-2030 European cooperation strategy in education and training as a European integration benchmark for Ukrainian education. *Ukrainian Educational Journal*, 4, 5-17. doi: 10.32405/2411-1317-2022-4-5-17.
- [20] Lytvynchuk, A., Barabash, O., Sharaievska, M., & Derepa, T. (2025). Analysis of the lyceum network in the context of the reform of upper secondary education. *Educational Analytics of Ukraine*, 3(36), 53-68. doi: 10.32987/2617-8532-2025-3-36-53.
- [21] Magna Charta Universitatum 1988. (n.d.). Retrieved from <https://www.magna-charta.org/magna-charta-universitatum/mcu-1988>.
- [22] Matviichuk, L., Ferilli, S., & Hnedko, N. (2022). Study of the Organization and implementation of e-learning in wartime inside Ukraine. *Future Internet*, 14(10), article number 295. doi: 10.3390/fi14100295.
- [23] Ministry of Education and Science of Ukraine. (2024). *Education digest: Regular review of policies, priorities and key changes in the education sector of Ukraine*. Retrieved from <https://mon.gov.ua/static-objects/mon/sites/1/mizhnarodna/2024/12/30/education-digest-moes-december-2024-30-12.pdf>.
- [24] OECD. (2023). *PISA 2022 results. Volume II: Learning during – and from – disruption*. Paris: OECD Publishing. doi: 10.1787/a97db61c-en.
- [25] OECD. (2024). *Education at a glance 2024: OECD indicators*. Paris: OECD Publishing. doi: 10.1787/c00cad36-en.
- [26] Oltean, M.-D., Appiah-Kubi, E., & Baltador, L.A. (2026). Reimagining education for growth: Linking lifelong learning, inclusion, and public investment to economic performance in the European Union. *Education Sciences*, 16(1), article number 27. doi: 10.3390/educsci16010027.
- [27] Order of the Ministry of Education and Science of Ukraine No.1028 "On Conducting the Nationwide Experiment on the Basis of General Secondary Education Institutions". (2017, July). Retrieved from <https://imzo.gov.ua/2017/07/17/nakaz-mon-ukrajiny-vid-13-07-2017-1028-pro-provedennya-vseukrajinskoho-eksperymentu-na-bazi-zahalnoosvitnih-navchalnyh-zakladiv/>.
- [28] Otych, O. (2025). Higher education institutions in post-war reconstruction: Foreign experience and opportunities for Ukraine. *International Scientific Journal of Universities and Leadership*, 20, 106-125. doi: 10.31874/2520-6702-2025-20-106-125.
- [29] Palchuk, O. (2025). Modernization of education in post-war Ukraine: Digitalization and implementation of best global reform practices. *Educational Challenges*, 30(2), 7-21. doi: 10.34142/2709-7986.2025.30.2.01.
- [30] Pastovenskyi, O.V., & Voznyuk, O.V. (2022). Institutional audit of educational institutions as an important component of ensuring the quality of education in Ukraine. *Zhytomyr Ivan Franko State University Journal. Pedagogical Sciences*, 3(110), 29-48. doi: 10.35433/pedagogy.3(110).2022.29-48.

- [31] Ponomarenko, V., & Pysarchuk, O. (2024). Peculiarities of the impact of learning losses on the formation of human capital in Ukraine under martial law. *Economics of Development*, 23(1), 38-52. doi: 10.57111/econ/1.2024.38.
- [32] Primary schools and gymnasiums will remain: What the senior high school reform will actually change. (2025). Retrieved from <https://mon.gov.ua/news/pochatkovi-shkoly-i-himnazii-zalyshatsia-shcho-naspravdi-zminyt-reforma-starshoi-shkoly>.
- [33] Quality of educational activities in Ukraine: Results of the institutional audit of general secondary education institutions in 2025. (2026). Retrieved from <https://sqe.gov.ua/yakist-osvitnoyi-diyalnosti-v-ukrayini-rezultaty-instytutczijnogo-audytu-zakladiv-zagalnoyi-serednoyi-osvity-2025-roku/>.
- [34] Resolution of the Cabinet of Ministers of Ukraine No. 812 "On the State Order for the Training of Specialists, Scientific, Scientific-Pedagogical and Skilled Workers, Advanced Training and Retraining in 2025". (2025, July). Retrieved from <https://zakon.rada.gov.ua/laws/show/812-2025-%D0%BF#Text>.
- [35] Salary increase from January 2026: Instructions for teachers. (2026). Retrieved from <https://mon.gov.ua/news/pidvyshchennia-zarplat-iz-sichnia-2026-roku-instruktsiia-dlia-vchyteliv>.
- [36] Senior high school reform in Ukraine: Problems and solutions identified by the educational ombudsman. (2026). Retrieved from <https://nus.org.ua/2026/04/14/reforma-starshoyi-shkoly-v-ukrayini-yaki-problemy-ta-rishennya-nazvala-osvitnya-ombudsmenka/>.
- [37] Strengthening Ukraine's primary and secondary education through World Bank Support. (2024). Retrieved from <https://www.worldbank.org/en/news/press-release/2024/08/30/strengthening-ukraine-s-primary-and-secondary-education-through-world-bank-support>.
- [38] UNESCO. (2023). *Global education monitoring report 2023: Technology in education: A tool on whose terms?* Paris: UNESCO. doi: 10.54676/UZQV8501.
- [39] UNICEF Ukraine. (2026). *Girls and young women not in education, employment or training in Ukraine: Barriers, needs and pathways to labour market integration*. Retrieved from <https://www.unicef.org/ukraine/en/reports/girls-and-young-women-not-education-employment-or-training-ukraine>.
- [40] Unified State Electronic Database on Education. (2025). Retrieved from <https://vstup2025.edbo.gov.ua/>.
- [41] Volunteer activity and support for the Armed Forces of Ukraine. (n.d.). Retrieved from <https://nubip.edu.ua/diyalnist-2>.
- [42] War and education: How a year of the full-scale invasion influenced Ukrainian schools. (2023). Retrieved from <https://cedos.org.ua/en/researches/war-and-education-how-a-year-of-the-full-scale-invasion-influenced-ukrainian-schools/>.
- [43] Woznicki, J. (2009). *The university as an institution of public domain: The Polish perspective*. Bucharest: UNESCO European Centre for Higher Education.
- [44] Zahorodnia, A.A. (2023). *K.D. Ushynskyi as the founder of pedagogical anthropology*. In *History and philosophy of education in independent Ukraine: To the 200th anniversary of the birth of Kostiantyn Ushynskyi (1823-1871): Proceedings of the all-Ukrainian scientific and practical conference* (pp. 103-106). Kyiv: Institute of Pedagogy of the National Academy of Educational Sciences of Ukraine.

Українська освіта в умовах війни та повоєнної відбудови: глобальні тенденції та національні виклики

Станіслав Ніколаєнко

Доктор педагогічних наук, професор, академік Національної академії педагогічних наук України, президент

Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна

<https://orcid.org/0000-0003-2924-6496>

Анотація. Актуальність дослідження зумовлена необхідністю переосмислення державної освітньої політики України в умовах війни, демографічних і кадрових втрат, руйнування інфраструктури та підготовки до повоєнної відбудови з урахуванням потреб громад, ринку праці, оборони й безпеки. Мета статті полягала в аналізі сучасного стану української освіти в контексті європейських орієнтирів, конституційних гарантій права на освіту, викликів воєнного часу та завдань післявоєнного відновлення, а також визначення першочергових напрямів її стабілізації й розвитку. У дослідженні застосовано методи аналізу, порівняння, узагальнення, інтерпретації нормативних документів, а також аналізу статистичних і соціологічних даних щодо стану освітньої мережі, кадрового забезпечення та матеріально-технічної бази закладів освіти. Результати дослідження виявили низку суперечностей між задекларованими європейськими орієнтирами освітньої політики та практикою її реалізації в Україні. Обґрунтовано, що скорочення мережі шкіл, особливо в сільських, малих і прифронтових громадах, може призвести до поглиблення освітньої нерівності, послаблення соціальної стійкості територій і ускладнення повернення населення після завершення війни. Показано, що реформа профільної середньої освіти потребує не механічного укрупнення закладів, а координації діяльності шкіл, професійних ліцеїв і коледжів з урахуванням демографічної ситуації, транспортної доступності, кадрових можливостей і потреб регіонального розвитку. Встановлено, що професійна та фахова передвища освіта залишаються недостатньо інтегрованими в загальну логіку освітніх реформ, попри їх важливу роль у підготовці фахівців для економіки, громад і післявоєнної відбудови. Окрему увагу приділено кадровій кризі в освіті, зокрема дефіциту педагогічних працівників, низькій привабливості педагогічних спеціальностей, недостатньому соціальному захисту вчителів і викладачів. Проаналізовано проблеми матеріально-технічного забезпечення освітнього процесу, цифровізації, інноваційних технологій навчання та необхідності підтримки національного виробництва засобів навчання. У сфері вищої освіти окреслено ризики надмірної регламентації, формалізації науково-педагогічної діяльності, недостатньої реальної автономії університетів і відсутності системного розвитку дослідницьких університетів. Практична цінність роботи полягає у розробленні пропозицій щодо збереження освітньої мережі та формування довгострокової стратегії розвитку освіти України.

Ключові слова: профільне навчання; кадрове забезпечення закладів освіти; університетська автономія; повоєнне відновлення; економічний розвиток

Journalist as a witness: The existential dimension of professional practice in wartime

Olga Yarkho*

Postgraduate Student
State University of Trade and Economics
02156, 19 Kyoto Str., Kyiv, Ukraine
<https://orcid.org/0009-0001-0786-929X>

Abstract. The fifth year of Russia's full-scale war against Ukraine presented journalists with existential challenges that go beyond the classical clinical and psychological models: media professionals balanced daily between fixing human suffering and preserving their own personal integrity. Existing research has focused primarily on the pathological consequences of traumatic exposure, whilst the existential dimension – the survivor's experience of meaning, responsibility, guilt, and a transformed worldview – has remained systematically under-investigated. The purpose of the study was to theoretically substantiate the existential dimension of journalistic activity in the context of armed conflict by comparing philosophical concepts of evidence with empirical data on the psychological state of media workers. The study had a theoretical design and was implemented through critical analysis and conceptual synthesis of peer-reviewed scientific sources from the Scopus, Web of Science, and PubMed databases, and key monographs on existential psychology and the philosophy of evidence. It has been established that the experience of the journalist-witness brings to the fore four existential modalities: the confrontation with death as an everyday reality of the profession, which shatters the illusion of own invulnerability; the survivor's guilt associated with the inability to help those about whom one reports; a crisis of meaning caused by doubt regarding the impact of the journalistic mission; and the forced solitude of the witness, who finds it difficult to convey their experiences to people outside their professional circle. It was shown that post-traumatic growth in journalists has a pronounced existential character: the domains "spiritual development" and "increasing the value of life" are most often updated under the condition of personal risk. Longitudinal data from the Institute of Mass Information for 2022-2025 confirmed the proposed model: the shift from acute mobilisation through exhaustion to pragmatic adaptation reproduces the existential dialectic of destruction and reconstruction of meaning. The results substantiated the need to supplement clinical interventions with existential-oriented approaches, in particular, logotherapy

Received 22.03.2026 Revised 01.08.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Yarkho, O. (2026). Journalist as a witness: The existential dimension of professional practice in wartime. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 88-99. doi: 10.31548/hspedagog/3.2026.88.

*Corresponding author (oyarho@gmail.com)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

techniques and structured reflection of the witness mission, in programmes of psychological support for journalists

Keywords: existential psychology; evidence; sensationalism; survivor's guilt; post-traumatic growth; professional identity; journalists in armed conflict

Introduction

The relevance of the study of the psychological state of journalists covering armed conflict is conditioned by a unique combination of professional requirements and traumatic exposure, which no other contemporary profession knows. Media professionals working in the war zone simultaneously perform the function of observers, carriers of socially significant information, moral witnesses of victims of violence, and citizens of the country undergoing aggression. This cluster of roles cannot be reduced to the classic clinical model of "stress-or-symptom-disorder", as it encompasses an existential dimension: the experience of the meaning of own actions, a sense of responsibility towards those one bears witness to, survivor's guilt, and a transformation of one's worldview under the influence of chronic exposure to human suffering. In the Ukrainian context of the fifth year of a full-scale war, this issue has become unprecedented: journalists have been deprived of the opportunity to rotate from the environment that they cover, while simultaneously facing a constant threat to their own lives and the lives of loved ones. The study of the existential dimension of professional activity of media professionals in wartime is important not only for the development of theoretical models of psychological support, but also for the development of practical interventions that can complement standard clinical approaches and consider specifically human dimensions of suffering and growth in a profession that turns observing a tragedy into a moral vocation.

A review of recent research from 2021 to 2025 revealed a rapid increase in the academic community's focus on the psychological well-being of journalists in conflict zones, whilst the existential dimension of their experiences

remains on the periphery of academic analysis. I. Mohammed (2025), in a large-scale systematic review covering 88 peer-reviewed publications for 2000-2024, showed that the prevalence of post-traumatic stress disorder (PTSD) and depression among conflict zone correspondents remains comparable to that of combat veterans, and the available evidence base continues to focus excessively on symptomatic consequences, not sufficiently considering the processes of sense-making. J. Osmann *et al.* (2024) validated the Toronto Moral Injury Scale for Journalists, for the first time empirically isolating the evidence and fieldwork factor as an independent dimension that is not limited to organisational or social factors. Of particular relevance to the Ukrainian context is the study by A. Kurapov *et al.* (2023), which, using a sample of 703 civilians, demonstrated that six months after the full-scale invasion, approximately 20% of the Ukrainian population exceeded the clinical threshold for PTSD, with direct exposure to military operations being the main predictor of symptoms. The study by O. Lushchak *et al.* (2024), published in *The Lancet Regional Health – Europe*, found, based on a large national sample, a high prevalence of PTSD (up to 62.2% among refugees) and stress (up to 86% at a moderate level) among Ukrainians. L. Englund *et al.* (2023), using a sample of nine Scandinavian correspondents, confirmed that disaster coverage was experienced simultaneously as traumatic and life-changing, with the majority of respondents reporting post-traumatic growth. Y. Xiong & S. Liao (2024), on a sample of 126 Chinese journalists, found that vicar post-traumatic growth is mediated by secondary traumatic stress, and A. Węglińska *et al.* (2024) recorded a deep

restructuring of professional identity among correspondents covering the Russian-Ukrainian war. In the Ukrainian context of research, L. Zasiieki-na *et al.* (2024), in a sample of 350 military and civilian personnel, demonstrated high levels of moral trauma associated with feelings of guilt, shame, and betrayal, while the study by L. Zasiieki-na & A. Martyniuk (2025), on a sample of Ukrainian nurses indirectly relevant to journalists, confirmed the mediative role of military long-term traumatic stress between moral distress and professional quality of life.

Despite the growth of empirical data, the analysed papers leave a fundamental gap unexplored: none of the current studies offers a systematic interpretation of the professional experience of journalists in the zone of armed conflict through the prism of existential psychology, which would allow conceptualising not only the symptoms, but also the transformation of the experience of death, freedom, loneliness, and meaning – the fundamental modalities of human existence. The lack of such an interpretation limits the development of psychological support programmes for media professionals, limiting them exclusively to clinical and symptomatic interventions. The purpose of the study was to provide a theoretical analysis of the existential dimension of journalistic practice in the context of armed conflict by comparing philosophical concepts of witnessing with empirical data on the psychological state of media professionals, and to identify specific existential modalities that came to the fore in the experience of the journalist-witness. The scientific originality lies in the fact that for the first time in Ukrainian literature, journalistic professional activity in war conditions is considered through the prism of existential psychology, which allowed identifying measurements of professional experience that were not available for clinical and symptomatic analysis.

Literature Review

The existential approach to professional activity in extreme conditions has a strong theoretical

basis. V.E. Frankl (2006), in a classic work based on the experience of surviving in Nazi concentration camps, argued that the ability to find meaning in suffering is a crucial factor in psychological survival. I.D. Yalom (1980) systematised the four “ultimate concerns” of human existence – death, freedom, isolation, and senselessness – each of which, as will be shown later, is directly relevant in the professional experience of a journalist in a conflict zone. R. May (1977) conceptualised anxiety not as a clinical symptom, but as a normative response to awareness of human limitations and uncertainty – a position that is directly relevant to understanding journalists’ chronic anxiety.

The philosophy of testimony adds an ethical dimension to this framework. S. Felman & D. Laub (1992) identified three levels of testimony: bearing witness to oneself, bearing witness to another’s testimony, and bearing witness to the process of testimony itself. A. Margalit (2002) proposed the concept of a “moral witness” – a person who has directly experienced suffering and testifies to the evil that caused it. S. Tait (2011) carried out a conceptual transfer of this framework to journalism, distinguishing between eyewitness and bearing witness: the latter involves taking moral responsibility for what is seen, which turns the observer into a moral subject. Contemporary research expanded this theoretical framework towards empirical analysis of journalistic experience. S. Cottle (2013) explored how the presence of a journalist at a crash site shapes “moral engagement”, a phenomenon that transcends professional duty and touches on the existential core of the individual. The study by A. Siddiqua & M.Z. Iqbal (2026) recorded that Pakistani journalists conceptualise their role in terms of moral responsibility to society, which directly corresponds to the concept of bearing witness according to S. Tait (2011).

Among the empirical studies, the key was the monograph by A. Feinstein (2006), which combined quantitative data with extensive qualitative interviews with war correspondents, capturing experiences of guilt, loneliness, and

existential crisis. T. Browne *et al.* (2012) were the first to empirically investigate the association of traumatic guilt with PTSD symptoms in journalists. A. Feinstein (2006), along with later colleagues, noted that moral trauma and guilt are the dominant psychological consequences of covering humanitarian crises. J. Osmann *et al.* (2024) validated the Toronto Moral Injury Scale for Journalists, highlighting three factors: organisational, related to public response, and the witness/fieldwork factor – the latter directly related to existential experience.

In the Ukrainian context, L.A. Naidonova (2013) developed a reflexive approach to media psychology, emphasising the ability to consciously process media content as a key competence. A. Węglińska *et al.* (2024) based on 18 interviews with correspondents covering the Russian-Ukrainian war, documented a profound transformation of professional identity. Additionally, research by L. Zasiakina *et al.* (2024) on a sample of 191 Ukrainian soldiers and 159 civilians confirmed a high level of moral trauma associated with feelings of guilt and betrayal (MISS-M-SF, $\alpha = 0.70$). However, none of these studies offers a systematic interpretation of journalistic experience through the prism of existential psychology.

Materials and Methods

The study was constructed as a theoretical investigation, conducted using the method of conceptual analysis and synthesis of academic sources. The analytical strategy combined two complementary approaches: (a) deductive superposition of the terminology of existential psychology and the philosophy of evidence on the corpus of empirical data on the psychological state of journalists; (b) inductive isolation of existential modalities from qualitative data from journalistic research.

The following methods of scientific cognition were used in the study. The method of critical analysis of scientific sources was used to identify the theoretical framework and empirical patterns relevant for conceptualising the

existential dimension of journalistic activity; the choice of this method was conditioned by the need to systematise a disparate array of research within a single theoretical construction. The method of conceptual synthesis was applied to integrate the concepts of existential psychology of V.E. Frankl (2006), philosophy of testimony of S. Felman & D. Laub (1992) and A. Margalit (2002), and empirical findings regarding the psychological state of media professionals; the rationale was the need to build an interdisciplinary model that does not reduce the journalist's experience to either clinical symptoms or abstract philosophical categories. The typologisation method was used to identify four existential modalities of a journalist-witness based on a comparison of the categories of ultimate concerns by I.D. Yalom (1980) with the experiences of journalists documented in the scientific literature; the criteria for identifying modalities were: (1) the presence of a categorical correspondence between the fundamental existential concern and the type of experience recorded in the empirical data of journalistic research; (2) the repeatability of this type of experience in various empirical studies; (3) the specificity of the form that concern acquires in the journalistic context. The method of comparative analysis was used to compare the proposed existential interpretation with alternative concepts, in particular "retained concern" by H.I. Lief (1963) and the later concept of journalist-witness by S. Tait (2011).

The actual research material consisted of three categories of sources. The first category was formed by 34 peer-reviewed scientific publications, including 18 empirical studies of the psychological state of journalists (Williams & Cartwright, 2021; Osmann *et al.*, 2024). It also included 8 theoretical and conceptual papers on existential psychology and the philosophy of evidence (Yalom, 1980; Frankl, 2006; Tait, 2011) and 8 contemporary review and methodological publications 2023–2026 that systematise knowledge about moral trauma, post-traumatic growth, and the professional identity of journalists. The

second category was formed by the data of longitudinal surveys of the Institute of Mass Information (IMI), obtained from official publications of the Institute of Mass Information (2024; 2025), annual surveys of Ukrainian media professionals regarding the psychological state, professional challenges, and adaptation strategies. The third category consisted of relevant Ukrainian studies of traumatic experiences of civilians and military personnel by L. Zasiiekina *et al.* (2024). All materials were processed according to a single protocol: identification of key provisions, categorisation according to the theoretical framework, comparison with the opinion of other researchers, integration into the model. The data analysis was carried out by the method of thematic coding: empirical results were grouped into four existential topics (death, freedom/responsibility, isolation, meaning), after which each topic was checked for compliance with categories of I.D. Yalom (1980) and its presence was verified in at least three independent sources.

The sequence of the study included five stages: (1) formulation of the research question and definition of the theoretical framework; (2) systematic search of sources in the Scopus, Web of Science, and PubMed databases for the keywords “journalist existential”, “journalist meaning”, “journalist witness”, “journalist guilt”, “journalist moral injury”, “journalist post-traumatic growth”; (3) critical analysis and categorisation of identified sources; (4) conceptual synthesis and typologisation of existential modalities; (5) verification of the model based on Ukrainian longitudinal IMI data. Chronological boundaries of the source base: main array – 2021-2026; classical theoretical studies – 1946-2012.

Results and Discussion

Four existential modalities of a witness journalist

Comparison of the categorical apparatus of existential psychology with empirical data allowed identifying four modalities through which the professional experience of a journalist in an armed conflict takes on an existential

dimension. The four modalities outlined below have been identified by the author of this study based on the typology described in the “Materials and Methods” section. Each modality represented a convergence zone between one of the “ultimate concerns” according to I.D. Yalom (1980) and an empirically documented type of experience specific to the journalistic context.

The first modality is a collision with death as an everyday profession. I.D. Yalom (1980) defined awareness of the inevitability of death as a fundamental existential concern that generates anxiety, but simultaneously can catalyse authentic existence. For a journalist in a conflict zone, death ceases to be an abstract idea: A. Feinstein (2006), in lengthy interviews with war correspondents, noted that chronic contact with death destroys the so-called “protective cocoon” – the illusion of own invulnerability, which was described by R. May (1977) as one of the basic defence mechanisms against existential anxiety.

The second modality is the survivor's guilt and the witness's guilt. V.E. Frankl (2006) described the phenomenon of survivor's guilt as an integral part of the experience of surviving in extreme circumstances. In journalism, this sense of guilt takes on a specific form: the journalist feels it not only because they survived, but also because they “merely stood by and watched”. T. Browne *et al.* (2012) empirically confirmed a significant association between traumatic guilt and PTSD symptoms in journalists. J. Osmann *et al.* (2024) validated the Toronto Moral Injury Scale for Journalists by highlighting the specific field-work/evidence factor, empirically confirming the autonomy of this dimension of guilt experience. S. Felman & D. Laub (1992) theorised this phenomenon as a “witness crisis” – a state in which the witnesses experience the inability to adequately convey what they saw, which generates a deep sense of guilt for “betraying” the experience of those about whom they are testifying.

The third modality was the crisis of meaning and the mission of testimony. V.E. Frankl (2006) argued that a person is capable of enduring any

“how” provided there is a “for what”. For a journalist, such a “for what” is the mission of public awareness – the belief that their testimony matters. However, chronic contact with the consequences of violence can undermine this belief. A. Margalit (2002) identified this dilemma as a contradiction between the moral obligation to testify and the awareness of the limited impact of evidence. Longitudinal data from the IMI (Institute of Mass Information, 2025) show that in 2025, the leading psychological attitude of Ukrainian media professionals was pragmatic endurance – which can be interpreted as a specific form of existential acceptance of limitations, which, according to V.E. Frankl, precedes the reconstruction of meaning on a new level.

The fourth modality was the existential loneliness of the witness. I.D. Yalom (1980) distinguished between interpersonal isolation (lack of relationships) and existential isolation – the fundamental insurmountable gap between own experience and that of another. A journalist returning from a war zone faces precisely existential isolation: their experience is indescribable to those who have not been in similar circumstances. A. Feinstein (2006) noted that war correspondents often describe the inability to explain their experiences even to the closest people. N. Seely (2019), on a sample of 254 American journalists, found that one of the key coping strategies is to “disconnect” from work, which paradoxically deepens isolation by creating a second barrier between the professional and personal worlds. T.J. Thomson (2021), in a study of 23 visual journalists from 8 countries, recorded that only 4 of them ever went to a psychologist – which indicates the depth of professional stigma of seeking help.

The four identified modalities do not constitute an arbitrary list, but rather a systematic structure: within it, each concern from the I.D. Yalom (1980) takes on a specifically journalistic form of realisation, which makes the theoretical model both integrated with classical existential psychology and sensitive to the specific nature of

the media profession. The practical significance of this typologisation lies in the fact that it allows addressing interventions of psychological support of journalists not to symptoms in general, but to specific existential meanings of suffering: for the first modality, practices of accepting finiteness and reassessment of values are appropriate; for the second – structured procedures of moral repair; for the third – logotherapy techniques of reconstruction of meaning; for the fourth – group practices of exchange of experience between journalists working in the conflict zone.

Post-traumatic growth as an existential transformation

The model of post-traumatic growth (PTG) by R. Tedeschi & L. Calhoun (1996; 2004) suggests five areas, two of which – “spiritual development” and “increasing the value of life” – are clearly existential in nature. R. Tedeschi & L. Calhoun (2004) explicitly stated that post-traumatic growth involves “enriching the existential and spiritual life”. The study by S. Williams & T. Cartwright (2021) empirically confirmed this association for journalists: in a sample of 69 British media professionals, personal risk added 7% of the explained variance of PTG ($d = 1.4$ for personal risk; $d = 1.2$ for military and non-military correspondents). T. Idås *et al.* (2019), working with a sample of 375 Norwegian journalists who covered the terrorist attack on Utoya Island, found that institutional recognition was the strongest predictor of post-traumatic growth ($r = 0.542$), whereas perceived and received support did not reach statistical significance – which is interpreted as confirmation of the existential need to be heard and recognised in the role of a witness.

Y. Xiong & S. Liao (2024), using a sample of 126 Chinese journalists, confirmed that vicar post-traumatic growth is mediated by secondary traumatic stress – that is, growth is not an alternative to suffering, but is born out of it, which is exactly in line with the existential principle of V.E. Frankl (2006): meaning can be found in suffering, not in spite of it. Additional confirmation

of this mechanism was offered by the paper by T. Hoover & G. Metz (2024), where the researchers systematised current evidence that moral trauma can be a growth catalyst if supported by conscious experience processing, education about normative responses to trauma, and social support. Separately, it should be noted that moral trauma acts as a separate mediative link between traumatic exposure and professional functioning – that is, post-traumatic growth is not an automatic consequence of suffering, but is born only under the condition of conscious moral processing of experience. The study by A. Siddiqua & M.Z. Iqbal (2026) in a Pakistani sample further confirmed that journalists who conceptualise their role in terms of moral responsibility to society exhibit higher levels of psychological resilience and adaptive coping strategies.

The analysis of empirical data showed that it is the existential domains of PTG that are most relevant in the professional experience of journalists working in the zone of armed conflict. This allows formulating three practical conclusions. First, the interpretation that professional activity itself as evidence of the suffering of others can act as a mechanism of sense-making – not as a secondary function of work, but as its existential core. This is consistent with the opinion of S. Tait (2011) on the transition from eyewitness to bearing witness as a moral practice. Second, a conclusion on the practical role of organisational resources in supporting growth: if institutional recognition of a journalist's work is the strongest predictor of PTG (Idås *et al.*, 2019), editorial policies providing for the systematic recognition of the traumatic component of journalistic work should not be considered as an optional element of corporate culture, but as an element of the professional infrastructure of psychological support. Third, for journalists working in the zone of existential challenges of war, PTG cannot be the goal of intervention in the literal sense – it is a possible result of the process of processing experience, which leads to professionally supported reflection of meaning, social recognition, and

rejection of stigmatisation of emotional response. This means that standard clinical protocols (CBT, EMDR) should be supplemented with structured logotherapy practices focused on reconstructing the meaning of the witness mission. In the context of the Ukrainian war, these findings are particularly important: the chronicity of exposure and the lack of rotation means that psychological support strategies should be integrated into everyday professional practice, rather than presented as temporary interventions after the events are over.

Ukrainian specifics:

Triple existential confrontation

The situation of Ukrainian journalists is characterised by at least three features that radically strengthen the existential dimension of their experience. First, the impossibility of rotation: unlike foreign correspondents, Ukrainian media professionals cannot leave the environment, which is reported to eliminate the distance between the “observer” and the “participant” (Institute of Mass Information, 2024). Second, the dual identity of “witness-citizen” adds a layer of existential tension: the journalist not only captures the shelling – but also can be its victim. Third, the scale of the digital flow of traumatic content is unparalleled in any of the previous conflicts.

A. Węglińska *et al.* (2024), based on 18 interviews with journalists covering the Russian-Ukrainian war, recorded a profound transformation of professional identity: the classic ideal of a “remote observer” gives way to the “involved witness” model – which, according to S. Tait (2011), marks the transition from eye-witnessing to bearing witness as a moral and existential practice. Longitudinal data from the Institute of Mass Information (2025) captures the trajectory from acute mobilisation (2022) through exhaustion (2023-2024) to pragmatic adaptation (2025) – which recreates the dialectic of V.E. Frankl (2006): breaking down the previous meaning → vacuum → rebuilding on a new foundation. The Ukrainian specifics of journalists' experience

are related to specific empirical patterns documented in Ukrainian and international studies. Longitudinal data from the Institute of Mass Information (2024) show that 65.8% of Ukrainian journalists in 2024 reported mental health problems – 8.3 percentage points more than in 2023 (57.5%), which indicates a chronicling of the psychological consequences of a prolonged war. Of particular concern was the increase in suicidal ideation from 1% in 2023 to 8% in 2024 – an eightfold jump, which, according to the interpretation, directly reflects the deepening crisis of meaning in the third of the existential modalities identified in this study. A parallel, larger-scale study by L. Zasiékina *et al.* (2024), involving 191 Ukrainian military personnel and 159 civilians, confirmed a strong association between moral trauma and PTSD symptoms ($r = 0.36$) and anxiety ($r = 0.37$), whilst L. Zasiékina & A. Martyniuk (2025) in a study of Ukrainian nurses showed that military prolonged traumatic stress mediates the link between moral distress and professional quality of life – a mechanism that is also relevant for journalists working in similar conditions of chronic exposure.

A separate aspect of Ukrainian specifics is the phenomenon of online harassment and digital violence against journalists. A. Kalaitzaki *et al.* (2024), in an international study in 11, countries documented that among the population of countries affected by the Russian-Ukrainian war, the level of PTSD and psychological distress significantly exceeds the general population indicators, which also applies to professional groups with high traumatic exposure, in particular journalists. For Ukrainian journalists facing an information war on the part of the aggressor country, this dimension becomes more acute: the digital space becomes not only a channel for the dissemination of information, but also a zone of chronic anxiety and ethical uncertainty. Reflexive approach by L.A. Naidonova (2013) can serve as a methodological tool to support this process: structured reflection of the witness mission can catalyse the transition from automatic alarm

to deliberate comprehension. Practical conclusions from this for the psychological support of Ukrainian media professionals are as follows: (1) standard clinical interventions should be supplemented by existentially oriented practices that consider the specifics of chronic rather than acute trauma; (2) the development of a culture of institutional recognition of the work of a journalist, which according to T. Idås *et al.* (2019) is the strongest predictor of PTG, should become part of the editorial protocols and activities of trade unions; (3) group practices of sharing existential experiences between journalists covering the war should become a structured component of professional support – both through supervision formats and through modelled after the example of reflexive groups by L.A. Naidonova (2013); (4) the development of trauma literacy among media managers capable of recognising the existential dimensions of employee suffering is a prerequisite for effective support; (5) recognition of online violence as a distinct existential challenge that requires a comprehensive technological, legal, and psychological response.

Comparison of the proposed interpretation with the results of other researchers confirms its validity. The concept of “detached concern”, proposed by H.I. Lief (1963) for physicians, describes one facet of existential experience – the tension between empathy and distance – but does not cover the survivor’s guilt and the crisis of meaning. L. Englund *et al.* (2023) recorded that Scandinavian journalists described disaster coverage as both a “traumatic” and “life-changing” experience, confirming the two-dimensional nature of existential confrontation. L. Zasiékina *et al.* (2024), in a sample of about 350 Ukrainian respondents, recorded an extremely high level of moral trauma – which further justified the existential nature of the Ukrainian military experience. G. Agamben (1999) emphasised that the testimony is always incomplete – the witness cannot convey the experience in its totality. For a journalist, this incompleteness becomes a source of chronic existential frustration: even the best report remains a reduction in

the experience. E. van Deurzen (2012) suggested a therapeutic strategy for embracing this limitation: not overcoming anxiety, but learning to live with it – which can be adapted for psychological support programmes for journalists.

Summing up the analysis, it should be noted that the existential dimension of journalistic activity in war conditions forms an integral theoretical framework that integrates the classical categories of existential psychology, empirical data on moral trauma and post-traumatic growth, and the specifics of the Ukrainian military context. The four identifiable modalities of the witness journalist – the collision with death, the survivor's guilt, the crisis of meaning, and existential loneliness – form not a set of independent problems, but a single structure of human experience that is activated simultaneously in a prolonged war. Post-traumatic growth in journalists is mainly existential in nature and is born out of the process of consciously working out suffering – not in spite of it, but through it. The Ukrainian specificity lies in the triple convergence of unfavourable factors: the impossibility of rotation, the dual identity of “witness-citizen”, and the unprecedented scale of the digital flow of traumatic content. The proposed model substantiates specific practical implications: complementing clinical interventions with existential-oriented approaches, creating an institutional culture of recognition, and developing group practices for sharing experience.

Conclusions

The conducted theoretical analysis showed that the existential dimension is an integral part of the professional experience of a journalist in an armed conflict, and cannot be reduced to clinical and symptomatic categories. Four existential modalities of a witness journalist were identified: collision with death, survivor/witness guilt, meaning crisis, and existential loneliness. Each modality generates specific suffering, but simultaneously opens up space for existential transformation – a point supported by empirical evidence of post-traumatic growth among journalists.

It was established that the four identified modalities form a systemic structure in which each “ultimate concern” acquires a specific journalistic implementation, while maintaining a connection with the classical theoretical framework. It was shown that post-traumatic growth in journalists has a pronounced existential character: it is the domains of “spiritual development” and “increasing the value of life” that are most often updated under the condition of personal risk, and institutional recognition of the role of evidence is the strongest predictor of PTG. It was proved that post-traumatic growth is born out of suffering, and not in spite of it, which is consistent with the logotherapeutic principle of V.E. Frankl on the meaning of suffering. It was shown that the Ukrainian context is characterised by a triple existential confrontation: the impossibility of rotation, the dual identity of “witness-citizen”, and the unprecedented scale of digital traumatic exposure. The longitudinal data of IMI showed the dialectic of destruction and reconstruction of meaning, which corresponds to the logotherapy model of V.E. Frankl. The increase in the share of Ukrainian media professionals with mental health problems to 65.8% and an eightfold increase in suicidal ideation in one year indicate the critical severity of the situation and the need for urgent psychological support measures that consider the existential dimension of suffering.

The practical significance of the results obtained is to substantiate the need to supplement standard clinical interventions (CBT, EMDR) with existentially oriented approaches: logotherapy techniques for understanding the mission of evidence, structured reflection according to the model of L.A. Naidonova, group practices for the exchange of existential experience between journalists. The recommended areas of implementation are: development of editorial protocols for institutional recognition of the traumatic aspect of journalistic work; integration of trauma literacy into the training of media managers; creation of supervision formats for journalists working in the zone of armed conflict; separate response to

online harassment as an independent existential challenge. The prospects for further research lie in the empirical verification of the proposed four modalities through in-depth interviews and psychodiagnostic examination of Ukrainian media professionals using the tools of existential psychology (in particular, Purpose in Life Test, Existence Scale, and Toronto Moral Injury Scale for Journalists).

None.

None.

None.

Acknowledgements

Funding

Conflict of Interest

References

- [1] Agamben, G. (1999). *Remnants of Auschwitz: The witness and the archive*. New York: Zone Books.
- [2] Browne, T., Evangeli, M., & Greenberg, N. (2012). Trauma-related guilt and posttraumatic stress among journalists. *Journal of Traumatic Stress*, 25(2), 207-210. doi: [10.1002/jts.21678](https://doi.org/10.1002/jts.21678).
- [3] Cottle, S. (2013). Journalists witnessing disaster: From the calculus of death to the injunction to care. *Journalism Studies*, 14(2), 232-248. doi: [10.1080/1461670X.2012.718556](https://doi.org/10.1080/1461670X.2012.718556).
- [4] Englund, L., Bergh Johannesson, K., & Arnberg, F.K. (2023). Reporting under extreme conditions: Journalists' experiences of disaster coverage. *Frontiers in Communication*, 8, article number 1060169. doi: [10.3389/fcomm.2023.1060169](https://doi.org/10.3389/fcomm.2023.1060169).
- [5] Feinstein, A. (2006). *Journalists under fire: The psychological hazards of covering war*. Baltimore: Johns Hopkins University Press.
- [6] Felman, S., & Laub, D. (1992). *Testimony: Crises of witnessing in literature, psychoanalysis, and history*. New York: Routledge. doi: [10.4324/9780203700327](https://doi.org/10.4324/9780203700327).
- [7] Frankl, V.E. (2006). *Man's search for meaning*. Boston: Beacon Press.
- [8] Hoover, T., & Metz, G. (2024). What comes after moral injury? – Considerations of post-traumatic growth. *Trauma Care*, 4(3), 219-228. doi: [10.3390/traumacare4030020](https://doi.org/10.3390/traumacare4030020).
- [9] Idås, T., Backholm, K., & Korhonen, J. (2019). Trauma in the newsroom: Social support, post-traumatic stress and post-traumatic growth among journalists working with terror. *European Journal of Psychotraumatology*, 10(1), article number 1620085. doi: [10.1080/20008198.2019.1620085](https://doi.org/10.1080/20008198.2019.1620085).
- [10] Institute of Mass Information. (2024). *Ukrainian media professionals name top-5 challenges in 2024: Annual IMI survey*. Retrieved from <https://imi.org.ua/en/monitorings/ukrainian-media-professionals-name-top-5-challenges-of-2024-annual-imi-survey-i65580>.
- [11] Institute of Mass Information. (2025). *Annual IMI survey: Journalists in 2025 – exhausted but more resilient and adapted to war*. Retrieved from <https://imi.org.ua/monitorings/richne-opytuvannya-imi-zhurnalisty-u-2025-mu-vysnazheni-ale-stijkishi-j-bilsh-adaptovani-do-vijny>.
- [12] Kalaitzaki, A., et al. (2024). The mental health toll of the Russian-Ukraine war across 11 countries: Cross-sectional data on war-related stressors, PTSD and CPTSD symptoms. *Psychiatry Research*, 342, article number 116248. doi: [10.1016/j.psychres.2024.116248](https://doi.org/10.1016/j.psychres.2024.116248).
- [13] Kurapov, A., Kalaitzaki, A., Keller, V., Danyliuk, I., & Kowatsch, T. (2023). The mental health impact of the ongoing Russian-Ukrainian war 6 months after the Russian invasion of Ukraine. *Frontiers in Psychiatry*, 14, article number 1134780. doi: [10.3389/fpsyt.2023.1134780](https://doi.org/10.3389/fpsyt.2023.1134780).
- [14] Lief, H.I. (1963). *Training for "detached concern" in medical students*. New York: Harper & Row.
- [15] Lushchak, O., Velykodna, M., Bolman, S., Strilbytska, O., Berezovskyi, V., & Storey, K.B. (2024). Prevalence of stress, anxiety, and symptoms of post-traumatic stress disorder among Ukrainians after the first year of Russian invasion: A nationwide cross-sectional study. *The Lancet Regional Health – Europe*, 36, article number 100773. doi: [10.1016/j.lanepe.2023.100773](https://doi.org/10.1016/j.lanepe.2023.100773).

- [16] Margalit, A. (2002). *The ethics of memory*. London: Harvard University Press. doi: [10.4159/9780674040595](https://doi.org/10.4159/9780674040595).
- [17] May, R. (1977). *The meaning of anxiety*. New York: W.W. Norton & Company.
- [18] Mohammed, I. (2025). A systematic review of the literature on the mental health of journalists reporting on war, conflict and terrorism: Gaps and recommendations for future studies. *Journalism and Media*, 6(3), article number 129. doi: [10.3390/journalmedia6030129](https://doi.org/10.3390/journalmedia6030129).
- [19] Naidonova, L.A. (2013). *Media psychology: Foundations of the reflexive approach*. Kirovohrad: Imeks-LTD.
- [20] Osmann, J., Page-Gould, E., Inbar, Y., Dvorkin, J., Walmsley, D., & Feinstein, A. (2024). Validation of the Toronto Moral Injury Scale for Journalists. *Traumatology*, 30(2), 133-142. doi: [10.1037/trm0000409](https://doi.org/10.1037/trm0000409).
- [21] Seely, N. (2019). Journalists and mental health: The psychological toll of covering everyday trauma. *Newspaper Research Journal*, 40(2), 239-259. doi: [10.1177/0739532919835612](https://doi.org/10.1177/0739532919835612).
- [22] Siddiqua, A., & Iqbal, M.Z. (2026). Journalists and exposure to trauma: Exploring perceptions of PTSD and resilience among Pakistan's conflict reporters. *Journalism Practice*, 20(1), 58-73. doi: [10.1080/17512786.2024.2317827](https://doi.org/10.1080/17512786.2024.2317827).
- [23] Tait, S. (2011). Bearing witness, journalism and moral responsibility. *Media, Culture & Society*, 33(8), 1220-1235. doi: [10.1177/0163443711422460](https://doi.org/10.1177/0163443711422460).
- [24] Tedeschi, R.G., & Calhoun, L.G. (1996). The posttraumatic growth inventory: Measuring the positive legacy of trauma. *Journal of Traumatic Stress*, 9(3), 455-471. doi: [10.1007/BF02103658](https://doi.org/10.1007/BF02103658).
- [25] Tedeschi, R.G., & Calhoun, L.G. (2004). Posttraumatic growth: Conceptual foundations and empirical evidence. *Psychological Inquiry*, 15(1), 1-18. doi: [10.1207/s15327965pli1501_01](https://doi.org/10.1207/s15327965pli1501_01).
- [26] Thomson, T.J. (2021). Mapping the emotional labor and work of visual journalism. *Journalism*, 22(3), 655-672. doi: [10.1177/1464884918799227](https://doi.org/10.1177/1464884918799227).
- [27] van Deurzen, E. (2012). *Existential counselling & psychotherapy in practice*. London: SAGE Publications.
- [28] Węglińska, A., Seklecka, A., Peszyński, W., & Węgliński, B. (2024). Transformation of a war journalist profession: The case of the full-scale Russo-Ukrainian conflict. *Media, War & Conflict*, 19(1), 251-268. doi: [10.1177/17506352241307013](https://doi.org/10.1177/17506352241307013).
- [29] Williams, S., & Cartwright, T. (2021). Post-traumatic stress, personal risk and post-traumatic growth among UK journalists. *European Journal of Psychotraumatology*, 12(1), article number 1881727. doi: [10.1080/20008198.2021.1881727](https://doi.org/10.1080/20008198.2021.1881727).
- [30] Xiong, Y., & Liao, S. (2024). Thriving after trauma in emotional livelihood journalism in China: Vicarious exposure to trauma and vicarious post-traumatic growth among journalists. *Journalism*, 25(6), 1401-1421. doi: [10.1177/14648849231183513](https://doi.org/10.1177/14648849231183513).
- [31] Yalom, I.D. (1980). *Existential psychotherapy*. New York: Basic Books.
- [32] Zasiiekina, L., & Martyniuk, A. (2025). War-related continuous traumatic stress as a potential mediator of associations between moral distress and professional quality of life in nurses: A cross-sectional study in Ukraine. *BMC Nursing*, 24, article number 16. doi: [10.1186/s12912-024-02668-4](https://doi.org/10.1186/s12912-024-02668-4).
- [33] Zasiiekina, L., Duchyminska, T., Bifulco, A., & Bignardi, G. (2024). War trauma impacts in Ukrainian combat and civilian populations: Moral injury and associated mental health symptoms. *Military Psychology*, 36(5), 555-566. doi: [10.1080/08995605.2023.2235256](https://doi.org/10.1080/08995605.2023.2235256).

Журналіст як свідок: екзистенційний вимір професійної діяльності в умовах війни

Ольга Ярко

Аспірант

Державний торговельно-економічний університет

02156, вул. Кіото, 19, м. Київ, Україна

<https://orcid.org/0009-0001-0786-929X>

Анотація. П'ятий рік повномасштабної війни Росії проти України поставив перед журналістами екзистенційні виклики, що виходять за межі класичних клініко-психологічних моделей: медійники щодня балансують між фіксацією людського страждання та збереженням власної особистісної цілісності. Наявні дослідження зосереджені переважно на патологічних наслідках травматичної експозиції, тоді як екзистенційний вимір – переживання сенсу, відповідальності, провини вижилого та трансформації картини світу – залишається систематично недослідженим. Мета статті полягала у теоретичному обґрунтуванні екзистенційного виміру журналістської діяльності в умовах збройного конфлікту через зіставлення філософських концепцій свідчення з емпіричними даними щодо психологічного стану медійних працівників. Дослідження мало теоретичний дизайн та було реалізоване шляхом критичного аналізу і концептуального синтезу рецензованих наукових джерел із баз Scopus, Web of Science та PubMed, а також ключових монографій з екзистенційної психології та філософії свідчення. Встановлено, що досвід журналіста-свідка актуалізує чотири екзистенційні модальності: зіткнення зі смертю як повсякденною реальністю фаху, що руйнує ілюзію власної невразливості; переживання провини вижилого, пов'язане з неможливістю допомогти тим, про кого повідомляєш; кризу сенсу, спричинену сумнівом у впливовості журналістської місії; та примусову самотність свідка, якому складно передати пережите людям поза професійним колом. Показано, що посттравматичне зростання у журналістів має виражений екзистенційний характер: домени «духовний розвиток» та «підвищення цінності життя» найчастіше актуалізуються саме за умови персонального ризику. Лонгitudні дані Інституту масової інформації за 2022-2025 роки верифікували запропоновану модель: зсув від гострої мобілізації через виснаження до прагматичної адаптації відтворює екзистенційну діалектику руйнування та реконструкції сенсу. Результати обґрунтували необхідність доповнення клінічних інтервенцій екзистенційно орієнтованими підходами, зокрема логотерапевтичними техніками та структурованою рефлексією місії свідчення, у програмах психологічної підтримки журналістів

Ключові слова: екзистенційна психологія; свідчення; сенсоутворення; провина вижилого; посттравматичне зростання; професійна ідентичність; журналісти у збройному конфлікті

Features of the structure of life values among university students and their relationship with academic performance under conditions of Russian aggression

Iryna Suprun*

Master of Psychology, PhD in Agricultural Sciences, Associate Professor, PhD Student
Institute for Social and Political Psychology of the National Academy of Educational Sciences of Ukraine
04070, 15 Andriivska Str., Kyiv, Ukraine
<https://orcid.org/0000-0001-8105-1923>

Abstract. The relevance of the study is determined by the need to analyse the internal psychological resources of university students, in particular, life values, as factors of resilience and academic performance under conditions of prolonged war-related stress and uncertainty. The purpose of the study was to provide an empirical analysis of students' life values and their relationship with academic performance under conditions of Russian aggression against Ukraine. The theoretical basis of the study was Schwartz's theory of basic values. The empirical study was conducted among first-year students of a higher education institution using the Portrait Values Questionnaire. The analysis of the empirical data did not identify a statistically significant relationship between the first-ranked value and academic performance. Further analysis was consequently focused on the second-ranked value as a more differentiated indicator of the value hierarchy, which can capture subtler psychological patterns. Hedonism occupies the leading position in the value structure of most students. The highest academic performance was recorded among students whose dominant orientation was achievement, whereas orientations towards stimulation, hedonism, and self-direction were associated with lower learning outcomes. Statistically significant differences were identified between groups of students with different leading value orientations. Stimulation and hedonism were associated with lower indicators of academic performance, while achievement had a more pronounced positive relationship with learning outcomes. Under conditions of wartime uncertainty, hedonistic orientations become more widespread and may perform a compensatory function in emotional self-regulation, while also reducing learning motivation. The results of the study may be used to develop psychological support programmes for students and to optimise the educational process during wartime

Keywords: value orientations; resilience; learning motivation; psychological adaptation; educational environment; socio-psychological factors

Received 10.04.2026 Revised 26.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Suprun, I. (2026). Features of the structure of life values among university students and their relationship with academic performance under conditions of Russian aggression. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 100-111. doi: 10.31548/hspedagog/3.2026.100.

*Corresponding author (isuprun@nubip.edu.ua)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

The full-scale Russian aggression against Ukraine has substantially transformed the socio-psychological conditions in which society functions, bringing the preservation of mental health and internal stability under prolonged stress to the fore. University students are a particularly vulnerable social group in these conditions because they are at a stage of active personal development, professional self-determination, and formation of value orientations. The combination of educational tasks with the need to adapt to military danger, uncertainty about the future, and constant psycho-emotional strain creates further psychological challenges, which directly affect academic performance and the general well-being of young people. In contemporary psychological research, the ability of the individual to function effectively under stress is described through the concept of resilience. D.B. O'Connor *et al.* (2021), drawing on a large-scale longitudinal study, demonstrated that resilience results from the dynamic interaction of personal and social resources rather than from a stable character trait, and established its relationship with a subjective sense of meaning in life. E. Lopez-Zafra *et al.* (2019) reported that emotional intelligence, self-regulation, and effective coping strategies are key predictors of resilience in student populations and are directly related to academic achievement. Resilience is, in this sense, a multidimensional dynamic construct shaped by a set of psychological resources of the individual.

In Ukrainian psychological research, the problem of resilience is especially relevant in the context of wartime realities, as war creates a need to analyse internal resources that support psychological adaptation and individual stability under prolonged stressors. O.M. Kokun (2020) views resilience as an integral personal resource that preserves psychological balance and the activity of the individual under prolonged stress, and demonstrates its connection with motivational-value orientations, which, in turn, affect the capacity of the individual to adapt effectively

to changing circumstances. O.A. Chykhantsova (2021), in a monograph, substantiates the multidimensional character of resilience, covering cognitive, emotional, and behavioural components, and establishes its close relationship with the value-meaning sphere of the individual, stressing that the value system determines the pattern of response to crisis situations and the capacity to overcome difficulties.

One of the key internal resources of resilience is the individual system of life values. U. Huliak & V. Lisnevskyi (2024) presented in their study that, under conditions of wartime instability, the value orientations of young people undergo substantial transformation, acquire a more pronounced protective and meaning-forming function, and serve as a basis for strategies for overcoming difficulties. M. Vecchione & S.H. Schwartz (2022), in a longitudinal study, confirmed the validity of Schwartz's circular structure of values and demonstrated that this model is suitable for predicting behaviour in different cultural contexts and stressful conditions. According to this model, values form an integrated motivational system in which adjacent values are compatible, while opposing values compete, shaping the orientation of behaviour and the features of personal regulation. This conceptual framework allows the individual value hierarchy to be analysed as a dynamic system that responds to changing social conditions. A separate line of study concerns the relationship between value orientations and students' academic performance. M. Vecchione & S.H. Schwartz (2022) established that hedonism and stimulation have a stable negative relationship with academic performance, whereas orientation towards achievement and conformity is associated with higher learning outcomes. The researchers explain this relationship through the mechanism of motivational regulation: achievement values form internal motivation to learn and persistence in overcoming academic difficulties, while hedonistic orientations direct attention and personal resources towards the search for

immediate satisfaction. These patterns become particularly important under conditions of wartime instability, when hedonistic orientations may play a compensatory role in emotional self-regulation while reducing learning motivation.

Despite the considerable number of publications devoted to resilience and the value sphere of the individual, the relationship between the life values of university students, their academic performance, and psychological stability in wartime remains insufficiently developed. Most existing studies were conducted in peacetime and do not reflect the specific transformation of the value sphere under prolonged war-related stress. This determines the scientific relevance and practical significance of analysing students' value orientations as a possible socio-psychological factor of their resilience and academic performance under conditions of armed conflict. In view of this, the purpose of the study was to analyse the structure of life values among university students as a socio-psychological factor of their resilience and academic performance under conditions of Russian aggression.

Materials and Methods

The study used a set of theoretical and empirical methods to achieve the stated purpose. The theoretical methods included analysis, synthesis, and generalisation of academic literature. These methods outlined the current state of knowledge on student resilience, defined the main approaches to interpreting life values as an internal personal resource, and specified the place of the value sphere within the structure of socio-psychological factors of academic performance. The theoretical basis for analysing the structure of values in this study is S.H. Schwartz's theory of basic human values (2017).

The empirical part of the study involved a questionnaire on sex, age, and academic achievement, together with psychodiagnostic testing using Schwartz's scale. The empirical data presented in the article were obtained at the preliminary stage of the study within the author's master's

thesis (Suprun, 2024) and were used as a theoretical and empirical basis for a subsequent dissertation study on socio-psychological factors of student resilience under conditions of Russian aggression. The empirical study was conducted during the full-scale invasion (2024) among first-year full-time students of the National University of Life and Environmental Sciences of Ukraine, Kyiv. The sample was formed randomly from students who volunteered to participate. A total of 75 respondents aged 17 to 19 years took part. Empirical data were collected in a mixed format: some participants completed the questionnaires remotely using Google Forms, while others completed paper questionnaires in person. The completed paper forms were digitised and incorporated into a single electronic database for subsequent statistical processing. Before the study began, all respondents were informed about its purpose, procedures, and principles for using the results. Participants provided informed consent to take part. The study followed the ethical principles of psychological research, including voluntary participation, confidentiality, and anonymity. Personal data were not recorded; each respondent was assigned an individual code, which ensured full anonymisation of the results.

The procedure complied with the generally recognised ethical principles for psychological studies and with the provisions of the WMA Declaration of Helsinki (n.d.), namely ethical principles for studies involving human participants that are relevant to psychological research. Life values were assessed using Schwartz's Portrait Values Questionnaire in the modification by I.I. Semkiv (2013), which identifies the individual hierarchy of basic personal values. The test included 40 questions and allowed scoring on five levels from 0 to 5 in relation to ten basic values: conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, achievement, power, and security. The rank of each value in the hierarchy was determined by the total score for that value. The present study analysed the values that received the highest

priority, namely first, second, or third place in the students' ranking. The instrument is adapted to a Ukrainian sample and is used to analyse the individual hierarchy of basic values.

The relationship between life values and academic performance as an indicator of learning effectiveness was analysed using two objective indicators: the results of the National Multi-Subject Test (NMT), which reflect students' level of preparation at the time of admission, and the average score after the first examination session. Since the study involved first-year students, academic performance was measured using the results of their first examination period. For further analysis, the sample was stratified into three groups by academic performance: high level >90 (conventionally "excellent students"); medium level $>74 < 90$ (conventionally "good students"), and lower level $>60 < 74$ (conventionally "satisfactory level"). This approach enabled a comparative analysis of value orientations among students with different academic achievements and helped identify possible patterns in their relationship. The results were processed using methods of mathematical statistics: descriptive statistics, frequency analysis, Pearson correlation analysis, one-way analysis of variance (ANOVA) to determine relationships between value and performance level, post-hoc comparisons, and the Mann-Whitney U test for between-group comparisons. This combination of methods allowed both the general structure

of students' value orientations and statistically significant differences in academic performance depending on leading values to be identified.

Results and Discussion

Life values are an important component of personal regulation. They shape the orientation of behaviour, influence decision-making, define a person's priorities in everyday functioning and under life challenges, guide the choice of coping strategies, and support adaptation under uncertainty. In wartime, they acquire further significance as internal reference points that maintain psychological stability and support the integrity of the individual. In this sense, values may be regarded as one of the basic components of resilience, performing the function of a "navigational mechanism" that structures experience and directs behaviour in crisis conditions. The theoretical basis of the study was Schwartz's theory of basic values, according to which values form an integrated motivational system and include ten main types: security, conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, achievement, and power. Overall, the results of the empirical study suggest that the structure of students' life values is related to their academic performance and can, accordingly, be regarded as one of the important socio-psychological factors of resilience under wartime conditions.

Table 1. Distribution of students' life values according to the Portrait of Values Questionnaire

Value	First-ranked value	Second-ranked value	Third-ranked value
Conformity	2 (2.6%)	0 (0%)	2 (2.6%)
Tradition	0 (0%)	0 (0%)	1 (1.3%)
Benevolence	8 (10.4%)	5 (6.5%)	1 (1.3%)
Universalism	9 (11.7%)	17 (22.1%)	8 (10.4%)
Self-direction	3 (3.9%)	14 (18.2%)	18 (23.4%)
Stimulation	4 (5.2%)	9 (11.7%)	13 (16.9%)
Hedonism	36 (46.8%)	12 (15.6%)	8 (10.4%)
Achievement	3 (3.9%)	12 (15.6%)	4 (5.2%)
Power	4 (5.2%)	3 (3.9%)	9 (11.7%)
Security	5 (6.5%)	5 (6.5%)	4 (5.2%)

Source: compiled by the author

The results outlined general trends in the structure of life values among university students. Students most often identified hedonism, universalism, and benevolence as their leading value. Universalism, self-direction, and achievement dominated among second-ranked values, while self-direction, stimulation, and universalism were most frequently represented in third position. By contrast, values such as conformity and tradition were almost absent from the sample, which suggests a reduced significance of normatively conditioned forms of behaviour and orientation towards social conventionality.

The dominance of hedonistic orientations in the student value structure deserves particular attention. The results show that the most pronounced value among students is hedonism, which ranked first among 46.8% of respondents. This points to the importance, for young people, of positive emotions, psychological comfort, and avoidance of unpleasant experiences. During wartime, this orientation may become even more relevant as it functions as a form of internal compensation against a background of instability and prolonged stress. The result can be interpreted in the context of current socio-psychological conditions, especially the prolonged effect of stressors associated with the war. Under conditions of chronic danger, uncertainty, and limited long-term planning, orientation towards positive emotions and “here-and-now” experience may perform a compensatory function. Similar tendencies correspond to approaches that interpret hedonistic values as a means of emotional self-regulation and tension reduction (Vecchione & Schwartz, 2022). In this context, the pursuit of pleasure is not necessarily a sign of superficiality; it may also be an adaptive response to existential uncertainty.

Universalism occupies a fairly prominent place in the value hierarchy. It was chosen as the first value by 11.7% of students, as the second – by 22.1%, and as the third – by 10.4%. This points to the importance, for part of the student group,

of social justice, tolerance, humanism, and orientation towards a wider social context. Self-direction also proved to be a significant value, especially often recorded in the second (18.2%) and third (23.4%) positions. This result reflects students’ striving for autonomy, independent judgement, and independent choice in life decisions. In the context of wartime, this value may be especially significant as a factor of internal agency and self-regulation.

Stimulation also retains some significance, involving the search for new impressions, dynamism, and intense experience. Although it was not the dominant first value for most students, its frequency in second and third positions suggests that part of the student group tends towards an active, eventful lifestyle and is inclined to avoid routine. Benevolence, as a value of care for close others, support, and interpersonal harmony, ranked first among 10.4% of respondents. This may point to the continuing significance of prosocial orientations in the youth environment. Achievement, power, and security were less pronounced. This distribution reflects the predominance among contemporary university students of orientations towards individual autonomy, emotional well-being, and personal freedom over normative obedience and preservation of traditional patterns.

One-way analysis of variance was used to identify the relationship between life values and academic performance. The analysis of empirical data did not establish a statistically significant relationship between the first-ranked value and academic performance. For this reason, further analysis focused on the second-ranked value as a more differentiated indicator of the value hierarchy, which can reveal subtler psychological patterns. The second-ranked value was associated with academic performance. The most favourable profile was observed among students oriented towards achievement, which reflects the importance of result motivation, purposefulness, and orientation towards success in learning activity.

Table 2. Relationship between academic performance and the second-ranked value (ANOVA)

Value	p-value	Performance
Universalism	0.019	73.8
Security	0.019	72.8
Stimulation	0.019	67.4*
Achievement	0.019	82.0*
Benevolence	0.019	73.2
Hedonism	0.019	70.0*
Self-direction	0.019	69.8*
Power	0.019	70.7

Note: statistically significant results are presented at $p < 0.05$; * – statistically significant difference according to the post-hoc test

Source: compiled by the author

The highest average score from the previous examination session was recorded among students whose second-ranked value was achievement: 82 points. This supports the view that orientation towards results, success, and personal effectiveness strengthens learning motivation and contributes to better academic outcomes. By contrast, orientation towards stimulation was associated with less favourable outcomes, which may be explained by a conflict between the need for novelty and the structured requirements of the educational process. The lowest indicators were recorded among students whose second-ranked value was stimulation: 67.4 points. It may be assumed that orientation towards new impressions, intensity of experience, and the search for dynamism is not always compatible with learning

activity, which requires consistency, endurance, and systematic effort.

The hedonistic orientation had an ambivalent character. On the one hand, it supports emotional well-being; on the other, it may reduce readiness for the prolonged effort required in learning activity. This is partly confirmed by further analysis. Relatively lower indicators were recorded among students oriented towards hedonism (70 points) and self-direction (69.8 points). In the case of hedonism, this may be linked to the predominance of an orientation towards comfort and pleasure over readiness for sustained academic effort. In the case of self-direction, the data require a more nuanced interpretation since this value may manifest differently depending on whether autonomy of thought or autonomy of action is involved.

Table 3. Results of the comparison of academic performance according to the second-ranked value (post-hoc)

Comparison	p-value	Mean difference	Mean score of the comparison group
Achievement – Stimulation	0.003	-14.56	67.4
Achievement – Hedonism	0.012	12.00	70.0
Achievement – Self-direction	0.007	12.21	69.8

Source: compiled by the author

The post-hoc analysis confirmed statistically significant differences between students oriented towards achievement and those for whom stimulation, hedonism, and self-direction were more important. The most pronounced difference was between the achievement and

stimulation groups, which further emphasises the opposite orientation of these value orientations in the context of learning activity. Hedonism and self-direction had intermediate indicators and require a more differentiated interpretation. In particular, self-direction as a value may have

different manifestations: autonomy of thought may support academic performance, whereas orientation towards independence of action is not always compatible with the requirements of the educational environment.

Value orientations perform a dual function in students: on the one hand, they act as a resource of resilience, maintaining internal stability in crisis conditions; on the other, they affect the effectiveness of learning activity in different ways depending on their content. This highlights the need to account for students' value profiles when developing psychological support programmes and educational strategies under conditions of prolonged wartime crisis. The identified patterns allow the student value system to be regarded not only as a component of the motivational-meaning sphere of the individual but also as one of the key socio-psychological resources that mediate academic performance and the capacity to adapt under prolonged crisis conditions. Under conditions of Russian aggression, when educational activity takes place against a background of chronic stress, uncertainty about the future, and emotional exhaustion, the system of life values acquires the function of a regulator of behaviour, defining priorities of activity and the direction of personal self-regulation.

The study provides grounds for viewing the value system as one of the key internal resources of psychological stability among university students under conditions of armed conflict. Z.S. Karpenko (2018) defined the motivational-value sphere as the central mechanism for organising behaviour and implementing personal strategies. E. Daniel *et al.* (2022), in a longitudinal study ($n = 2,321$), demonstrated that the value system is a dynamic personal formation that changes under the influence of crisis conditions: under conditions of global threat, the importance of conservation values related to security and order increases, while values of openness to change decline, which corresponds to the pattern of value transformation under war-related stress. The results of the present study are consistent with

these conclusions: the identified relationship between students' value profile and academic performance confirms the regulatory function of values in directing learning activity.

A.S. Masten (2021) substantiated resilience as a dynamic property of a system that allows it to adapt successfully to challenges threatening its functioning or development. This approach is developed in the works of Ukrainian researchers: I. Halian & O. Halian (2018) established that values form the basis of life-meaning experiences and determine the interpretation of crisis events, thereby supporting the psychological stability of the individual. O.A. Chykhantsova (2018) stressed that resilience is a key personal variable mediating the influence of stressors on activity success. The results obtained confirm that values function as a mechanism of meaning-based ordering of experience and support psychological stability under prolonged war-related stress.

The dominance of hedonism in the student value structure (46.8% of respondents) may be interpreted as the result of the interaction between age-related and situational factors. M. Vecchione & S.H. Schwartz (2022), in a longitudinal study, established that hedonistic values have a stable negative relationship with academic performance: students dominated by hedonism demonstrate lower learning outcomes than those oriented towards achievement. On the one hand, under wartime conditions, orientation towards positive "here-and-now" experiences may act as an adaptive compensatory response to uncertainty. On the other hand, the data show that this orientation does not support high academic performance (mean score 70.0), which can be explained by the dominance of motivation towards comfort over motivation for sustained academic effort ($p = 0.012$ compared with the achievement group).

A similar pattern was observed for stimulation. J.L. Howard *et al.* (2021), in a large-scale meta-analysis (344 samples, $n = 223,209$), established that controlled motivation, characteristic of stimulation values, is the weakest predictor of

academic achievement and learning well-being. L. Sagiv & S.H. Schwartz (2022), in a cross-cultural review, stressed that stimulation and hedonism belong to the "openness to change" block and typically decline under threat and uncertainty in favour of conservation values, which corresponds to the transformation of students' value profiles in wartime. C. Aelenei *et al.* (2023), using a sample of senior school pupils ($n = 843$), confirmed that orientation towards self-enhancement values is associated with lower learning outcomes. The data obtained in this study fully correspond to these conclusions: students whose second-ranked value was stimulation had the lowest average score (67.4), and the difference from the achievement group was the most pronounced ($p = 0.003$, mean difference = 14.56). This can be explained by the fact that learning activity requires delayed gratification and consistency, which conflict with the pursuit of rapid emotional reinforcement.

The highest academic performance among students oriented towards achievement (82 points) confirms the importance of this value as a determinant of learning activity. A.E. Poropat (2009), in a meta-analysis, demonstrated that personality characteristics related to purposefulness and self-regulation are the most stable predictors of academic performance. J.S. Bureau *et al.* (2022), in a meta-analysis of 144 studies ($n > 79,000$ students), established that satisfaction of the basic psychological needs for autonomy and competence is a key mechanism in the formation of self-determined student motivation, which is associated with higher academic achievement and academic well-being. H.P. Lazos (2018), in a study on personal resilience, substantiated that orientation towards personal effectiveness performs a mobilising function in crisis conditions. In the context of a wartime crisis, the value of achievement acts as an important component of students' psychological stability, in addition to being a learning motivator.

Self-direction had an ambivalent character (mean score 69.8, $p = 0.007$ compared with the achievement group). L. Sagiv & S.H. Schwartz (2022),

in a comprehensive review, emphasised the internal heterogeneity of this value. M. Vecchione & S.H. Schwartz (2022) specified this observation in an empirical study, demonstrating that self-direction of thought (autonomy of judgement, critical thinking) is associated with higher academic outcomes through autonomous motivation, whereas self-direction of action (behavioural independence) is not always consistent with the requirements of a structured educational environment. The presented results differ from the situation in which self-direction has an unequivocally positive role and confirm its complex, context-dependent character in learning activity.

Prosocial values, namely universalism and benevolence, perform a stabilising function in this study and are associated with stable average indicators of performance (73.8 and 73.2 points, respectively). F.M. Sortheix & J.E. Lönnqvist (2014), in a cross-cultural study, demonstrated that prosocial values are associated with higher life satisfaction and psychological well-being, supporting social inclusion and a sense of meaningfulness. These data correspond to classical concepts of personal development: E.H. Erikson (1993) emphasised the role of prosocial identity in the formation of internal stability, E. Fromm (2010) regarded orientation towards care for others as a basis of psychological health, and V.E. Frankl (2016) substantiated that meaning derived from service to others is one of the most stable sources of resilience. Under wartime conditions, these values play a particular role by supporting a sense of solidarity and social connection.

From the standpoint of self-determination theory by R.M. Ryan & E.L. Deci (2020), the results can be interpreted as reflecting different types of motivation. The researchers distinguish autonomous (internal) and controlled (external) motivation and show that values supporting autonomous motivation (achievement, self-direction of thought) contribute to higher effectiveness and persistence in activity. By contrast, orientation towards

hedonistic or stimulation-related aspects may reduce academic productivity because it forms a controlled type of motivation that depends on external reinforcement. The results confirm this logic: students dominated by achievement exhibited the highest academic performance, which points to the role of internal motivation as a key factor in learning outcomes even under war-related stress.

In a broader context, the results confirm that life values perform a dual function. On the one hand, they serve as a resource of resilience, maintaining psychological stability in crisis conditions and supporting the individual's capacity for adaptation. On the other hand, the content of value orientations affects the effectiveness of learning activity in different ways: achievement supports academic performance, while hedonism and stimulation are associated with lower results. This highlights the need to consider the individual value profile of students when developing psychological support programmes and educational strategies under conditions of prolonged wartime crisis.

Conclusions

The empirical study on first-year students at the National University of Life and Environmental Sciences of Ukraine established that the leading value orientation of most respondents is hedonism (46.8%), which is interpreted as a manifestation of compensatory personal adaptation to prolonged war-related stress. The absence of a statistically significant relationship between the first-ranked value and academic performance justified the methodological focus on the second-ranked value as a more differentiated indicator of the value hierarchy. The comparative analysis of academic performance in groups of students with different second-ranked value orientations confirmed significant between-group differences ($p < 0.05$). The highest level of academic performance was recorded among students dominated by the value of achievement ($\bar{X} = 82.0$ points). Statistically significantly

lower indicators were identified in the stimulation ($\bar{X} = 67.4$; $p = 0.003$), hedonism ($\bar{X} = 70.0$; $p = 0.012$), and self-direction groups ($\bar{X} = 69.8$; $p = 0.007$). Prosocial values, namely benevolence ($\bar{X} = 73.2$) and universalism ($\bar{X} = 73.8$), were associated with a moderate level of academic achievement and performed a stabilising function in the educational environment.

The data confirm the theoretical proposition that value orientations are a system-forming factor in the regulation of learning activity and psychological stability of the individual under crisis conditions. The dominance of hedonistic orientations in the student population during wartime may reflect the activation of protective self-regulation mechanisms aimed at maintaining emotional balance. By contrast, achievement supports internal motivation and academic productivity even under increased stress, which is consistent with the conceptual propositions of self-determination theory and basic values theory. The results of the study have both theoretical and practical significance: they extend understanding of the socio-psychological factors of resilience among university students under conditions of armed conflict and may serve as a basis for developing psychological support programmes for the educational process. Future studies may focus on the longitudinal analysis of changes in students' value orientations at different stages of study under wartime conditions and the development and empirical verification of differentiated psychological interventions aimed at forming an adaptive value profile as a resource for resilience and academic performance among university students.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

- [1] Aelenei, C., Jury, M., Darnon, C., Sicard, A., Maggio, S., & Martinot, D. (2023). Self-enhancement values and academic achievement: An interaction with students' parental level of education and gender? *British Journal of Educational Psychology*, 93(2), 626-640. doi: [10.1111/bjep.12571](https://doi.org/10.1111/bjep.12571).
- [2] Bureau, J.S., Howard, J.L., Chong, J.X.Y., & Guay, F. (2022). Pathways to student motivation: A meta-analysis of antecedents of autonomous and controlled motivations. *Review of Educational Research*, 92(1), 46-72. doi: [10.3102/00346543211042426](https://doi.org/10.3102/00346543211042426).
- [3] Chykhantsova, O.A. (2018). Hardiness and its relationship with personal values. *Problems of Modern Psychology*, 42, 211-231. doi: [10.32626/2277-6246.2018-42.211-231](https://doi.org/10.32626/2277-6246.2018-42.211-231).
- [4] Chykhantsova, O.A. (2021). *Psychological foundations of personality hardiness: Monograph*. Kyiv: Talkom.
- [5] Daniel, E., Bardi, A., Fischer, R., Benish-Weisman, M., & Lee, J.A. (2022). Changes in personal values in pandemic times. *Social Psychological and Personality Science*, 13(2), 572-582. doi: [10.1177/19485506211024026](https://doi.org/10.1177/19485506211024026).
- [6] Erikson, E.H. (1993). *Childhood and society*. New York: W.W. Norton.
- [7] Frankl, V.E. (2016). *Man's search for meaning*. Boston: Beacon Press.
- [8] Fromm, E. (1947). *Man for himself: An inquiry into the psychology of ethics*. New York: Rinehart & Co.
- [9] Halian, I., & Halian, O. (2018). Psychology of meaning-of-life experiences of modern student youth. *Psychological Journal*, 4(8), 38-57. doi: [10.31108/1.2018.8.18.3](https://doi.org/10.31108/1.2018.8.18.3).
- [10] Howard, J.L., Bureau, J., Guay, F., Chong, J.X.Y., & Ryan, R.M. (2021). Student motivation and associated outcomes: A meta-analysis from self-determination theory. *Perspectives on Psychological Science*, 16(6), 1300-1323. doi: [10.1177/1745691620966789](https://doi.org/10.1177/1745691620966789).
- [11] Huliak, U., & Lisnevskiy, V. (2024). The value component in the structure of the motivational sphere of a serviceman's personality. *Bulletin of Taras Shevchenko National University of Kyiv. Psychology*, 1(19), 11-16. doi: [10.17721/BPSY.2024.1\(19\).2](https://doi.org/10.17721/BPSY.2024.1(19).2).
- [12] Karpenko, Z.S. (2018). *Axiological psychology of personality: Monograph*. Ivano-Frankivsk: Vasyl Stefanyk Precarpathian National University.
- [13] Kokun, O.M. (2020). *Professional resilience of personality: Analysis of the phenomenon*. *Actual Problems of Psychology*, 5(20), 68-81.
- [14] Lazos, H.P. (2018). *Resilience: Conceptualization of concepts and review of modern research*. *Actual Problems of Psychology*, 3(14), 26-64.
- [15] Lopez-Zafra, E., Ramos-Álvarez, M.M., El Ghoudani, K., Luque-Reca, O., Augusto-Landa, J.M., Zarhouch, B., Alaoui, S., Cortés-Denia, D., & Pulido-Martos, M. (2019). Social support and emotional intelligence as protective resources for well-being in Moroccan adolescents. *Frontiers in Psychology*, 10, article number 1529. doi: [10.3389/fpsyg.2019.01529](https://doi.org/10.3389/fpsyg.2019.01529).
- [16] Masten, A.S. (2021). Resilience of children in disasters: A multisystem perspective. *International Journal of Psychology*, 56(1), 1-11. doi: [10.1002/ijop.12737](https://doi.org/10.1002/ijop.12737).
- [17] O'Connor, D.B., et al. (2021). Research priorities for the COVID-19 pandemic and beyond. *British Journal of Psychology*, 111(4), 603-629. doi: [10.1111/bjop.12468](https://doi.org/10.1111/bjop.12468).
- [18] Poropat, A.E. (2009). A meta-analysis of personality and academic performance. *Psychological Bulletin*, 135(2), 322-338. doi: [10.1037/a0014996](https://doi.org/10.1037/a0014996).
- [19] Ryan, R.M., & Deci, E.L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, 61, article number 101860. doi: [10.1016/j.cedpsych.2020.101860](https://doi.org/10.1016/j.cedpsych.2020.101860).
- [20] Sagiv, L., & Schwartz, S.H. (2022). Personal values across cultures. *Annual Review of Psychology*, 73, 517-546. doi: [10.1146/annurev-psych-020821-125100](https://doi.org/10.1146/annurev-psych-020821-125100).

- [21] Schwartz, S.H. (2017). The refined theory of basic values. In S. Roccas & L. Sagiv (Eds.), *Values and behavior: Taking a cross-cultural perspective* (pp. 51-72). Cham: Springer. [doi: 10.1007/978-3-319-56352-7_3](https://doi.org/10.1007/978-3-319-56352-7_3).
- [22] Semkiv, I.I. (2013). Adaptation of Sh. Schwartz's "Portrait values questionnaire" into Ukrainian. *Practical Psychology and Social Work*, 1, 12-28.
- [23] Sorthaix, F.M., & Lönnqvist, J.-E. (2014). Personal value priorities and life satisfaction in Europe: The moderating role of socioeconomic development. *Journal of Cross-Cultural Psychology*, 45(2), 282-299. [doi: 10.1177/0022022113504621](https://doi.org/10.1177/0022022113504621).
- [24] Suprun, I.O. (2024). *The relationship between emotional intelligence and academic performance of university students during the period of full-scale war in Ukraine*. (Doctoral thesis, Taras Shevchenko National University of Kyiv, Kyiv, Ukraine).
- [25] Vecchione, M., & Schwartz, S.H. (2022). Personal values and academic achievement. *British Journal of Psychology*, 113(3), 630-652. [doi: 10.1111/bjop.12555](https://doi.org/10.1111/bjop.12555).
- [26] Vecchione, M., Alessandri, G., Roccas, S., & Caprara, G.V. (2019). A look into the relationship between personality traits and basic values: A longitudinal investigation. *Journal of Personality*, 87(2), 413-427. [doi: 10.1111/jopy.12399](https://doi.org/10.1111/jopy.12399).
- [27] WMA Declaration of Helsinki. (n.d.). *Ethical Principles for Medical Research Involving Human Participants*. Retrieved from <https://www.wma.net/policies-post/wma-declaration-of-helsinki/>.

Особливості структури життєвих цінностей студентської молоді та їх зв'язок з академічною успішністю в умовах російської агресії

Ірина Супрун

Магістр психології, кандидат сільськогосподарських наук, доцент, аспірант
Інститут соціальної та політичної психології НАПН України
04070, вул. Андріївська, 15, м. Київ, Україна
<https://orcid.org/0000-0001-8105-1923>

Анотація. Актуальність дослідження зумовлена необхідністю вивчення внутрішніх психологічних ресурсів студентської молоді, зокрема життєвих цінностей, як чинників резильєнтності та академічної успішності в умовах тривалого воєнного стресу та невизначеності. Метою дослідження було емпіричне вивчення життєвих цінностей студентів та їх зв'язку з академічною успішністю в умовах російської агресії проти України. Теоретичним підґрунтям дослідження стала концепція базових цінностей Шварца. Емпіричне дослідження проведено серед студентів першого курсу закладу вищої освіти з використанням методики «Портрет цінностей». Аналіз емпіричних даних показав, що достовірного зв'язку між першою провідною цінністю та академічною успішністю виявлено не було. У зв'язку з цим подальший аналіз було зосереджено на другій провідній цінності як більш диференційованому показнику ціннісної ієрархії, який дозволяє виявити тонші психологічні закономірності. Встановлено, що у структурі цінностей більшості студентів провідне місце посідає гедонізм. Визначено, що найвищі показники академічної успішності притаманні студентам із домінуванням цінності досягнення, тоді як орієнтація на стимуляцію, гедонізм і самостійність пов'язана з нижчими результатами навчальної діяльності. Виявлено статистично значущі відмінності між групами студентів із різними провідними ціннісними орієнтаціями. Показано, що цінності стимуляції та гедонізму пов'язані з нижчими показниками академічної успішності, тоді як цінність досягнення має більш виразний позитивний зв'язок із навчальними результатами. Показано, що в умовах воєнної невизначеності значного поширення набувають гедоністичні орієнтації, які можуть виконувати компенсаторну функцію емоційної саморегуляції, проте водночас знижувати навчальну мотивацію. Результати дослідження можуть бути використані для розробки програм психологічної підтримки студентів та оптимізації освітнього процесу під час війни.

Ключові слова: ціннісні орієнтації; резильєнтність; навчальна мотивація; психологічна адаптація; освітнє середовище; соціально-психологічні чинники

Philosophical foundations of the formation of contemporary humanities knowledge

Anna Solodova*

Master, Independent Researcher

Kyiv, Ukraine

<https://orcid.org/0009-0000-9614-281X>

Abstract. Contemporary transformational processes affecting the socio-cultural space of the twenty-first century have intensified the need to reconsider the foundations of humanities and its methodological orientations. The humanities emerge as a key instrument for interpreting complex social phenomena, while philosophy ensures their conceptual coherence by defining the framework for understanding human experience, communication, and cultural dynamics. The relevance of this study is determined by the necessity of developing a comprehensive methodological foundation capable of integrating diverse approaches to the analysis of humanitarian reality and ensuring an adequate response to contemporary challenges. The aim of this work was to substantiate the philosophical foundations of the formation of contemporary humanities knowledge and to identify the key methodological principles that support its development. The study employed methods of conceptual analysis, comparative theoretical reconstruction, interpretation, and to identify the key methodological principles that ensure its development. The application of these methods made it possible to reveal the internal logic underlying the development of humanities knowledge, trace the interaction between different epistemological models, and outline their influence on contemporary research strategies. The principal findings indicated that contemporary humanities knowledge is formed at the intersection of hermeneutic, phenomenological, critical, and narrative approaches, each providing its own mode of interpreting human experience. It was demonstrated that interdisciplinarity constitutes a necessary condition for investigating the complex and multidimensional nature of humanitarian reality, while philosophy performs an integrative function by bringing together diverse methodological perspectives. It was argued that flexibility, openness, and adaptability are defining characteristics of the contemporary humanities, enabling them to respond effectively to the dynamics of social change. The practical value of the study lies in the possibility of applying the findings to improve methodological approaches in humanities research, develop educational programmes, and construct analytical models that contribute to a deeper understanding of contemporary socio-cultural processes.

Keywords: epistemology; philosophy; methodology; interpretation; cultural dynamics

Received 17.03.2026 Revised 23.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Solodova, A. (2026). Philosophical foundations of the formation of contemporary humanities knowledge. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 112-121. doi: 10.31548/hspedagog/3.2026.112.

*Corresponding author (Solodova.Anna@outlook.com)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

In the contemporary world, humanities knowledge is taking on particular significance, as it is this knowledge that enables a conceptual understanding of the profound socio-cultural transformations shaping the nature of human existence in the digital age. The rapid development of technology, changing forms of communication, growing informational complexity and society's shift towards networked models of interaction are creating new challenges for the humanities. Traditional methodological approaches are increasingly proving inadequate for explaining the dynamic processes that shape contemporary culture, sociality and human experience. In these circumstances, a philosophical reflection on the foundations of the formation of humanities knowledge becomes particularly relevant, as it can ensure methodological renewal, interpretative flexibility and conceptual integrity within the humanities. This relevance is also driven by the need to develop new interpretative strategies that allow for an adequate response to changes in the fields of communication, education and cultural interaction.

In recent years, academic discourse has seen a growing interest in approaches that combine the analysis of experience, interpretation and social interaction. S. Gallagher (2020) emphasises that humanities knowledge cannot be understood without taking into account corporeality, intentionality and interaction, which shape the structure of human experience. The author stresses that digital forms of communication are changing the ways in which the world is experienced and therefore require an update of the methodological foundations of the humanities. In this context, the position of A. Archer & B. Matheson (2020) is significant, as they demonstrate that value-laden experiences and emotional structures are temporal in nature and shape the interpretative frameworks of humanities knowledge. Contemporary research also demonstrates a growing interest in integrative approaches that combine different forms of knowledge. A. Salihu (2024) draws attention to the challenges of post-philosophy,

emphasising that the fragmentation of the intellectual landscape requires a rethinking of the role of philosophy in the formation of humanities knowledge. In the field of the philosophy of science and technology, the research by J. Moreno & D. Vinck (2021) is significant; they analyse the interaction between the philosophy of science, technology and Science and Technology Studies (STS), demonstrating that humanities knowledge is formed within a complex network of social, technical and cultural factors. M. Amat (2023), drawing on G. Simmel's relational philosophy, emphasises that meanings emerge in the process of social interaction, and therefore a relational approach is key to understanding contemporary humanities processes. Furthermore, in the context of digital methods of analysis, the work of N. van Noord (2022) is significant, as he demonstrates that computational approaches to the interpretation of cultural artefacts open up new possibilities for humanities research, particularly in the field of visual culture.

A separate strand of contemporary research is devoted to the interpretative nature of humanities knowledge. A. Bonnet (2021) emphasises the significance of intellectual history and philosophical analysis of texts for reconstructing the meanings that shape humanities knowledge. In the same vein, the author demonstrates that intellectual biography is an important tool of humanities analysis, as it makes it possible to trace the formation of ideas within the context of a thinker's life. I. Torsen & R. Pippin (2021) emphasise that art is not merely an object of humanities analysis, but also an independent mode of philosophical inquiry that reveals the semantic structures of human experience. C. Roelens (2022) analyses C. Taylor's philosophy of education, emphasising the importance of authenticity and individualisation in the formation of humanities knowledge.

Ukrainian researchers are making a significant contribution to the development of contemporary humanities. H. Surina & N. Mirosheva (2025) analyse K. Wilber's integral

anthropology, emphasising the multidimensionality of human experience and the need to integrate different levels of cognition. S. Kutssepal (2025) explores the interaction between artificial intelligence and technical creativity, arguing that digital technologies are transforming not only forms of communication but also the very nature of humanities knowledge. I. Farafonova (2024) conducts a philosophical analysis of the role of consciousness in electoral behaviour, demonstrating that contemporary social processes require a profound understanding of the mechanisms of rationality and intentionality. Ukrainian studies demonstrate a desire to integrate national humanities experience into a global context and emphasise the importance of philosophical analysis of socio-cultural transformations.

A synthesis of contemporary approaches indicates that humanities knowledge is formed at the intersection of experience, interpretation, social interaction and cultural contexts, and that its methodological renewal requires the integration of various philosophical traditions. In view of this, the aim of the study was to conduct a philosophical analysis of the key approaches that shape the formation of contemporary humanities knowledge, and to justify their significance for the development of the humanities in the context of digital and socio-cultural transformations.

Literature Review

Contemporary research into the humanities reveals a growing interest in integrating phenomenological, pragmatist, hermeneutic and relational approaches, reflecting a general trend towards methodological openness and interdisciplinarity. International academic literature reveals a desire to combine different philosophical traditions to gain a deeper understanding of the nature of humanities scholarship, its interpretative mechanisms and the socio-cultural conditions of its formation. Researchers from various countries emphasise that the humanities must respond to digital transformations, changes in forms of communication, and new challenges related

to the interpretation of cultural meanings. The American philosopher S. Gallagher (2020; 2022) emphasises in his works that humanities knowledge cannot be considered outside the context of corporeality, intentionality and social interaction. The author stresses that digital environments are altering the structure of experience, and therefore the humanities must adapt their methods to new forms of communication and perception. His approach demonstrates that phenomenology remains a key tool for analysing human experience in the digital age. Representatives of the Italian philosophical tradition make a significant contribution to the development of humanities knowledge. R. Calcaterra (2001) emphasises that pragmatism contributes to the renewal of the humanities through its openness to interdisciplinary approaches and its ability to integrate various forms of knowledge. Their research demonstrates that the pragmatist tradition remains one of the most productive for contemporary humanities. In this context, the position of A. Archer & B. Matheson (2020) is also significant, as they show that value-laden experiences and emotional structures are time-bound and shape the interpretative frameworks of humanities knowledge.

In the field of the philosophy of science and technology, the work of researchers J. Moreno & D. Vinck (2021) is significant. They analyse the interaction between the philosophy of science, technology and STS, emphasising that humanities knowledge is formed within a complex network of social, technical and cultural factors. Also significant is the contribution of the Italian philosopher P. Mattei-Gentili (2020), who explores the ontological foundations of social facts and normativity, demonstrating the importance of semantic approaches for humanities analysis. The French philosopher M. Amat (2023), analysing G. Simmel's relational philosophy, emphasises that meanings arise in the process of social interaction, rather than existing independently of it. Indian researchers K. Tharakan & V. George (2025) develop the idea of a spatial turn in the philosophy of science, emphasising that the space in which cognition

takes place influences the formation of meanings and the structure of humanities knowledge. The Italian philosopher R. Ferrer (2024) works along similar lines, analysing the intuitive and humanistic dimensions of philosophical cognition, emphasising the importance of intuition for the formation of humanities concepts. A distinct strand of contemporary research is devoted to the interpretative nature of humanities knowledge. British researcher R. Berry (2020) analyses the boundaries between literature and philosophy. French researcher A. Bonnet (2021) demonstrates that intellectual biography is an important tool for humanities analysis, as it allows one to trace the formation of ideas within the context of a thinker's life. French philosopher N. Grangé (2022) explores the limits of the representation of violence, which is important for understanding the ethical aspects of the humanities. Belgian researcher C. Roelens (2022) analyses C. Taylor's philosophy of education, emphasising the importance of authenticity and individualisation in the formation of humanities knowledge. In this context, the position of the American philosophers I. Torsen & R. Pippin (2021) is also significant, as they emphasise that art is an independent form of philosophical knowledge.

Ukrainian researchers are making a significant contribution to the development of the humanities. H. Surina & N. Miroshkina (2025) analyse K. Wilber's integral anthropology, emphasising the multidimensionality of human experience and the need to integrate different levels of cognition. S. Kutsepal (2025) explores the interaction between artificial intelligence and technical creativity. I. Farafonova (2024) conducts a philosophical analysis of the role of consciousness in electoral behaviour. Also significant is the contribution of the Italian researcher L. Mortari *et al.* (2023), who are developing an empirical phenomenological methodology for the humanities. Digital methods of analysing humanities data attract particular attention in contemporary literature. Dutch researcher N. van Noord (2022) demonstrates that computational approaches

to the interpretation of cultural artefacts open up new possibilities for humanities research. At the same time, the Albanian philosopher A. Salihu (2024) draws attention to the challenges of post-philosophy, emphasising the fragmentation of the intellectual landscape and the need to update humanities methodologies.

A synthesis of contemporary research indicates that humanities knowledge is formed at the intersection of experience, interpretation, social interaction and cultural contexts. The literature demonstrates a shift in the humanities towards methodological flexibility, interdisciplinarity and conceptual openness. At the same time, gaps remain in the academic discourse regarding the integration of digital data, the ethical aspects of interpretation, and the verification of meanings. These areas define the prospects for further research and require the development of robust methodological approaches.

Materials and Methods

The study's timeframe covered the period from 2020 to 2025. It was during this interval that a corpus of relevant sources was formed, reflecting the current state of humanities knowledge in the context of digitalisation and the intensification of socio-cultural transformations. The choice of this period ensured the reproducibility of the study, as all materials used are from peer-reviewed publications of recent years and represent key trends in the development of the humanities. The object of the study was contemporary humanities knowledge as a complex of theoretical, methodological and practical approaches. The subject comprised the philosophical principles and methodological guidelines that have shaped the integration of interpretative, phenomenological, pragmatist and relational practices in contemporary humanities. The choice of methods is directly linked to the aim of the study – to identify the key principles underlying the formation of humanities knowledge in the context of digital and socio-cultural changes.

Hermeneutic analysis was employed to reconstruct interpretative strategies in key texts,

making it possible to trace the mechanisms of meaning-making and the logic of interpretation across different cultural contexts. This method is relevant to the subject of this study, as knowledge in the humanities is interpretative in nature and requires an analysis of the processes by which meanings are formed. The phenomenological approach was used to study experience as the primary horizon of humanities knowledge. It enabled the reconstruction of the structures of experience, intentionality and corporeality, which are key to contemporary humanities and directly linked to the aim of identifying the role of experience in the formation of knowledge.

Pragmatic analysis has revealed the significance of social interaction, practical activity and communication in the formation of humanities knowledge. Since pragmatism regards knowledge as a tool for orientation in the world, this method has made it possible to trace the connection between theoretical models and the practical aspects of humanities processes. The comparative-reconstructive approach made it possible to compare the positions of various authors and schools, to identify common methodological guidelines and differences, which formed the basis for the development of an integrative model of humanities knowledge. Conceptual analysis clarified key concepts – interpretation, experience, relationality and methodological flexibility – and enabled the construction of a coherent conceptual framework for the study.

The research procedure consisted of several interrelated stages. In the first stage, a corpus of sources was compiled according to criteria of relevance, authority and regional representativeness, and a cut-off date for the selection of materials was established. This was followed by a conceptual analysis, which allowed for the refinement of working definitions and the construction of an analytical framework. The next step was a hermeneutic, phenomenological and pragmatic analysis, within which key texts were interpreted, experiential horizons reconstructed and meaning-making mechanisms identified.

Following this, a comparative reconstruction of the approaches of various authors was carried out, enabling the identification of common methodological foundations. The final stage was a critical synthesis, within which the results of the analysis were integrated and generalised conclusions were formulated.

The criteria for selecting sources were relevance (with a preference for publications from 2020-2025), authority (peer-reviewed journals and works by leading researchers), methodological diversity (phenomenological, pragmatist, hermeneutic and relational approaches), as well as regional representativeness, which ensured the inclusion of English-language, European and Ukrainian studies. Additionally, the type of sources was taken into account, allowing for the combination of theoretical works with digital corpora and analytical materials.

The study adhered to the principles of academic integrity, ensured the correct interpretation of sources, and took into account the limitations associated with the lack of large-scale empirical data. To enhance the reliability of the conclusions, methodological triangulation was applied, combining theoretical analysis with selective empirical observations. The chosen combination of methods and the sequence of their application ensured a direct link to the object, subject, aim and objectives of the study, laying the groundwork for the formation of a comprehensive philosophical model of contemporary humanities knowledge.

Results and Discussion

The findings of this study demonstrate that contemporary knowledge in the humanities is taking shape as a multidimensional, dynamic and methodologically flexible system in which various philosophical traditions, interpretative strategies and analytical approaches interact. An analysis of the corpus of sources for the years 2020-2025 has made it possible to identify key trends in the development of the humanities, among which the strengthening of the role of interpretation,

the growing significance of experience, the expanding influence of digital environments, and the active use of pragmatist, phenomenological and relational models are predominant. It has been established that contemporary humanities research is increasingly moving towards the integration of various methodological approaches, driven by the complexity of socio-cultural processes and the need for multidimensional analysis. In this context, the humanities emerge as a field seeking to combine interpretative, experiential, social and technological dimensions, thereby forming new approaches to the analysis of cultural phenomena. Importantly, such integration is not a mechanical combination of methods, but involves the formation of new analytical frameworks capable of encompassing the complexity of contemporary cultural processes. This also indicates a gradual shift in the humanities from narrowly specialised research towards comprehensive models that take into account the interaction of individual, social and technological factors.

The first significant finding was the confirmation that interpretative approaches remain central to contemporary humanities. R. Berry (2020) emphasises that humanities knowledge is formed as a space of meaning-making, in which interpretation is combined with the analysis of literary and philosophical forms, revealing hidden structures of meaning. A. Bonnet (2021) demonstrates that intellectual biography is an effective tool for understanding how personal and cultural contexts influence the formation of humanities knowledge. In the same vein, I. Torsen & R. Pippin (2021) emphasise that art is not only an object of humanities analysis but also an independent form of philosophical cognition that provides access to the structures of meaning in human experience. N. Grangé (2022) explores the ethical boundaries of the representation of violence, which allows for a deeper understanding of how cultural mechanisms of meaning-making are constructed. C. Roelens (2022), analysing C. Taylor's philosophy of education, emphasises that interpretation is a determining factor in the formation of value

orientations and models of self-understanding. The findings indicate that interpretation not only explains cultural phenomena but also shapes the mechanisms of their reproduction, ensuring the continuity of cultural memory and the possibility of its transformation.

A second finding was the clarification of the role of phenomenological approaches in contemporary humanities scholarship. S. Gallagher (2020; 2022) emphasises that experience is the primary horizon of meaning-making, and therefore humanities research must take into account the subject's corporeality, intentionality and social interaction. K. Tharakan & V. George (2025) demonstrate that phenomenological analysis allows for the spatial and cultural embeddedness of experience to be taken into account, enabling a more precise delineation of the nature of contemporary social change. G. Ferrer (2024) adds that the intuitive and experiential aspects of humanities knowledge are closely linked to historical circumstances and cultural premises. Research by L. Mortari *et al.* (2023) demonstrates that empirical phenomenological methodology allows the description of experience to be combined with analytical models, creating a foundation for a deeper understanding of the mechanisms of meaning-making. Phenomenology explains how individual experiences form the basis for the formation of social representations, norms and practices, which is particularly relevant given the growing role of subjective experience in contemporary culture. It is also important that phenomenological approaches allow to identify hidden structures of experience, which cannot always be captured by discursive methods but significantly influence the formation of cultural meanings.

A third finding was the identification of the significance of pragmatist and relational approaches. R. Calcaterra (2001) demonstrates that the pragmatist tradition facilitates the integration of various epistemological models and opens up opportunities for interdisciplinary dialogue. A. Archer & B. Matheson (2020) show that value experiences and emotional structures are

time-bound and form the interpretative frameworks of humanistic cognition, which brings pragmatist and phenomenological models closer together. M. Amat (2023), drawing on G. Simmel's relational philosophy, argues that meanings arise in the process of social interaction rather than existing independently of it. N. Grangé (2022) emphasises that relational and critical models allow to identify the social conditions under which meanings are formed. J. Moreno & D. Vinck (2021) demonstrate that humanities knowledge is formed within a complex network of social, technical and cultural factors, which requires methodological flexibility and the ability to account for the infrastructural conditions of knowledge production. A. Salihu (2024) draws attention to the challenges of post-philosophy, highlighting the fragmentation of the intellectual landscape and the need to update humanities methodologies. Taken together, these approaches demonstrate that pragmatist and relational models allow to explain not only the mechanisms of meaning formation, but also the dynamics of their functioning in social practices.

The fourth finding was the identification of the role of digital environments in the formation of humanities knowledge. N. van Noord (2022) demonstrates that computational methods of analysing cultural artefacts open up new possibilities for humanities research, particularly in the field of visual culture. P. Mattei-Gentili (2020) adds that digital environments influence the formation of social norms and structures of meaning, as information circulates in new formats and at a new speed. Digital humanities are emerging as a distinct field, combining traditional methods with algorithmic approaches, creating new opportunities for the analysis of cultural processes. Digital archives, visual databases and algorithmic systems are becoming new forms of representing the past, which alters the structure of cultural memory and opens up access to new types of data. At the same time, digital environments are shaping new models of interaction in which users become active participants in the creation of meaning, a

phenomenon requiring further theoretical reflection. This indicates that digital technologies not only expand the toolkit of the humanities but also transform the very conditions under which knowledge is produced.

The fifth finding was the identification of Ukrainian researchers' contributions to the development of contemporary humanities. H. Surina & N. Miroshkina (2025) analyse K. Wilber's integral anthropology, emphasising the multidimensionality of human experience and the need to integrate different levels of cognition. S. Kutsepal (2025) demonstrates that digital technologies are transforming not only forms of communication but also the very nature of humanities knowledge, creating new conditions for creativity and interpretation. I. Farafonova (2024) analyses the role of consciousness in electoral behaviour, showing that contemporary social processes require a profound understanding of the mechanisms of rationality and intentionality. Their research confirms that Ukrainian humanities are actively integrating into the global academic discourse, combining local experience with international theoretical models. It is important that Ukrainian authors demonstrate the ability to adapt global methodological approaches to local contexts, creating new analytical models relevant to contemporary socio-cultural challenges.

A synthesis of the findings allows for a deeper understanding of the dynamics of the formation of contemporary humanities knowledge and helps determine how different methodological approaches interact with one another in the context of intense socio-cultural transformations. A comparison of interpretative, phenomenological, pragmatist, relational and digital approaches shows that each makes a unique contribution to the formation of humanities knowledge, but their effectiveness increases precisely through interaction. Interpretative models provide an analysis of semantic structures; phenomenological models – a reconstruction of experience; pragmatist models – an analysis of social practices; relational models –

the identification of the dynamics of social ties; and digital models – new tools for analysing cultural processes. To summarise the findings, it can be argued that contemporary humanities knowledge is formed at the intersection of various methodological traditions, and philosophy plays an integrative role, ensuring the conceptual unity of the humanities and creating conditions for the further development of the humanities in the context of digital and socio-cultural transformations. At the same time, the research findings demonstrate that the effectiveness of humanities methodologies increases when they combine analytical depth with sensitivity to social and technological changes.

Conclusions

The conducted study has demonstrated that contemporary humanities knowledge is formed as a multidimensional and dynamic system in which diverse philosophical traditions, methodological approaches, and interpretative strategies interact. An analysis of interpretative, phenomenological, pragmatist, critical and relational models has shown that each of these approaches offers unique opportunities for understanding the reality of the humanities, and their combination creates the conditions for a comprehensive analysis of human experience, cultural meanings and social practices. It has been established that philosophy performs an integrative function, combining various epistemological models and ensuring the conceptual unity of the humanities in the context of contemporary digital and socio-cultural transformations.

The scientific novelty of the study lies in the systematic combination of key methodological approaches – interpretative, phenomenological, pragmatist, critical and relational – into a single analytical framework, which allows for a new understanding of the mechanisms of the formation of humanities knowledge. Furthermore, the novelty lies in the conceptual justification of the role of philosophy

as an integrative factor capable of ensuring the methodological integrity of the humanities in the context of digital environments, networked communications and the growing complexity of cultural processes. A synthesis of the research findings indicates that 21st-century humanities knowledge is characterised by methodological flexibility, openness to interdisciplinary interactions, and the ability to adapt to new socio-cultural challenges. Of particular significance is the strengthening of the role of interpretation as a key mechanism of meaning-making, as well as the growing importance of experience as the primary horizon of understanding, which is consistent with contemporary phenomenological and enactivist approaches. A critical analysis of the social conditions of cognition allows to identify the hidden mechanisms of power and institutional structures that influence the formation of the humanities' reality, whilst pragmatist and relational models provide tools for studying social practices, interactions and cultural dynamics. It is also important that contemporary humanities are increasingly oriented towards the integration of various research strategies, which enhances their analytical potential and contributes to a deeper understanding of complex cultural processes.

Prospects for further research lie in an in-depth analysis of the interaction between the humanities and social sciences, the development of new methodological models of interpretation, and the study of the impact of digital technologies on the structure of humanities knowledge. Of particular relevance is research into how digital environments transform the ways in which meanings are produced, transmitted and interpreted, as well as how they influence the formation of new forms of cultural communication and social interaction. Further development of this topic will contribute to the formation of a more holistic, conceptually coherent and methodologically sound understanding of the humanities in the context of contemporary global changes.

Acknowledgements

The author expresses gratitude to colleagues and researchers whose conceptual approaches and scholarly discussions contributed to the development of the theoretical foundations of this study. None.

Funding

Conflict of Interest

None.

References

- [1] Amat, M. (2023). Values of reciprocal action: Georg Simmel's "relativist philosophy". *Noesis*, 40, 39-57. [doi: 10.4000/1472t](https://doi.org/10.4000/1472t).
- [2] Archer, A., & Matheson, B. (2020). Admiration over time. *Pacific Philosophical Quarterly*, 101(4), 669-689. [doi: 10.1111/papq.12324](https://doi.org/10.1111/papq.12324).
- [3] Berry, R.M. (2020). Can literature know itself and not become philosophy? *Transatlantica*, 1, 1-14. [doi: 10.4000/transatlantica.15428](https://doi.org/10.4000/transatlantica.15428).
- [4] Bonnet, A. (2021). Léontine Zanta, philosopher and novelist: Notes on a pioneer's career. *Journal of Italian Studies*, 32, 1-12. [doi: 10.4000/cej.8780](https://doi.org/10.4000/cej.8780).
- [5] Calcaterra, R.M. (Ed.). (2001). *New perspectives on pragmatism and analytic philosophy*. Amsterdam: Rodopi. [doi: 10.4000/ejpap.854](https://doi.org/10.4000/ejpap.854).
- [6] Farafonova, I.A. (2024). The role of consciousness in electoral behavior: A philosophical analysis. *Epistemological Studies in Philosophy, Social and Political Sciences*, 7(1), 122-127. [doi: 10.15421/342423](https://doi.org/10.15421/342423).
- [7] Ferrer, G. (2024). Samuel Ramos and Bergson: Philosophy of intuition and the project of a new humanism. *Bergsoniana*, 5, 39-49. [doi: 10.4000/12b4e](https://doi.org/10.4000/12b4e).
- [8] Gallagher, S. (2020). *Action and interaction*. Oxford: Oxford University Press. [doi: 10.1093/oso/9780198846345.001.0001](https://doi.org/10.1093/oso/9780198846345.001.0001).
- [9] Gallagher, S. (2022). Phenomenology and pragmatism: From the end to the beginning. *European Journal of Pragmatism and American Philosophy*, 14(2), 1-14. [doi: 10.4000/ejpap.2985](https://doi.org/10.4000/ejpap.2985).
- [10] Grangé, N. (2022). Thinking/representing the massacre: A philosophical taboo since antiquity? *Kentron*, 37, 173-196. [doi: 10.4000/kentron.6361](https://doi.org/10.4000/kentron.6361).
- [11] Kutsepai, S. (2025). Artificial intelligence and technical creativity: Aspects of integration in the continuum of digital society. *Humanities Studies*, 25(102), 86-92. [doi: 10.32782/hst-2025-25-102-09](https://doi.org/10.32782/hst-2025-25-102-09).
- [12] Mattei-Gentili, P. (2020). [Social facts & the semantic conception of norms: Customary norms as a test of ontology](https://doi.org/10.4000/phenomenologyandmind.242). *Phenomenology and Mind*, 19, 242-254.
- [13] Moreno, J.C., & Vinck, D. (2021). Encounters between philosophy of science, philosophy of technology and STS. *Journal of the Anthropology of Knowledge*, 15(2), 1-20. [doi: 10.4000/rac.23127](https://doi.org/10.4000/rac.23127).
- [14] Mortari, L., Valbusa, F., Ubbiali, M., & Bombieri, R. (2023). The empirical phenomenological method: Theoretical foundation and research applications. *Social Sciences*, 12(7), article number 413. [doi: 10.3390/socsci12070413](https://doi.org/10.3390/socsci12070413).
- [15] Roelens, C. (2022). Charles Taylor's philosophy of education: The ideal of authenticity as a resource for thinking mass individualization in education and training. *Thinking Education*, 51, 93-118. [doi: 10.4000/pensereduc.1043](https://doi.org/10.4000/pensereduc.1043).
- [16] Salihi, A. (2024). The challenges of post-philosophy. *European Journal of Pragmatism and American Philosophy*, 16(1), 1-19. [doi: 10.4000/11p55](https://doi.org/10.4000/11p55).

- [17] Surina, H.Y., & Miroshkina, N.V. (2025). Aspects of integral anthropology in Ken Wilber's philosophy. *Anthropological Measurements of Philosophical Research*, 28, 63-73. [doi: 10.15802/ampr.v0i28.349021](https://doi.org/10.15802/ampr.v0i28.349021).
- [18] Tharakan, K., & George, V.M. (2025). Husserl's crisis text and the spatial turn in philosophy of science. *Philosophia Scientia*, 29(1), 137-150. [doi: 10.4000/13cnk](https://doi.org/10.4000/13cnk).
- [19] Torsen, I., & Pippin, R.B. (2021). Philosophy by other means: The arts in philosophy and philosophy in the arts. *The Journal of Aesthetics & Art Criticism*, 79(4), 521-524. [doi: 10.1093/jaac/kpab046](https://doi.org/10.1093/jaac/kpab046).
- [20] van Noord, N. (2022). A survey of computational methods for iconic image analysis. *Digital Scholarship in the Humanities*, 37(4), 1316-1338. [doi: 10.1093/lc/fqac003](https://doi.org/10.1093/lc/fqac003).

Філософські засади формування сучасного гуманітарного знання

Анна Солодова

Магістр, незалежна дослідниця

м. Київ, Україна

<https://orcid.org/0009-0000-9614-281X>

Анотація. Сучасні трансформаційні процеси, що охоплюють соціокультурний простір XXI століття, актуалізують потребу у переосмисленні засад гуманітарного знання та його методологічних орієнтирів. Гуманітаристика постає ключовим інструментом інтерпретації складних суспільних явищ, а філософія забезпечує її концептуальну цілісність, визначаючи рамки осмислення людського досвіду, комунікації та культурної динаміки. Актуальність дослідження зумовлена необхідністю формування цілісної методологічної основи, здатної інтегрувати різні підходи до аналізу гуманітарної реальності та забезпечити адекватне реагування на виклики сучасності. Метою роботи було обґрунтування філософських засад формування сучасного гуманітарного знання та визначення ключових методологічних принципів, що забезпечують його розвиток. У дослідженні застосовано методи концептуального аналізу, порівняльної теоретичної реконструкції, інтерпретації та критичного осмислення гуманітарних практик. Використання цих методів дозволило виявити внутрішню логіку становлення гуманітарного знання, простежити взаємодію між різними епістемологічними моделями та окреслити їх вплив на сучасні дослідницькі стратегії. Основні результати полягають у визначенні того, що сучасне гуманітарне знання формується на перетині герменевтичного, феноменологічного, критичного та наративного підходів, кожен з яких забезпечує власний спосіб інтерпретації людського досвіду. Показано, що міждисциплінарність виступає необхідною умовою дослідження складної та багатовимірної гуманітарної реальності, а філософія виконує інтегративну функцію, поєднуючи різні методологічні перспективи. Обґрунтовано, що гнучкість, відкритість і здатність до адаптації є визначальними характеристиками сучасної гуманітаристики, які дозволяють їй реагувати на динаміку соціальних змін. Практична цінність роботи полягає у можливості використання отриманих результатів для вдосконалення методологічних підходів у гуманітарних дослідженнях, розроблення освітніх програм, а також формування аналітичних моделей, що сприяють глибшому розумінню сучасних соціокультурних процесів

Ключові слова: епістемологія; філософія; методологія; інтерпретація; культурна динаміка

Judaism and the ethics of war: Divine command, interpretation, and just war reasoning

Vitalii Felix Severus Yakushin*

PhD

Charles University

116 36, 560/5 Ovocný trh Str., Prague, Czech Republic

<https://orcid.org/0009-0009-5940-5102>

Abstract. Questions concerning the relationship between divine authority, human interpretation, and collective violence remain central to contemporary debates in religious ethics. The purpose of this study was to examine how Jewish ethics of war negotiates the tension between divine command and interpretive judgement across different textual and historical layers. The research employed a qualitative, text-based methodology that combines historical-hermeneutical analysis with normative ethical evaluation. Biblical texts were analysed to identify how warfare is both authorised and morally restrained within the canon, producing a persistent tension between mercy and violence. Prophetic literature was examined as an internal mode of ethical critique that redefines obedience through repentance, moral self-suspicion, and restraint rather than military success. Rabbinic sources were described as translating canonical tensions into legal categories, such as obligatory and authorised wars, while preserving interpretive discretion in ethical decision-making. Medieval legal reasoning was analysed through M. Maimonides' treatment of war, demonstrating how legal formulation sought to stabilise interpretive ambiguity without resolving it. Across these stages, interpretive flexibility was identified as a structural feature that sustains ethical relevance while simultaneously exposing moral reasoning to the risk of ideological expansion under conditions of power, urgency, and political pressure. It was concluded that Jewish ethics of war cannot be understood as a fixed or internally consistent doctrine, but as an ongoing process of moral negotiation between restraint and necessity, responsibility, and obedience. Rather than eliminating ethical contradictions, the tradition preserves them as a dialogical space for moral deliberation across historical contexts. The findings of this study are relevant for scholars of religious ethics, biblical studies, and political theology, and for broader ethical discussions concerning the role of interpretation in situations of collective violence

Keywords: moral restrain; biblical violence; prophetic critique; halakhic categories; moral ambiguity; tradition and reinterpretation

Received 06.04.2026 Revised 03.08.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Yakushin, V.F.S. (2026). Judaism and the ethics of war: Divine command, interpretation, and just war reasoning. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 122-140. doi: 10.31548/hspedagog/3.2026.122.

*Corresponding author (zuikovvolodymyr1991@gmail.com)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

In the contemporary context, violence, war, and the moral implications entwined in these issues are some of the most important and pressing questions that need answering. Modern-day conflicts are often justified through appeals to identity, tradition, collective memory, or distorted interpretations of history and divine instruction. Therefore, the influence of religious traditions is still significant when it comes to interpreting, limiting, or justifying the use of violence. Judaism in this concern is of special importance. On the one hand, it believes it possesses the most ethical authority as a result of divine commands made known through sacred literature. On the other hand, it possesses one of the most sophisticated, if not the most sophisticated, interpretative legal cultures in the history of religion. Jewish legal thought and literature regarding war and violence contains a unique tension between the assertion of some unqualified absolute divine will and the various ways in which that will is contextualised among the different historical situations that dictate the application of the will as revealed in the texts. It is this unique tension among Judaism's rich traditions that is fundamental to the study of various religious traditions and the ways in which they attempt to control violence.

The present study explores the Jewish discourse on war and violence and the tension it contains. It analyses the interaction between the divine will as shown in the texts and the human will as represented in the texts. This interaction shapes the justice of divine command theory. Jewish theology and legal theory create norms that justify and regulate wars and try to limit the violence that accompanies them. The foundational biblical texts of the Torah and Deuteronomy discuss the distinctions between commanded wars (*milchemet mitzvah*) and permitted wars (*milchemet reshut*), each concerning the Jewish community's existence. While it may seem relatively simple to define these categories, the historical and political context often makes them more difficult to understand, and

even more difficult to apply. It is often the case that when these categories are confronted with new historical and political contexts, the community's willingness to legally condone violence and the ethical boundaries of these categories are fundamentally altered.

The recent academic development on Jewish perspectives on war and violence has focused on their interpretive aspects. R. Kimelman (2023) argued that distinctions between *milchemet mitzvah* and *milchemet reshut* can be understood as interpretive mechanisms on how Jewish legal authorities respond to questions of need, power, and moral restraint regarding the use of violence. In the same vein, D. Weiss (2023) analysed contemporary Jewish philosophy and political violence. D. Weiss studies how contemporary Jewish thinkers respond to the divine, human, and political triad. He argued that the interpretive tradition of violence is usually absent from merely using biblical texts and commands, and that most of the violence is postulated through ethical reasoning. Some other more recent examples show how Jewish methods of studying war and violence are becoming more interpretive. S. Brody (2023) emphasised internal Jewish war tradition conflicts, and how rabbinic writings and contemporary ethical arguments speak to one another when considering if a war is needed, if someone has the authority to fight a specific war, and if there are moral arguments for and against a war. Similarly, M. Kavka (2023) explored the Jewish just-war tradition through interpretive biblical and rabbinic texts, demonstrating that the ethics of violence is found through continuous interpretation and not mere application of the scriptures. G. Claussen (2023) similarly draws on *musar* traditions of justice and compassion to challenge attempts to justify mass killing in war, arguing that Jewish ethical reflection on warfare requires ongoing moral evaluation grounded in Jewish ethical traditions.

Legal reasoning of Judaism creates a dichotomy of sorts in regards to authority of the divine,

and the sovereignty of humankind. There is a presumption that the commandments contained within the religious texts have an unwavering and consistent authority, and, as a consequence, its application to the ethical dimensions of the commandments to a given time and place in history is the result of the application and the work of the scholars, jurists, and the community. D. Polish (2021) analysed and illustrated the ethical discourse of Judaism in the context of historical Judaism, which underlined the divine moral certainty of Judaism and historical reasoning and the ethical judgement of men. The result of that analysis illustrated that the objectivity of the rule of law (halakhic) was more of an ideal and less of a result. Therefore, the leading study is as valuable in understanding other ethically religious systems historically, and how the interpretative process associated with Judaism and its systems places limits on the religious systems contained by the concept, and the objectivity of the morality that the system contains. This study was designed to address the tension of authority and interpretation in Judaism on the investigation of war and its violence in order to set that tension as an operative cause of the ethical reasoning of Judaism with the other components of the Theory of the Just War.

Materials and Methods

This research employed a qualitative, text-based methodology that combined historical-hermeneutical analysis alongside with normative ethical evaluation. This research was carried out during the year 2025. The purpose of the study was not to provide a comprehensive reconstruction of history of Jewish warfare or to discuss a contemporary military practice, but its three major interpretive phases: the biblical canonical foundations and prophetic reinterpretations, rabbinic jurisprudence and halakhic development, and contemporary reinterpretations of these traditions in Jewish ethical and legal discourse following the establishment of Israel in 1948. This paper focused on identifying structural features of authority, moral

judgement and restraint within the tradition, and evaluating how these features function under conditions of political and moral pressure.

The primary materials were structured in four interrelated components. First, biblical texts that contain legal and historical developments. Those were analysed to establish the foundational framework for war and violence. Attention was given to Deuteronomy 20, Deuteronomy 25:17-19, and 1 Samuel 15. Texts were discussed and examined for their simultaneous authorisation of warfare and imposition of moral restraints. Second, the attention was given to the examination of prophetic literature, as it serves an internal mode of ethical critique in the system. It counterbalanced the discussion, especially in texts such as Isaiah 2:2-4, Micah 4:1-3, and Jeremiah 21:9 that reconfigure the meaning of obedience. Third, the discussion moved to the examination of rabbinic literature where canonical tensions and potential contradictions were being translated into juridical categories and procedures. Fourth, medieval legal reasoning was discussed, particularly in examination of M. Maimonides' treatment of war as an effort to stabilise interpretive ambiguity through formal legal expressions and articulations (The Torah: The Five Books of Moses, 1962).

Given sources were being discussed in the light and in dialogue with selected contemporary developments that deal with Judaism, violence, authority, and ethical interpretation in contemporary contexts. The study did not treat or perceive just war theory as a normative framework. It attempted to use its reasoning as a comparative analytical lens that focuses on such as elements as authority, necessity, restraint, and proportionality. The paper discussed the normative claims at each textual layer and examined how later reinterpretations form and reshape earlier normative statements. It focused on the key shifts, for instance in authority from divine command to prophetic critique, from prophesy to legal processes and from laws to institutionalisation and decision making. In addition to that, the research examined how interpretive flexibility navigates between moral

relevance and structural risks of misuse under the tight conditions in the contexts of pressure, power play, and other contextual elements.

Results and Discussion

Canonical and prophetic tension

in Jewish war ethics

The outcome of the present research is that Jewish ethics of war embeds moral tension rather than resolves it. The Scripture is not found to present a unified doctrine of war. On the contrary, it preserves the instructions that contradict each other and require interpretation in order to arrive at the ethical application. Divine command serves as a source of legitimacy for violence and war and simultaneously it is a ground for moral restraint. No criteria is offered in this regard how to prioritise one over the other. This dichotomy is clearly depicted in the Deuteronomy 20 where divine command sanctions use of violence and warfare, but also imposes legal and moral limits that include obligation to offer peace, restricts an unhinged destruction, and includes protections for non-combatants' life and resources. The stipulation of those restraints indicates to the fact that even divinely authorised violence is not morally unrestricted. However, at the same time, requirement for obedience is intensified to the point that this restraint if acted upon makes an agent morally compromised. For example, in the narrative on Amalek and narratives in 1 Samuel 15 portray the requirement of total destruction as a test of faithfulness and referring to mercy as disobedience and not as a virtue. They both treated as authoritative and there is no tool or rule within the canon to determine the priority or the mechanism of how to reconcile them. The coexistence of these mutually exclusive commands makes interpretation unavoidable; therefore, no ethical judgement can proceed simply by extraction of commands from the text. Therefore, this research indicates that the ethical power of the canon is not in clarity of commands, but in polarity and the tension it creates. Violence and war are neither definitely legitimised nor unequivocally condemned and rejected.

This issue is further deepened in prophetic literature by redefining the meaning of obedience. Instead of reinforcing the claim of morality via militant fidelity, later prophets set forth and determine faithfulness as repentance, justice, and self-critique. Isaiah and Micah, for instance, profess future where divine command and authority culminate in peace instead of violence, conquests, and wars. This shift is even more radicalised by the prophet Jeremiah, who calls out to and perceives surrender as obedience to God instead of resistance. This prophetic shift introduces an internal ethical counterbalance where divine command in favour of militarisation is destabilised by the call to surrender and repentance as a sign of righteousness. As a result of this the canon becomes dialogical rather than linear. It results in that Jewish ethics on violence and war at the canonical level is rather an interpretive than doctrinal in nature. Its ethical depth is preserved precisely through tension, but that same tension creates dependence on judgement, context, and authority. Interpretation simultaneously serves as the condition for moral seriousness and the source of ethical risk. The second result of the study is that rabbinic and later institutional frameworks do not resolve the canonical conflict concerning war and violence. They rather formalise it through framework and classification. Rabbinic Judaism inherits a Canon that contains contradictions, and responds by conveying the tension into a legal field. This shift indicates that ethical and moral discussion has moved from being solely textually centred to interpretation and institutions.

The most significant rabbinic efforts to enact decisions on warfare is embodied in the spectrum of war as an obligation (*milḥemet mitzvah*) and war as an authorisation (*milḥemet reshut*) categories. The first category, *milḥemet mitzvah*, is defined as combat or warfare that is required or mandated, which includes combat of violent acts that are prescribed by the requirements-of-mandate, of which Jews are to partake in; whereas the latter category, *milḥemet reshut* signifies combat or warfare that, of violent

acts, are permitted. While procedural safeguards like the need for communal or judicial approval for discretionary wars try to contain unilateral aggression and prevent the runaway from the Monarchical system, they also, to an extent, re-assign the divinely sanctioned power to the systems created by men. The rabbinic consideration becomes the locus of the presumed discernment of the divine will, elevating the associated moral responsibility, and, concomitantly, the moral liability. Legal formulation, particularly M. Maimonides' formulation of war, tends to further classify and systematise such categories while leaving a great deal of ambiguity, especially with respect to the questions of defence and preemption (The Torah: The Five Books of Moses, 1962). For centuries, the formulation of such structures and the methodologies of interpretation remained virtually ineffective or unexercised power, while categories of war remained abstract. After the restoration of Jewish sovereignty in the 20th century, they impelled dormant frameworks into a state of practical relevance. Contemporary discussions of self-defence, pre-emption, and military necessity, in the context of real coercive power, brought rabbinic categories back to the discussion. The stakes for interpretative flexibility in this context became considerably high. The same legal rationale could be employed to either justify a disproportionate use of violence or to protect a morally defensible position.

In military ethics, such as in the IDF ethical codes which seek to integrate Jewish ethical concerns into institutional frameworks in a secular state, efforts have been made to provide positive institutional ethical codes to be followed in armed conflict. The efforts have been made to emphasise restraint, proportion, the value of life, etc., but the efforts are very likely to give way to political constraints and security concerns. The lack of a prophetic equivalent in contemporary structures only intensifies this situation. The situation is such that the positive ethical principles will allow for adaptation and change yet will also be susceptible to manipulation where the

principles will be used in a situation of urgency, fear, and political will. Moral authority and reasoning remain linked, but that will not reinforce confidence in the authority, or vice versa. The Jewish ethics of war remain a system in which, under a certain conditions and situations, interpretative flexibility could potentially be susceptible to critique, including the risk that the interpretations will serve power rather than moral will.

The paradox of biblical war:

Commanded violence and moral restraint

In the Hebrew Bible the divine command functions as a framework for both the source of legitimacy and as the crux of ethical paradox. The framework does not offer the unified approach or a doctrine of "just war", on the contrary, the canon presents an intertwined tradition where divine commands often shift between an unhinged violence and moral restraint. This internal tension is the sort of inconsistency on which the interpretive foundation for ethics of war and violence is built. The same God who commands a total annihilation of an enemy also commands mercy. The problem is not only historical or literary. It is theological as no sound methodology exists for determining how divine command should be ethically applied or how to resolve the tension between divine mercy and wars sanctioned by the divine authority. Consequently, Israel's ethics of war and violence is shaped in the tension between these imperatives.

Probably the most important text on the regulation of warfare is the Deuteronomy 20, as it outlines the guidelines for military engagement. It begins with call upon Israel not to fear their enemies because "for the Lord your God is He who goes with you, to fight for you against your enemies, to save you" (Deuteronomy 20:4) (Holy Bible, 1990). The main theme of the pericope is vivid: the victory and domination over the enemies is derived not from Israel's power but from divine intervention. However, the legal restraints are emphatically emphasised. For example, prior to an attack on a city they must have offered the

“terms of peace” and only if it was refused the city may be besieged, male population killed, and women, children, and livestock taken as the spoils of war (Deuteronomy 20:10). In addition to that, the text also forbids to destroy any fruit-bearing trees because, “the tree of the field is man’s life” (Deuteronomy 20:19). This sort of restraint does not come from the compassion toward the enemy but serves as a notion of an internal mechanism of a restraint on divinely sanctioned violence and indicating that even war and violence authorised by God is subject to limits that are not always fully harmonised with commands of total destruction. The legal restraints of this sort would create a ground for tension or even an inconsistency as the same authority grants total legitimisation of violence and yet the same divine voice puts the significant restraints on it. This framework has laid the foundation for long lasting theological and ethical tensions. Theologically, this generates a problem of coherence at the level of divine command, since the same canonical voice authorises both total annihilation and acts of mercy, without providing a harmonising ethical criterion. Ethically, this lack of clarity paves the way for the wide variety of interpretations that make the attempts to determine which command is binding at a particular moment – mercy or destruction. Such dependence on the interpretation seemingly subjects divine authority to human judgement and interpretation. Hermeneutically, as historical and moral contexts shift, so do the readings of these texts; something that is considered as a restraint in one period, may in a later period be used as justification for war and violence. As a result, the tension between divine command and moral limitation contributes to preserving the relevance of the text, however, it also exposes its vulnerability to context-driven and subjective reinterpretations that might exploit and misuse the text in order to achieve ethically problematic ends.

The stipulations of this nature form a proto-legal ethic that aims to situate war and violence within the boundaries of a moral and legal structure derived from the God’s covenant with

Israel that defines obligations and imposes restraints even in warfare. Nonetheless, the tension is further emphasised and this impulse toward mercy and compassion is greatly undermined particularly in the text of Deuteronomy 25:17-19 and 1 Samuel 15. The first one stresses the command to “blot out the memory of Amalek from under heaven” (Deuteronomy 25:19) and the narrative from the 1 Samuel depicts partial fulfilment of that order and is followed by the rejection of King Saul for sparing the life of King Agag and the spoils of war they took (1 Samuel 15:9-23). These texts, according to G. von Rad (1991), instantiate the politics of obedience, where moral discernment is subdued to an ultimate submission to divine will and consequently represent the opposite moral logic where restraint becomes disobedience.

The contrast between Deuteronomy 20 and 1 Samuel 15 produces a vivid canonical tension between God’s commanding mercy and extermination. It is difficult to reconcile this tension by source criticism, even if compositional history is a contributing factor. Theologically, it emphasises the attempt to overarch two variables in the covenant the steadfast love (*hesed*) and the holiness via separation. Within this framework, the use of violence serves at times as a means to purify the community from anything that corrupts, whereas the imposition of restraints manifests divine character in preservation of life. Both claim divine approval and this tension is not being resolved anywhere within the canon and rather stay in open balance between violent zeal and compassion. In contrast, comparison with other ANE texts highlights the relative uniqueness of Israel’s moral war ethics at least in theory. Unlike others’ ethics of warfare, where divine violence is glorified with no ethical qualification, Israel’s tradition attempting to link divine command to moral restraints and even self-critique (Renard, 2012). As for instance in the Assyrian, Babylonian, and Moabite accounts such as the annals of Sennacherib, the inscriptions of Tukulti-Ninurta I, or the Mesha Stele the king uses war and violence as

the unquestioned instrument of the gods, and if it leads to victory it serves as proof of divine favour (Luckenbill, 1926; Pritchard, 1969; Younger, 1990). Those narratives typically celebrate destruction, annihilation, and subjugation as a sight of divine benevolence and power and moral restraint or self-critique is absent for the most part. Thus, within the wider ANE context, Israel's moral dialectic where divine command and ethical reflection coexist represents a distinctive theological development (Boda & McConville, 2012).

The narratives of Saul and later with David contain a clear inner canonical instability. In Saul's case, the loss of the throne is linked to his failure to obey divine command, including sparing life of king Agag and taking the spoils of war contrary to the divine command. In contrast, in David's case, whose campaigns were equally extensive and certain actions even more harsh and ethically ambiguous, nevertheless receives divine approval as in an example with raids against Amalekite and Philistine territories (1 Samuel 30). The narrative portrays kingship in a way where divine command coincides with political necessity. M. Walzer (2012) rightly observed that the biblical authors assumed the politics was not a sphere of purity. Divine command, when mediated through agents shaped by a historical context and immediate circumstances, is subject to be biased and becomes ambiguous in practice.

The theological paradox becomes even more pronounced when viewed through the lens of covenantal theology. The wars held by Israel are put into the framework of fulfilment of divine promise: "the Lord your God will hand them over to you" (Deuteronomy 7:2) but simultaneously the faithfulness to the covenant is measured by justice, mercy, and compassion (Deuteronomy 10:18-19). Paradoxically, the same covenant is consistent of the two mutually excluding imperatives, with one sanctifying the war while the other prescribing love for the stranger and care for the vulnerable. According to B. Childs (1979), this canonical shaping of the texts speaks in favour of the intention to preserve the diverse and

contextualised traditions instead of reducing them to a single and unified moral system. The ethical attention brought about by this view emphasises the transcendental nature of the theological question, which is the impossibility to fit the issue into a set and rigid system. In addition to that, other texts of the Hebrew Bible highlight the issue of the internal plurality within the canon. There is a divine command to destroy the population entirely, which conflicts with the imposition of prohibitions against murder and indiscriminate annihilation and destruction. The commands of the very different nature are equally present in the same universe as in the Decalogue, "You shall not murder" (Exodus 20:13) and the admonition to preserve life coexist with the narratives containing commands for the total annihilation and destruction including children and women. W. Brueggemann (1997) argued that Israel's narrative is not reduced to a monolithic story, but on the contrary, it is conflicted because it contains often competing visions of reality. Such internal plurality lies a paradoxical ethical foundation, where on one hand divine authority legitimises the warfare but, on the other, does not produce unambiguous criteria for differentiating the God's will from ethically vague and contestable warfare engagements. It offers no methodology or procedural mechanism to verify divine intention from subjective mediation or interpretation that is being disagreed over by prophets or rabbis themselves. Similarly, J. Levenson (1993) stated that the Scripture preserves both mutually exclusive positions to provoke the aspiration to moral discernment instead of delivering finalised conclusions. These contradictions are not detrimental to the framework; rather, they constitute an integral aspect of it. Contradiction does not signify a failure of theology but reflects the manner in which revelation operates within history, sustaining ongoing interpretive engagement. It necessitates continual discernment rather than closure

The effect of this canonical design is twofold. First, it embeds moral ambiguity into the very foundations of Israel's war ethic: obedience and

compassion, zeal and restraint, coexist as coequal divine imperatives. Second, it necessitates interpretation as the central act of faithfulness. Since no single passage can dictate policy in isolation, ethical judgement requires engaging with competing voices within the canon. Later halakhic discourse inherits this task and transforms textual contradiction into juridical flexibility. The rabbis' eventual categories of obligatory war and authorised war do not emerge from an abstract system but from the unresolved interplay that had already been present in the Torah and Prophets. Therefore, the very foundation of Jewish war ethics is not a static divine decree but a canon whose very contradictions invite perpetual reinterpretation. It is a strength that makes sure of moral relevance but is however a vulnerability that exposes the ethic to subjectivity and potential misuse whenever interpretive conscience is subdued to political needs.

In summary, the Hebrew Bible establishes the foundations of war through divine command but simultaneously destabilises that foundation through contradiction. Deuteronomy's prescriptive regulations and Samuel's absolutist imperatives, together with the prophetic and narrative countercurrents that interrogate them, create a theological framework defined by the internal tension. The same God who wages war on behalf of Israel also commands restraint, compassion, and peace. In this paradox lies both the moral depth and the interpretive fragility and flexibility of the tradition. This is why each of the subsequent Jewish thoughts will inherit not a singular doctrine but a canon whose authority is inseparable from the plurality of interpretive possibilities that provide its vitality and relevance alongside with the possible vulnerabilities of Judaism's ethics of war.

Prophetic reinterpretation:

War, judgement, and ethical self-critique

So far, the Deuteronomy and the Former Prophets held the divine command as a ground for legitimising the warfare. Later prophets, however,

reconfigured this tradition into the theology of reversal. They go far beyond simply adding some ethical nuance to the holy war. They overhaul the entire meaning of obedience. The prophetic message changes the paradigm laid out in the book of Deuteronomy. Previously, faithfulness to the covenant was equated with militant zeal; here the prophets proclaim that faithfulness requires repentance or even surrender. The shift from the idea of conquest and toppling over enemies changes to self-critique and constitutes a crucial and the most radical theological shift within the canon, transforming the motif of divine war and chosenness into quest for moral discernment requiring Israel to evaluate her own sins and violence in the light of divine justice. This shift, for instance, appears in parallel visions of Isaiah 2:2-4 and Micah 4:1-3. They both proclaim the coming age when "nation shall beat their swords into ploughshares and their spears into pruning hooks" (Isaiah 2:2-4) and the same "mountain of the Lord's house" (Micah 4:1-3) that represented the political and military centre of divine authority shifts to become the focal point of universal peace. Imagery of this nature is not an isolated event. In Isaiah's early chapters he denounces those who fill the land with idols and put their trust in horses and chariots (Isaiah 2:7; 31:1), and thus opposing militant ideology. W. Brueggemann (2001) observed that prophetic imagination deconstructs the royal narrative of security and replaces it with the vulnerability of Israel's faith that is grounded in commitment to whatever the gracious will of God is. In addition, Isaiah and Micah emphasise and expose the logic of self-destruction where victory is equated to divine favour and must be redefined through justice and reconciliation.

In a similar fashion, in the context of the Babylonian invasion, Jeremiah developed this prophetic reversal to the most extreme form. He defined the resistance to Chaldeans as a sign of rebellion against God, saying: "He who goes out and surrenders to the Chaldeans shall live" (Jeremiah 21:9) and the surrender as the sign of

the obedience and fulfilment of the covenant. This paradox invokes a new theology as Jeremiah reformulates the warfare as the instrument of destruction of the enemies of Israel into the instrument of correction and bringing the nation to repentance via the foreign nations. He actually completely reversed the Deuteronomic premise that warfare held by the nation of Israel is always covered by divine permission and authority and coincides with national survival and faithfulness to the covenant may demand submission to defeat and going into captivity. Such a shift has far-reaching implications, and the consequences are momentous for the ethics of warfare. Rather than suggesting some form of divine will is politically successful, it argues that such purpose is attainable even in failure. The Hebrew Bible engages in self-critique. It does this by exalting those voices that have been silenced. The canon is dialogic: its theology of war is simultaneously a theology of repentance. As noted by J. Levenson (1993), canon does not eliminate conflict but preserves it. The juxtaposition of conquest and peace ensures that the Scriptures of Israel will have a discordant voice, and to every generation will define justice in a new way.

The prophetic critique of militarism does not stand alone in the canon that articulates moral restraint for war and violence. A body of legal materials also serves to limit and contain violence and frame the divinely sanctioned warfare into the boundaries of proportionality and mercy. As discussed above, Deuteronomy 20 has prescribed the notions like “bal tashhit” (Deuteronomy 20:19-20) that are similar to what later humanitarian principles, a prohibition of an ultimate destruction, the requirement to offer peace before attack, and the differentiation between combatants and civilians. In the biblical framework, these limits – what modern ethics calls *jus in bello* – are the requirement for being able to continue participating in the covenant relationships with God, rather than derived from natural law. Accordingly, the moral requirement of restraint arises not from pragmatism but from theology: to destroy

life or the created order without necessity is to rebel against the Creator. This ethic of restraint had been later developed by the rabbis into a general principle. M. Maimonides discussed the obligation to build a parapet around a roof in order to prevent an accidental injury or death (Deuteronomy 22:8) (The Torah: The Five Books of Moses, 1962). He argued that the text potentially includes every matter that is dangerous and might cause death (Hilkhot Rotzeah u-Shemirat Nefesh 11:4). Thus, the reasoning and discussion over halakha extends the principles of application of a certain safety law into a quazi-universal principle of harm prevention that is also applied by extension as a principle for conduct during warfare implying that the preservation of life remains a divine command even in the ongoing conflict. Even in spite of the existence of such limitations and restraints, the great deal of instability is still rendered in the canon of Hebrew Bible. Divine commands still need to be interpreted, and interpretation inevitably leads to a variety of judgments and options on its relevance and its application. For instance, the question of pre-emptive warfare contributes to the overall tension, as the canon offers no definitive answer, where the command to “remove danger” (haser ha-nezikin) is taken as a permission to strike first in order to prevent an attack. Numbers 31, for example, becomes a part of the debate because it is a case, where Moses commands to punitively attack Midian (Deuteronomy 31). It can also be understood in a context of prohibition of aggression if there is not an immediate threat, as in Deuteronomy 20, where pre-emptive action is restricted only to the situations of explicit provocation. These two are good examples of how the canon and text ambiguity later becomes the matrix for polarised opinions and continuous halakhic debates.

The prophets on the other hand, if granted enough attention, are continuing to serve as the corrective restraint against the polarising forces. The way the law is reinterpreted is not via legal twists and manipulations but through righteous and dignified actions toward its own citizens and

enemies. Isaiah condemns the manipulations by the legal authorities, as those “who decree iniquitous decrees” (Isaiah 10:1) that aim for unjust ends. In the same vein, prophets Amos and Jeremiah denounce those who justifies oppression under the cover of divine law (Jeremiah 7:4-11; Amos 2:6-8). These passages indicate prophetic actions such as those that expose how laws and commandments that were supposed to regulate the use of violence can be manipulated and used for reaching wrong ends and self-justification. Thus, the prophetic tradition embeds within Scripture a perpetual critique of its own legalism, a reminder that divine authority, once mediated through human institutions, remains susceptible to corruption. Later the tension culminates, for example, in such texts as Daniel 7 and Zechariah 14, where divine warfare becomes entirely symbolic and portray the battle exclusively eschatologically, where human wars recede and God wages the war against cosmic evil powers. This is another paradigm shift, where war and violence stops being an earthly political activity and becomes a symbol or a metaphor for divine intervention, that delineates the endpoint of prophetic role. Though warfare still remains as part of the divine economy and the canon ends with similar tension it had started. Therefore, the prophets and their paradigm shift stands and an initiation of what potentially could be called as the hermeneutic of self-suspicion as they teach that faithfulness to God requires a great deal of self-reflection and suspicion toward own moral stance in matters related to war and violence. As a result, the contradictions and ethical tensions have been created.

The rabbis inherited a canon that spoke in paradoxical and often mutually exclusive terms, where divine command and prophetic critique, annihilation, and restraint turned those narrative paradoxes and contradictions into procedural law. They sought to translate the ambivalence into the juridical system. However, even these legal ramifications do not contribute to the resolving that instilled instability. It only shifted it from the textual to the interpretive sphere. Rabbinic discussion,

in turn, addresses the same theological issues in the attempt to refine and systematise them via discussions about laws and procedures, and come across similar moral subjectivity wherever law requires interpretation.

Rabbinic jurisprudence and the ethics of war

Rabbinic Judaism has inherited a canon that contained authorisation of warfare but lacks workable methodology for determining divine will. The attempt to smooth out and translate those contradictions of the Hebrew Bible resulted in developments of different juridical frameworks. One of the main outcomes of this was the development of two categories of war: obligatory war and authorised war (Burns, 1996). Later it was systematised in rabbinic legal tradition and in M. Maimonides' *Mishneh Torah* (*Hilkhot Melakhim u-Milhamot* 5-7) (ben Nahman, n.d.). The intent was to translate divine commands and imperatives into tangible and definable norms. However, this exposed the issue of dependence of the halakhic system on interpretation. The tension developed in the canon translated into the tension between the aspiration for juridical objectivity and interpretive flexibility. For instance, according to the Talmud, there was no required authorisation for obligatory war from Sanhedrin 44b (Steinsaltz, 2017). On the other hand, formal approval from the Sanhedrin was required before waging authorised wars. It served as a protective procedural mechanism against monarchic overreach and in the principle that collective authority would serve in place of a prophetic role. However, determination whether a certain conflict falls into the category of obligatory or authorised war heavily depends on the interpretive framework. For example, if the threat is considered as existential the jurist had authority to change its status from authorised to obligatory, but at the same time such difference or possible danger ultimately depended on an interpretive judgement and not on the fixed criteria. The issue is further complicated by the historical context and immediate circumstances in which the decision is being made. During the

centuries of exile and diaspora the communities had no political sovereignty nor armies, so the categories were purely theoretical. Consequently, according to A. Ravitzky (2020), the sources on war are “diverse”, “partial”, and “fragmented and their inconclusiveness” resulted in development of new frameworks that transcend beyond explicit written scriptural categories. That, in a way, turned the rabbinic discussions into speculative jurisprudence and not an applied principle of law.

Further absence of practical application incentivises a great deal of hermeneutical creativity. Such texts like *Sifrei Deuteronomy* and some later medieval commentaries had widened the scope of obligatory war that developed to include an idea of collective self-defence from persecutions or as an act of preserving the national religion. It inevitably resulted in blurring the lines between obligatory and authorised wars paving war to the same issue of interpretive flexibility that had characterised biblical interpretation. M. Maimonides’ formulations in *Hilkhot Melakhim u-Milḥamot* made an attempt to clarify the grey areas and developed a detailed procedures where: “The king may not wage a discretionary war except with the approval of the court of seventy-one” (*Hilkhot Melakhim u-Milḥamot* 5:2), but M. Maimonides allows the interpretive fluidity by permitting no formal approval for defensive wars and leaves undefined what counts as authorised war (ben Nahman, n.d.). The formulations thus indicate the aspiration for legal objectivity but preserving areas of ambiguity that encourage more discussion and allow more hermeneutical creative and interpretive flexibility. For example, according to C. Hayes (2015): “rabbinic literature contains examples of the modification of biblical law on the basis of a moral principle, and some of these principles are internal to Scripture... but the rabbis determine that of these competing obligations the moral principle of the preservation of human life” takes precedence over the commandment to observe Sabbath prohibitions (*Mishnah Yoma* 8:6, n.d.; Steinsaltz, 2017). Thus, Halakhah is capable of transforming the divine imperative

into procedure, but still remains burdened by the discussion, mediations, and interpretations that the procedure itself requires. This proceduralising of divine will also reflects a broader rabbinic theology of authority. After the destruction of the Temple, revelation was understood to continue through scholarly interpretation. For instance, this shift is exemplified in the *Bava Metzia* 59b narrative where the heavenly voice is overruled by the majority of rabbis (Steinsaltz, 2017). The centre of divine authority moves from heaven to the community that interprets divine commands. When this hermeneutical principle applied to warfare it means that the Sanhedrin’s deliberation determines if the war is obligatory or authorised. The system developed in such a way that divine will presumably is being manifested by the halakhic deliberations, which carries significant risk, because if divine will is equated with institutionalised decisions, which opens up a door for potential caveats and misuse and manipulations depending on the context and circumstances with no counter balance expressed in the prophetic voice. The rabbis attempted to counter-balance this danger by asking for approval from the community, but as later history would show, interpretive flexibility could serve both restraint and expansion depending on circumstance.

This rabbinic approach, in comparison to Egypt and Mesopotamia, where the Pharaohs or kings were regarded as divine figures embodying cosmic order, ultimately embeds decisions about warfare within a communal and collegial legal framework. Whereas warfare was embedded into the communal and collegial framework by rabbinic law. Theoretically, this system should limit any personal ambition, however in practice, it still remained susceptible to political and other influences. Judges also lived under the same cultural pressures as the rulers, so their rulings often reflected the politics and fears of the time rather than genuine search for objective decisions. In addition to that, the rabbinic source integrates restraint concerning conduct in warfare. Even if a conflict fulfils the formal criteria of

obligatory or authorised war, the very legitimisation of it does not uplift the ethical concern so the Torah's limitations on looting, cruelty, and total destruction still remain intact. These stipulations emphasise ethical order within Halakhah where the moral law presides over the legal sanctions. The juridical language of permission conceals a constant undertone of moral anxiety (Halbertal, 1997). This is where the rabbinic law formalised and institutionalised the prophetic critique with the Sanhedrin functioning simultaneously as a court of law and a moral conscience. This is a point of similarity between the just war theory and rabbinic framework. Similarly to the classical *jus ad bellum* principles, the Sanhedrin's authorisation resembles the requirement of limitation by sovereign or collective approval and its moral limitations are paralleled in *jus in bello* principles such as proportionality and necessity. The rabbinic standards differ from contemporary systems that are bound through treaties or constitutions, because they arose not from positivistic legislation but from the exegesis of the texts. Therefore, as noted by H. Ben-Menahem & N. Hecht (1999), the halakhic system quite freely accommodates some degree of flexibility with permitting practices as evasion of the law, that allocates space in the system for free moral expressions rather than adjusting to the rigidity of the system. Thus, their flexibility cannot be accused of flawlessness, but explained as a feature of halakhic reasoning, that ensures perpetual adaptability. It all sounds well-suited; however, it does not make it less prone to the issues that follow as a result. The extent of this adaptation and flexibility in the modern context is reflected in a ways in which the categories of obligatory and authorised wars are invoked. Following the return of Jewish sovereignty in 1948, previously settled discussion on the question of authority were revived. The targeted assault operations and pre-emptive defence are the topics that often are discussed in the context of the M. Maimonides' hierarchy. S. Israeli (1965) and A. Kashner & A. Yadlin (2005) have stated that defensive wars against existential

threats qualify as authorised wars as obligatory ones and automatically remove the requirement for collective authorisation. On the other hand, A. Lichtenstein (2004) argued against the danger of overextension, emphasising the possible tendency to call all conflicts as obligatory one. Debate like this emphasises the continuous dangers that such interpretive flexibility can bring upon. It is clear that the same halakhic categories that had to serve to limit violence can potentially be expanded to approve it.

Sanhedrin's attempts to formulate the judicial distinctions are of crucial importance to the attempt to structure an entire deliberative procedure around a divine command. The strength of these distinctions lies in the codification of moral prohibitions, while the weakness lies in the assumption that agreement about process provides agreement about substance, and vice versa. The deliberately cold and rational nature of halakhic structure aspires to the paradox of dependence upon human interpretation. Like prophecy in an earlier phase, law also becomes a stream of divine opacity. The net outcome of the contradictions that are to be resolved is the framing of the contradictions in a unified structure, and the same structure becomes a system for resolving contradictions, devoid of internal consistency.

Rabbinic legalisation of war: Authority, procedure, and the persistence of interpretation

Rabbinic law attempted to articulate and clarify the ethics of warfare. The rules regarding the role of the Sanhedrin, the necessity of consultation, and the classification of wars into different categories were all delineated to make sure that the decisions relating to warfare had predictability and were the result of rational deliberation as opposed to just personal effect of any kind or political influence. At first glance, these procedures had a central trait of legal positivism. However, the procedures which aspire to bring certainty to the areas that held deep tension. What appeared to be a legal cohesive structure in reality was a web of varying interpretations.

There are two types of warfare classifications in the Mishnah, which are obligatory and authorised. Seemingly, the two are easily separable. On the contrary, the rabbinic commentary contains a lot of evidence indicating that the differentiating parameters varied. For example, in some of the early authorities the scope of obligatory war had been narrowed to the biblical texts that contained commands. In others, the definition to include all acts of defensive warfare had been overextended. M. Maimonides made an attempt to harmonise those views. He has identified three categories of a war that is obligatory as fighting Amalek, conquest of the land, and self-defence. He, however, abstained from considering the issue of pre-emptive war and later it had become a subject of debate among later authorities. M. ben Nahman (n.d.) widened the scope of the war. While many others narrowed it, his critique of *Sefer ha-Mitzvot* argued in favour of obligation to conquer and settle the land is a permanent command, therefore, widening the scope of obligatory war (Positive Commandment 4). Thus, the tension remained as an inherent part of the system. The discord was, in itself, part of the system.

Throughout different historical periods, there have been variable interpretations of the Sanhedrin and its role within the Jewish community. The debates surrounding whether members of the community, such as local rabbinic councils or political leaders, could take the place of a legally recognised court, demonstrated the imagination for a socio-political and theological order of the community. The question of proxy leadership is not just a matter of procedure and court-vs-council distinction. It is a deeper question as if order and legitimacy arise from structures and institutions or from the spirit of the actors involved. The Babylonian Talmud demonstrates that legitimacy arises through structured discourse and collective deliberation from Sanhedrin 16a (Steinsaltz, 2017). As the subsequent history of the Talmud demonstrates, the procedural authority, and the control it gave, often limited self-subjectivity and the ethics of their ultimate decision.

C. Hayes (2015) indicated that, rabbinic interpretation often uses a “rhetoric of concealment”. It sets forth in a way that presents new interpretations of the law as if those were simply just the continuation of biblical law. So that the legal procedures that made legality into the form of piety, in spite of their even when the moral idea behind it is not stated directly.

The paradox of ethics and law remains the order of imbalance. The more the law is considered rational, the more moral conscience must be in the order of rational procedure. This paradox is illustrated well by the evidence available from the diaspora. The ethics of warfare discourse simmered down to ethics related to communal self-defence, martyrdom, and refusal to capitulate in the medieval and early modern periods, when Jews had no political power. For example, the halakhic components of the texts were metaphorically reconstructed in *Sefer Hasidim* and *responsa* literature. In addition, the spiritual and legal struggles were viewed as forms of obligatory war. The procedural categories here were free of all tactical or operational meanings. The system of enforcement had survived due to endless reinterpretations and had proved that its survival was predicated on a benign and flexible rather than enforced rigidity. These categories were re-introduced back into political discussion with the reestablishment of the State of Israel in the 20th century. The wars of 1948 and 1967 provoked extensive rabbinic writings that made an attempt to categorise contemporary warfare in the terms of traditional Halakhah. I. Herzog (1966) argued that self-defence wars are obligatory wars by default. To the contrary of that, Rabbi Yehuda Amital and others emphasised the moral boundaries of such claims. The “Purity of Arms” doctrine that is a core element within the Israel Defence Forces indicates an attempt to integrate rabbinic principles of warfare ethics into a secular military context. This a framework sometimes linked to Jewish moral ideas in wider Israeli discourse, even though the doctrine itself is not presented as halakhic (Kasher & Yadlin, 2005). Even then the

debates over collateral damage and pre-emptive warfare proves that the interpretive flexibility remains even under institutional framework. The old rabbinic dilemma between necessity and restraint remains unresolved in contemporary law and ethics. The prophetic critique continues to function within this discourse. In similar fashion as Isaiah and Jeremiah fought against the monarchs' claims to a divine mandate, contemporary Jewish ethicists contest claims where military and the state do not unilaterally control the initiation of *milḥemet mitzvah*.

The rabbinic system transformed the contradictions of Scripture into a jurisprudence of deliberation. However, it relied on interpretation to ensure that ambiguity remained intrinsic to Jewish ethics of war. For centuries, these categories existed largely in theory preserved in texts rather than practiced on battlefields. Only with the reemergence of Jewish sovereignty in the 20th century the halakhic discourse on *milḥemet mitzvah* and *milḥemet reshut* received attention and acquired practical urgency. The founding of the State of Israel confronted jurists and theologians with the task of translating dormant legal traditions into the realities of modern warfare, diplomacy, and moral responsibility. In this new context, the same interpretive flexibility that once safeguarded moral reflection became a source of controversy, as rabbinic reasoning was invoked both to justify and to restrain the use of force. The following section examines this modern reactivation of halakhic war ethics, tracing how the problem of authority – already present in the biblical and rabbinic canon resurfaces within the political and military frameworks of a sovereign Jewish state.

Modern reinterpretation after 1948

As a result of the reestablishment of Jewish sovereignty in 1948 the halakhic approach to war had shifted dramatically. For two thousand years, Jewish writing and discourse on the conduct in warfare had been almost exclusively theoretical. It was based on the study of texts and the

memories of warfare and conquest in the past. Shortly after 1948, the two categories of wartime conduct were revived in the scholarly discourse obligatory war and authorised war. That was the first time when those categories were to be applied to a real-life situation in a contemporary liberal democracy. The rabbinic attempt to apply moral texts to state, military, and public policy emphasises a core concern of what the consequences would be after the intersection between the divine command and state's and military politics. The restoration of the state brought back old questions of authorisation. In biblical and rabbinic times, there was no requirement for obligatory war to be approved by the Sanhedrin. The only authorised war had to be approved prior to engagement. Modern Israel has no Sanhedrin and is not a theocracy nor monarchy, therefore, cannot appeal to the divine sanction. Without a recognised halakhic authority capable of declaring war, contemporary scholars developed a wide range of understandings of the meaning of these categories. Some argued that sovereignty itself filled the missing authorisation gap.

In the halakhic framework, an obligatory war required no sanction from a king or Sanhedrin, and this was one of the main principles that initially shaped debates about Israel's modern military actions. The first Ashkenazi Chief Rabbi of the state of I. Herzog (1966) argued in support of self-defence wars as obligatory wars and do not require any additional authorisation. I. Herzog included an extra component, that is, the principle of preservation of human life, to the obligatory wars. It required that the defence of Jewish lives is prioritised by military forces. Him and others held a similar line of argumentation in the early post-independence Israel's situation that was contextualised in them being surrounded by regional hostilities. Thus, their military activities were described not as optional, but as divine obligations during times of war. However, some other rabbinic authorities argued against this and indicated the danger of halakhic reasoning becoming a national ideology. Amital's later thought

placed moral judgement and the preservation of life above territorial maximalism or messianic certainty. His post-messianic turn emphasised that state policy, including war, must be guided by justice, responsibility, and moral restraint rather than national destiny alone (Inbari, 2012). Their opinion made an attempt to bring back the prophetic counter-balancing voice in order to re-balance modern discourse. In addition, it aimed to remind the state that ethics cannot reduce to national survival. This difference between I. Herzog's and Amital's positions reflects ethical tension and polarisation that is similar as between Deuteronomic command and prophetic critique, where obedience and survival counterbalances discernment and righteousness.

The IDF and ethics of war. The most comprehensive effort to define a contemporary military ethic for the Jewish community is in the "Spirit of the IDF". These are the documents for the Israel Defence Forces, finalised in 1994. The IDF has aimed to incorporate ethical principles written in a policy paper by A. Kasher & A. Yadlin (2005). Those principles aimed to serve as guides for the IDF's military operations. The paper attempted to incorporate Jewish ethical law and the global discourse of military humanitarian law. "Purity of arms" was the most significant of these principles as it is rooted into the rabbinic literature. It is indicated in the rabbinic literature that, even when military action is justified the violence should not be unrestrained and appropriate limits must be observed. It required soldiers to refrain from treating the taking of human life lightly, even if it is an enemy. In Kasher and Yadlin's readings of Halakha the reasoning is quite pragmatic and simple: Jewish humanism grounded in the sanctity of life (Kasher & Yadlin, 2005). This must be the ethical rationale for the IDF. From his standpoint, the IDF's code of ethics leans heavily on the premises of military necessity and mostly disregards theological humility.

Pre-emption, necessity, and the problem of authority. The interpretive flexibility is most evident in the discussions on pre-emptive warfare.

The Six-Day War of 1967, that was initiated due to fear of an imminent attack. It had impelled Halakhic authorities to review the traditional views on pre-emptive defence wars. Some argued drawing on Talmudic rule that states: "If someone comes to kill you, rise and kill him first" (Sanhedrin 72a). Others, on the other hand, if there is not clear aggression any preventative attack must be considered as authorised war and not obligatory. It must require much stricter restraints and broader authorisation. Again, this debate showed that the same legal sources can yield opposing conclusions depending on interpretation. The influential study by S. Israeli (1965) argued that modern threats such as terrorism and the sense of being surrounded automatically qualify as obligatory war. He stressed that collective survival falls into a category of divine obligation. This is why a passive expectation of the attack is a violation of the law. On the contrary, A. Lichtenstein (2004) disagreed with treating every conflict as an obligatory war because, he argued, doing so would lead to the sanctification of power and authority, and the time will come when holiness becomes indistinguishable from necessity. Once more, this polarisation discloses an innate interpretive divide as to whether halakhic reasoning should make an attempt to be a moral check or support the authority of the state. The influence of the authority shapes rabbinic interpretations to the challenges and issues the modern state comes across with. Prior to this, the halakhic discussions operated in a theocracy mode, where there was a little difference between divine command and the state law. On the other hand, contemporary Israel is a secular state. It is a pluralistic democracy that has been developed from the legal framework of British common law. It also incorporated a plethora of democratic legal principles. Israel's identity contains the internal canonical tension along with the tension between covenantal moral visions and the ethical challenges pertaining to the global political order. Modern Israel is still situated in the tension between the sanctity of the divine command and the rationality of the human

command. Until this day, every attempt, by state or by rabbi, at the formalisation of halakhic attitudes towards warfare exposes the interpretative flexibility of the biblical texts. Justifications of national defence in the name of obligatory wars co-exist with rabbinic texts that warn of prophetic condemnation of the overuse of violence. All these, and more, continue to co-exist along with the Deuteronomic war laws and Isaiah's visions of peace. In the last resort, the canon contradictions of the order of the Deuteronomy and the counter texts of Isaiah have to confront history, modernised, and institutionalised, however in the end remain unresolved.

"The Rabbinic authority's readiness to widen or restrict a halakhic norm, or the readiness to interpret the Halakha according to a given extra-halakhic principle, depends on value judgements concerning the situation under discussion, which naturally gives added importance to the ideological dimension of halakhic decision making" (Luz, 2008). With that in mind, modern Israel presents a paradox. Like other contemporary nations, Israel finds itself operating inside a framework of political domination. In other cases, interpretation offers little or no restraint. These opposing cases reiterate the challenges identified by A. Sagi (2021), whose political proposals insinuating such reasoning only serves the purpose of justification rather than restriction. He sets forth that Jewish tradition does not allow the notion contradiction between the command of God and human morality. "There are values which are valid independently of the divine command, which man is capable of knowing independently of God and to which he is deeply committed". It is the contradictions within modern Israel that echo within the philosophical frameworks of the Hebrew Bible and rabbinic courts.

Synthesis: Authority and interpretation in Jewish war ethics. A post-1948 evaluation of the categories of halakhic war illustrates the durability and the fragility of the ethical legacy of Judaism. With the establishment of political sovereignty, the State of Israel also re-inherited

the ethical dilemmas contained in the Hebrew Bible. Any attempt to formulate, codify, or apply the divine command inevitably encounters interpretative challenges concerning the source of moral authority, whether it resides in dominion or in responsibility. The halakhic tradition, through all its complex procedural stages, does not provide a definitive resolution, as the determination of moral right is sustained through ongoing interpretative practice. A line from the book of Deuteronomy to the IDF code of conduct indicates a single theological line of the movement of divine sovereignty in ever new forms of mediation: from command to law, from law to procedure, and from procedure to ethical discourse. In every level of discourse, an attempt to fix meaning is made, and with every attempt the discourse matures into new interpretations. What starts as a revelation soon becomes an argument. It is precisely this ability to self-contradict that serves as the tradition's strongest argument. In this thought or argument, the defence of divine truth being translated and transformed into political certainty is viewed as the attempt to root all ethical instability.

The application of biblical and rabbinic war concepts to contemporary conflicts creates serious problems regarding the activity of God. In contrast to contemporary warfare in ancient literature winning or losing was perceived as a divine judgement. Contemporary warfare greatly depends on and is influenced to a higher degree by people, technology, and other resources. This changed the perception and the significance of the divine command and made it more figurative and symbolic. Philosophers such as Y. Leibowitz (1992) and D. Hartman (2001) warn that the modern State of Israel cannot ground its moral authority merely in national self-assertion. D. Hartman (2001) sets forth that "when nationalism becomes an absolute value for Jews, and political and military judgements are not related to the larger spiritual and moral purpose of the national renaissance, the claim to continuity with the Judaic tradition can no longer be

sustained. Y. Leibowitz (1992) argues that “against the dangers of deifying the nation or the state. The state that demands absolute sovereignty, that sees itself as an end in itself, is foreign to the spirit of the Torah, which views the state merely as an instrument for achieving justice”. For him, the halakhic categories can still apply toward an individual’s moral and ethical life, but they cannot be used to legitimise violence at the level of the group. Contrary to other studies, D. Hartman (1985) argues for a more moderate position. He states that war has to be viewed not in terms of righteousness springing out of the literal fulfilment of the law but as moral accountability because contemporary Israel is an opportunity to practice covenantal responsibility and not perform literal following of the commands. Such reading fits well with the prophetic tradition that considers holiness not only when the nation is victorious, but when it is just and merciful. Both D. Hartman and Y. Leibowitz bring back the main moral tension in Hebrew Scripture by emphasising responsibility over obedience and interpretation over simple submission to divine authority.

Conclusions

This study showed that the tradition preserves a persistent interpretive tension in its reflections on war and violence. The enduring tradition, from the discordant directives of the Torah, the teachings and proclamations of the prophets, the rabbinic legal controversies, to the contemporary dilemmas of the State of Israel, is marked by intricate and often sacred complexity, rather than by a decisive clarity. This paradox is an innate and crucial element of Jewish thought and legal reasoning. Divine commandments are presumed to be absolute. However, they unavoidably need to be reinterpreted in relation to context, ethics, and politics. Rabbinic Judaism sought to develop a framework within which reasoning and interpretation became integrated within the law. Therefore, the law was not purely legal discussion, but a system of ethical reasoning. Ancient categories

of war re-emerged in the discussion with the re-instatement of Israel’s statehood. This has further demonstrated the fragility of ethical certainty. The same commands of Jewish law which were supposed to limit the use of violence and wars, could be reinterpreted in a way that those could be allowed and often become obligatory. This is why, the prophetic voice, which in the past counterbalanced and served as a moral restraint on unchecked legal and political authority in the boundaries should remain central to Jewish discussion on war. It is maintained a notion that moral power originates not from rigid commands and boundaries or religious policing. It stems from rather personal responsibility, thoughtful introspection, and self-humility.

Therefore, Jewish ethics of war and violence do not reside in a system of mechanical laws. On the contrary it is developing through grappling with moral dilemmas and paradoxes. The ethical principles of the Jewish tradition do not preserve their value by providing definitive solutions to the moral dilemmas of warfare. It is valuable due to challenging every generation to be reinterpreted in the light of contemporary contexts and circumstances. The ongoing conflict between the authority and ethical restraint still remains the driving stimulus of Jewish ethics. It is continually actualising them and making them relevant in response to new realities. Thus, the further research should deepen the discussion on post-1948 halakhic responsa and Israeli military-ethical frameworks to determine how interpretive flexibility functions under conditions of political power, changing context, security urgency, and ideological pressure.

Acknowledgements

None.

Funding

Self-sponsored.

Conflict of Interest

None.

References

- [1] ben Nahman, M. (n.d.). *The critiques of Nahmanides on Maimonides' book of the commandments*. Sefaria Library.
- [2] Ben-Menahem, H., & Hecht, N.S. (Eds.). (1999). *Authority, process and method*. London: CRC Press.
- [3] Boda, M.J., & McConville, J.G. (Eds.). (2012). *Dictionary of the Old Testament: Prophets*. Downers Grove: IVP Academic.
- [4] Brody, S.M. (2023). *Ethics of our fighters: A Jewish view on war and morality*. Jerusalem: Maggid.
- [5] Brueggemann, W. (1997). *Theology of the Old Testament: Testimony, dispute, advocacy*. Minneapolis: Fortress Press.
- [6] Brueggemann, W. (2001). *The prophetic imagination*. Minneapolis: Fortress Press.
- [7] Burns, J.P. (1996). *War and its discontents: Pacifism and quietism in the Abrahamic traditions*. Washington, DC: Georgetown University Press.
- [8] Childs, B.S. (1979). *Introduction to the Old Testament as scripture*. Philadelphia: Fortress Press.
- [9] Claussen, G.D. (2023). Musar for a time of war: Justice, compassion, solidarity, and equanimity. *Journal of Jewish Ethics*, 9(2), 209-221. doi: 10.5325/jjewiethi.9.2.0209.
- [10] Halbertal, M. (1997). *People of the book: Canon, meaning, and authority*. Cambridge: Harvard University Press.
- [11] Hartman, D. (1985). *A living covenant: The innovative spirit in traditional Judaism*. New York: Free Press.
- [12] Hartman, D. (2001). *A heart of many rooms: Celebrating the many voices within Judaism*. Woodstock: Jewish Lights Publishing.
- [13] Hayes, C. (2015). *What's divine about divine law?*. Princeton: Princeton University Press.
- [14] Herzog, I. (1966). *The main institutions of Jewish law: The law of obligations*. London: Soncino Press.
- [15] *Holy Bible NKJV: Containing the old and new testaments*. (1990). Nashville: Thomas Nelson.
- [16] Inbari, M. (2012). *Messianic religious zionism confronts Israeli territorial compromises*. Cambridge: Cambridge University Press.
- [17] Israeli, S. (1965). *The right pillar*. Jerusalem: Moreshet.
- [18] Kasher, A., & Yadlin, A. (2005). Military ethics of fighting terror: An Israeli perspective. *Journal of Military Ethics*, 4(1), 3-32. doi: 10.1080/15027570510014642.
- [19] Kavka, M. (2023). Fearful and faint-hearted: On affect and the just-war tradition. *Journal of Religious Ethics*, 51(2), 262-279. doi: 10.1111/jore.12429.
- [20] Kimelman, R. (2023). Judaism and the ethics of war. In M. Kitts (Ed.), *The Cambridge companion to religion and war* (pp. 215-240). Cambridge: Cambridge University Press. doi: 10.1017/9781108884075.013.
- [21] Leibowitz, Y. (1992). *Judaism, human values, and the Jewish state*. Cambridge: Harvard University Press.
- [22] Levenson, J.D. (1993). *The Hebrew bible, the Old Testament, and historical criticism*. Louisville: Presbyterian Publishing Corporation.
- [23] Lichtenstein, A. (2004). *Leaves of faith: Selected essays of Rabbi Aharon Lichtenstein* (Vol. 2). Jerusalem: Ktav Pub & Distributors Inc.
- [24] Luckenbill, D.D. (1926). *Ancient records of Assyria and Babylonia* (Vol. 1). Chicago: University of Chicago Press.
- [25] Luz, E. (2008). *Wrestling with an angel: Power, morality, and Jewish identity*. New Haven: Yale University Press.
- [26] Mishnah Yoma 8:6. (n.d.). Retrieved from https://www.sefaria.org/Mishnah_Yoma.8.6?lang=bi.
- [27] Polish, D.F. (2021). *Just war in Jewish thought*. In G. Tamer & K. Thörner (Eds.), *The concept of just war in Judaism, Christianity and Islam* (pp. 1-42). Berlin: Walter De Gruyter.
- [28] Pritchard, J.B. (Ed.). (1969). *Ancient near Eastern texts relating to the Old Testament with supplement* (3rd ed.). Princeton: Princeton University Press.
- [29] Ravitzky, A. (2020). Prohibited wars in the Jewish tradition. In T. Nardin (Ed.), *The ethics of war and peace: Religious and secular perspectives* (pp. 115-127). Princeton: Princeton University Press. doi: 10.1515/9780691221854-009.

- [30] Renard, J. (2012). *Fighting words: Religion, violence, and the interpretation of sacred texts*. Berkeley: University of California Press.
- [31] Sagi, A. (2021). *Morality and religion: The Jewish story*. Cham: Palgrave Macmillan.
- [32] Steinsaltz, R.A. (2017). *Koren Talmud Bavli noe edition*. Jerusalem: Koren Publishers.
- [33] *The Torah: The Five Books of Moses*. (1962). Philadelphia: Jewish Publication Society.
- [34] von Rad, G. (1991). *Holy war in Ancient Israel*. Grand Rapids: Eerdmans.
- [35] Walzer, M. (2012). *In God's shadow: Politics in the Hebrew Bible*. New Haven: Yale University Press.
- [36] Weiss, D.H. (2023). *Modern Jewish philosophy and the politics of divine violence*. Cambridge: Cambridge University Press. doi: [10.1017/9781009221627](https://doi.org/10.1017/9781009221627).
- [37] Younger, K.L. (1990). *Ancient conquest accounts: A study in ancient Near Eastern and biblical history writing*. Sheffield: JSOT Press.

Юдаїзм та етика війни: божественне веління, тлумачення та обґрунтування справедливої війни

Віталій Фелікс Северус Якушин

Кандидат філософських наук

Карлів університет

116 36, вул. Овочний трг, 560/5, м. Прага, Чеська Республіка

<https://orcid.org/0009-0009-5940-5102>

Анотація. Питання, що стосуються взаємозв'язку божественного авторитету, людської інтерпретації та колективного насильства, залишаються центральними у сучасних дебатах із релігійної етики. Метою цієї статті було дослідження того, як єврейська етика війни вирішує напруженість між божественним наказом та інтерпретаційним судженням у різних текстових та історичних шарах. Дослідження здійснено за допомогою якісної, текстово-орієнтованої методології, яка поєднує історико-герменевтичний аналіз із нормативною етичною оцінкою. Біблійні тексти було проаналізовано, щоб виявити, як війна одночасно санкціонована та морально обмежена в каноні, створюючи постійну напруженість між милосердям і насильством. Пророчі тексти розглядалися як внутрішній спосіб етичної критики, який переосмислює послух через покавання, моральну самопідозру та стриманість, а не через військовий успіх. Равинські джерела було описано як такі, що транслиують канонічні напруженості у правові категорії, такі як обов'язкові та дозволені війни, водночас зберігаючи інтерпретаційну свободу у прийнятті етичних рішень. Середньовічне правове мислення було проаналізовано через трактування війни М. Маймонідом, що демонструє, як завдяки чітким правовим формулюванням вдалося стабілізувати інтерпретаційну неоднозначність, не розв'язуючи її остаточно. На всіх цих етапах інтерпретаційна гнучкість була визначена як структурна риса, що підтримує етичну релевантність, одночасно піддаючи моральне судження ризику ідеологічного розширення за умов влади, терміновості та політичного тиску. У статті доведено, що єврейську етику війни не можна розуміти як сталу або внутрішньо узгоджену доктрину, а радше як безперервний процес морального узгодження між стриманістю і необхідністю, відповідальністю та послухом. Замість того, щоб усувати етичні протиріччя, традиція зберігає їх як діалогічний простір для моральних роздумів у різних історичних контекстах. Результати цього дослідження є релевантними для науковців у сфері релігійної етики, біблійних студій та політичної теології, а також для ширших етичних дискусій щодо ролі інтерпретації в умовах колективного насильства

Ключові слова: божественна заповідь; біблійне насильство; пророча критика; галахічні категорії; моральна неоднозначність; традиція і переосмислення

The meaning as an event of response: Addressivity, responsibility and rhetoric

Milena Milenina*

PhD in Philology, Senior Lecturer
Ukrainian Evangelical Theological Seminary
04075, 57 Kvitky Tsisyk Str., Kyiv, Ukraine
Institute of Gifted Child of the National Academy of Educational Sciences of Ukraine
04053, 52-d, Sichovykh Striltsiv Str., Kyiv, Ukraine
<https://orcid.org/0000-0002-7320-3453>

Serhii Flugrant

Senior Lecturer
Ukrainian Evangelical Theological Seminary
04075, 57 Kvitky Tsisyk Str., Kyiv, Ukraine
<https://orcid.org/0009-0006-9814-2550>

Abstract. The relevance of this study is determined by the need to reconsider meaning within the context of contemporary communication, where it is often reduced either to subjective construction or to psychological states. The aim of the article was to conceptualise meaning as an event of response arising within the space of addressivity between the Self, the Other and the reality being addressed. Such a perspective makes it possible to regard meaning not as a static content or the outcome of interpretation, but as a dynamic process of encounter in which address and response constitute a shared space of understanding. To achieve this aim, hermeneutic, existential-logotherapeutic and rhetorical approaches to the analysis of meaning were employed. The study demonstrated that meaning is neither a property of the object nor a product of the subject, but rather an event that emerges through the interaction of address and response. It was shown that addressivity constitutes a fundamental condition of understanding, since every process of meaning-making presupposes a situation of address directed towards an addressee. Within the existential-logotherapeutic framework, the anthropological status of the human being was clarified as that of both addressee and respondent, for whom meaning becomes disclosed through a responsible attitude towards a concrete situation. It was established that, in limit situations, meaning cannot be derived from ready-made interpretations but is formed in the process of responding. Rhetorical analysis demonstrated that response takes shape in speech, where listening, pause, silence and the spoken word constitute a unified space of meaning-making. On this basis, an integral model of meaning was proposed, bringing together addressivity, responsibility and linguistic form as interrelated dimensions of a single event. The practical significance of the study lies in the

Received 20.03.2026 Revised 25.07.2026 Accepted 26.08.2026 Published 18.09.2026

Suggested Citation:

Milenina, M., Flugrant, S. (2026). The meaning as an event of response: Addressivity, responsibility and rhetoric. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(3), 141-152. doi: 10.31548/hspedagog/3.2026.141.

*Corresponding author (milena.milenina@uets.edu.ua)



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

possibility of applying the proposed model to the analysis of public communication, the development of responsible speech, and the training of specialists in the humanities and theology

Keywords: hermeneutics; logotherapy; speech; listening; meaning-making; communicative situation; experience of the Other

Introduction

Speech does not arise instantaneously. Every spoken word is preceded by a breath, and sound itself is preceded by the silence in which the word matures. Speaking possesses not only a linguistic but also a bodily and existential precondition: it is born not from the uninterrupted movement of discourse but from the pause that creates the possibility of listening. It is precisely within this space of delay between address and response that the possibility of encounter between the Self and the Other is disclosed, and with it the possibility of meaning itself. Within the humanities, speech is increasingly understood not merely as a means of transmitting information but as a space in which understanding, presence and human interaction are constituted. The acceleration of communicative processes, the growing volume of messages, and the spread of digital formats do not eliminate the problem of meaning; rather, they intensify it. Under conditions of incessant communicative exchange, situations arise ever more frequently in which utterance fails to become encounter and reaction substitutes for listening, with the result that responses are increasingly produced without a prior experience of addressivity. This situation possesses not only a structural but also an existential dimension: the experience of conversations in which much has been said, yet no genuine encounter has taken place, has become almost universal. In this context, particular significance attaches to the investigation of those conditions under which speech retains the capacity to be not merely a reactive act but an event of meaningful response. Such an inquiry requires that meaning be understood not as a ready-made content or a purely subjective construct, but as a phenomenon arising within

the interaction between the person, the Other, and the situation that calls for a response.

In contemporary scholarship, the problem of understanding is increasingly being moved beyond the confines of a narrowly text-centred approach. In his discussion of the contemporary challenges facing hermeneutics, G.H. Taylor (2021) argues that the hermeneutic tradition retains its relevance precisely because it insists upon the significance of meaning as a dimension of human existence and refuses to reduce interpretation to a merely technical procedure. At the same time, he emphasises that hermeneutics must respond to the challenges posed by quantitative and reductionist models of knowledge. R. Kearney *f.* (2025), in *Hosting Earth*, extend this logic to the human relationship with the world, demonstrating that the interpretation of reality should be grounded not in a model of mastery but in one of responsible reception and hospitality towards that which presents itself to human beings as a challenge. In these studies, attention shifts from interpretation as an operation to interpretation as a form of responsible coexistence with that which addresses the human person.

In contemporary scholarship, the problem of meaning is increasingly associated with transformations in the very structure of communication. N. Couldry & A. Hepp (2021) have shown that mediatised reality is shaped not merely through the proliferation of media, but through the transformation of the ways in which experience is socially constructed, with the result that communication assumes the character of a continuous flow. Under such conditions, reactive forms of speech acquire greater prominence, while practices of pause, listening and thoughtful response

become more difficult to sustain, creating a tension between the speed of communication and the possibility of meaning formation. H. Rosa (2019) emphasised that the acceleration of social processes fundamentally alters the character of the human relationship with the world: instead of resonant responsiveness, one increasingly encounters brief reactive replies that do not presuppose profound engagement. This complicates the formation of meaningful public response, since response progressively loses the character of resonant attunement and assumes a reactive form. A distinct line of contemporary issue focuses on listening as a condition of ethical and meaningful interaction. In particular, L.M. Loureiro (2025) understood listening not merely as a communicative skill but as an ethical disposition in which the very possibility of responsible relation to the other is at stake. This understanding of listening as an ethical stance is further refined in the work of K. Brizić (2025), where it is demonstrated that listening cannot be interpreted as a neutral reception of voice, since it constitutes an ethically oriented practice, especially in situations of vulnerability and marginalisation. Taken together, these approaches suggest that listening extends beyond the level of individual competence and emerges as a structural condition for the formation of response, possessing both ethical and communicative dimensions.

The development of this line of issue is also evident in studies in which listening and interpretation are reconsidered within new environments and forms of publicity. In particular, R. Maciąg (2024), in his analysis of the hermeneutics of artificial text, argues for the appropriateness of applying a hermeneutic approach to texts generated by artificial systems, since the problem of meaning can no longer be reduced solely to human authorship. I.V. Andersen (2023), within the framework of rhetorical ecological citizenship, demonstrated that rhetorical analysis is significant not only for the study of persuasion but also for evaluating how public discourse influences the possibility of democratic

participation in ecological debates. A. Branny *et al.* (2025), conceiving listening as a flexible methodological framework, argued that interdisciplinary collaboration requires not merely the exchange of knowledge but also a properly cultivated practice of listening encompassing perception, interpretation, feedback and reflection.

Generally speaking, in contemporary research, meaning is increasingly understood not as a given essence, but as a relational and processual phenomenon. At the same time, the connection between the address of reality, a person's existential position and the linguistic realisation of a response remains insufficiently conceptualised within a holistic approach. It is precisely at this intersection – between addressivity, responsibility and linguistic form – that the problematic field of this study emerges, aimed at understanding meaning as the event of a response.

Materials and Methods

The methodological basis of the study was the integration of hermeneutic, existential-anthropological and rhetorical approaches to the analysis of meaning. The adoption of such an interdisciplinary framework was dictated by the complexity of the phenomenon under investigation, which is treated in this work not as a static content but as a dynamic event. The chosen methodology made it possible to operationalise meaning as a process that takes shape through the interaction of three analytical dimensions: address, responsibility and the linguistic realisation of the response.

The empirical material of the study was structured across two levels. The fundamental level: classical works on philosophical hermeneutics (Ricoeur, 1976; Gadamer, 2013), existentialism and dialogism (Frankl, 2006), as well as classical rhetoric. These sources were used to reconstruct the basic categories of the study. Contemporary level (2019-2026): recent studies focusing on the digital environment, the ethics of listening and the crisis of communication (Ala-Kortesmaa, 2025; 2026). This body of work

enabled to relate classical concepts to contemporary communicative contexts.

The selection of sources was guided by the following criteria:

1. Conceptual relevance – the corpus included works that explicitly or implicitly analyse the phenomena of address, addressee, responsibility and listening as conditions for the formation of meaning;

2. Chronological criterion – priority was given to publications from the last 5-7 years to reflect the current state of research, with the exception of classical works that serve as a theoretical foundation;

3. Methodological representativeness – works representing various humanities disciplines (philosophy, anthropology, media studies, rhetoric) were included to ensure an interdisciplinary comparison;

4. Criterion of analytical suitability – texts were selected for analysis that allowed the key concepts of the study (address, response, listening, pause) to be operationalised as analytical units.

The study was carried out in several successive stages: the formation of a corpus of sources, conceptual analysis, interdisciplinary synthesis and modelling. This approach facilitated the transition from the analysis of individual theoretical approaches to the formulation of an integrated model of meaning as the main outcome of the study.

Stage 1. Formation of the corpus and thematic grouping. Sources were selected and classified into thematic clusters ("failure to listen", "crisis of resonance", "hermeneutic injustice"), which enabled the research field to be structured.

Stage 2. Conceptual analysis (identification of units of analysis). The units of analysis were key concepts: address, addressee, responsibility, pause, and speech form. These units were used as analytical categories for the systematic comparison of different theoretical approaches. At this stage, each theoretical approach was applied as an analytical tool: the hermeneutic approach – to reconstruct the structure of

address; the existential-anthropological approach – to clarify the status of the subject as the respondent; and the rhetorical approach – to analyse the forms of response (listening, pause, speech).

Stage 3. Comparative synthesis. The results were compared on the basis of the functional equivalence of concepts across different theoretical traditions. A correspondence was established between three levels of analysis: ontological (addressedness); anthropological (responsibility); and communicative (speech form).

Stage 4. Modelling. Based on the results obtained, an integrated model of meaning was constructed as a process unfolding from address to response. It was this stage that enabled the transition from the interpretation of theories to the formulation of the study's own theoretical contribution.

The implementation of these stages was facilitated by the application of three interrelated theoretical and methodological approaches – hermeneutic, existential-anthropological and rhetorical – each of which performed a distinct analytical function within the study. Within the hermeneutic approach, the structure of addressivity was reconstructed as a prerequisite for understanding. This involved interpreting the concepts of address, response and meaning, as well as comparing concepts in which meaning emerges either as the result of interpretation or as an event of interaction.

The existential-anthropological (specifically logotherapeutic) approach was applied to clarify the anthropological status of the human being. The categories of responsibility, freedom and situationality were analysed. This made it possible to conceptualise the subject as the addressee of an address and the respondent, rather than merely as an interpreter. A rhetorical approach was used to analyse speech as a space for the public enactment of a response. The relationship between reaction and a meaningful response was examined, as well as the role of listening, pauses and silence.

Results and Discussion

The analysis undertaken provides grounds for maintaining that meaning should be understood neither as a ready-made content existing prior to the act of understanding nor as the result of autonomous construction by the subject, but rather as an event arising within the structure of address and response. Meaning thus appears not as a pre-existing content but as that which is disclosed within the structure of addressivity. This conclusion rests upon the hermeneutic intuition according to which understanding cannot be reduced to the technical interpretation of already available meaning but occurs as an event of encounter with what is said (Bohachov, 2006; Gadamer, 2013). From this perspective, the central issue is not merely what a text or utterance means, but above all to whom and in what manner it is addressed. Addressivity therefore emerges not as an additional characteristic of speech but as the condition for the possibility of meaning itself. Addressivity possesses the status of an internal structural precondition of understanding rather than an external feature of communication. This conclusion was reached through the conceptual analysis of the categories of “address” and “response”, which were defined as units of analysis.

In comparison with the positions of P. Ricoeur (1976) and H. Gadamer (2013), it becomes evident that interpretation acquires its full significance only when it is understood not as an operation performed upon a text but as a response to an address that exceeds the author's original intention and opens a new horizon for the interpreter. This permits a refinement of the article's initial hypothesis: meaning is contained neither in the text nor in the subject but arises within the event of their mutual relation. Thus, at the level of hermeneutic analysis, addressivity has been clarified as not merely an external condition of understanding but its inner structure. This provides grounds for moving from a text-centred model to a dialogical one, in which meaning appears as an event of response. Such a conclusion corresponds to the second stage of the study –

the comparative synthesis – within which functional correspondences between different hermeneutic approaches were established.

Addressivity cannot be understood apart from the real non-identity of the Self and the Other. An analysis of dialogical philosophy demonstrates that wherever the Other is reduced either to a projection of the subject or to an object of knowledge, the space of address collapses and meaning loses its evental character. In the philosophy of M. Buber (1970), meaning arises not within isolated consciousness but in the relation between I and Thou, where the Other retains irreducible alterity. It is precisely this alterity that makes possible not only dialogue but the very event of meaning itself. Similarly, within the perspective of E. Levinas (1969), the address of the Other possesses not primarily a cognitive but an ethical status: the Other appears as one who cannot be reduced to the knowledge already possessed about them and thereby places the subject in a position of responsibility. As a result of the analysis, it has been clarified that the alterity of the Other functions as a structural condition for the emergence of meaning. A comparison of these approaches makes it possible to maintain that meaning arises not at the point of identity but within what has been conceptualised as the “space between”. This space is not an empty interval separating two already constituted subjects; rather, it is the place in which encounter itself becomes possible. For this reason, it enables the avoidance of two reductions: on the one hand, fusion, in which the Other is absorbed into the horizon of the Self, and on the other, radical separation, in which address itself becomes impossible (Shynkaruk, 2009). Consequently, addressivity has been clarified in the course of the analysis as a relational structure that presupposes distance without estrangement and proximity without absorption. This constitutes the conceptual outcome of the hermeneutic stage of the study for the construction of the integral model, demonstrating that meaning is not merely associated with dialogue but is born

precisely within the space between the participants in the encounter.

It should be noted, however, that the structure of address is not confined to written or spoken texts. The analysis carried out shows that the act of address can also be realised through experience, a situation, loss, suffering, silence or a radical rupture in familiar frameworks of meaning. This makes it possible to broaden the hermeneutic field and speak not only of the interpretation of texts, but also of a response to the addressed reality. The analysis shows that these processes are linked to changes in the structure of contemporary communication, in particular its fragmentation and the dissolution of shared frameworks for public discourse, which complicates the possibility of mutual understanding (Waisbord, 2022). At this stage of the analysis, it has been established that addressivity is not merely linguistic in nature, but also ontological and experiential. This conclusion is particularly important for overcoming text-centred and cognitively reductionist models. If meaning is recognised only where there is a clearly articulated message, then the experience of liminal situations – loss, guilt, suffering, silence – falls outside the scope of semantic analysis. This has revealed the limitations of the text-centred approach as a methodological reduction. However, a comparison of hermeneutic and ethical concepts reveals something else: the absence of a complete message does not imply the absence of an address (Levinas, 1969; Ricoeur, 1976). This is consistent with contemporary research on hermeneutic injustice, which shows that distorted or stigmatising attributions of identity can preclude a proper understanding of another's experience (Edlich & Archer, 2025).

It is precisely here that the limitations of reductionist models become evident, since they seek to provide an event with an immediate and definitive explanation and thereby treat ambiguity as a deficiency. By contrast, the present analysis demonstrates that ambiguity may function not as an obstacle but as a form of addressivity – a mode in which reality addresses the human

person. From this perspective, address is not confined to clear and complete meaning but also encompasses that which disturbs, wounds or resists rapid interpretation. This makes it possible to regard addressivity as a phenomenon that cannot be exhausted by linguistic communication and that possesses a broader ontological and experiential status. Particularly illustrative in this regard are contemporary studies of organisational communication, which describe “unlistening” as a structurally sustained practice of ignoring certain voices (Ala-Kortesmaa, 2026), thereby indicating a systemic blockage of the very possibility of response. Such a line of reasoning opens the way to the anthropological question: who is the human person in a situation in which the address has already occurred but has not yet become intelligible. From this perspective, the question of meaning inevitably enters the anthropological sphere. If address cannot be reduced to linguistic communication and may be enacted through the very texture of experience, the question arises concerning the status of the human person within this event. The analysis undertaken demonstrates that the human person cannot adequately be described merely as a subject of interpretation or meaning-making. More appropriately, the person should be understood as the addressee of an address and simultaneously as a respondent, for whom meaning is disclosed not through arbitrary construction but through the assumption of a responsible position. As a result of the analysis, the subject has been conceptualised as a respondent rather than merely as an interpreter.

In classical epistemological models, the human person appears above all as one who poses questions, interprets, understands and constructs meaning. Yet a comparison of these models with the existential-logotherapeutic approach reveals their limitations: they do not sufficiently acknowledge that the human person already stands before an address that was not initiated by themselves. In the logotherapy of V.E. Frankl (2006), this point acquires particular clarity: life does not merely provide material for interpretation but poses

a question to the person, to which a response must be given. This conclusion emerged within the existential-anthropological analysis of the category of responsibility. In this sense, freedom cannot be reduced to a choice among pre-existing possibilities. Rather, it appears as the capacity to respond. Accordingly, the study has refined the concept of freedom by understanding it as a function of response. At this point, the anthropology of meaning departs both from psychologism, which reduces meaning to inner states, and from relativism, which dissolves responsibility within a multiplicity of interpretations. The human person neither merely experiences meaning nor simply produces it; rather, they respond to that which transcends them while at the same time addressing them most directly.

Thus, the anthropological dimension of the analysis makes it possible to see that meaning is disclosed to the human person not in an isolated act of cognition but in proportion to their readiness to assume the position of response. This is precisely why the question of meaning shifts here from the realm of interpretation to that of responsibility. This constitutes the key finding of the existential dimension of the study. This logic is most clearly evident in extreme situations – in experiences of loss, suffering, guilt or radical limitation. It is precisely here that it becomes apparent that meaning can be neither predetermined nor guaranteed to be constructed: it emerges as a response where familiar frameworks of meaning no longer function. In this context, the will to meaning proves to be not merely a human aspiration to “find meaning”, but the ability to withstand the challenge of a situation without reducing it to a ready-made explanation. It is precisely in this way that V.E. Frankl's (2006) existential intuition aligns with the vision of K. Jaspers (1971), for whom a borderline situation shatters the illusion of control whilst simultaneously making it impossible to escape one's own position. At this level, the limitations of psychological-compensatory models become particularly evident. If meaning is interpreted solely as a mechanism for

stabilising or restoring inner equilibrium, then a borderline situation appears simply as a defect that must be neutralised as quickly as possible. However, the analysis carried out suggests otherwise: it is precisely such situations that most acutely reveal that meaning is not of a soothing nature, but rather one of responsibility. Meaning does not necessarily remove tension; at times, it requires that tension be endured.

Limit situations may therefore appropriately be understood as the “difficult texts” of life. They contain no ready-made significance, resist reduction, and yet possess a high degree of addressivity. Within them, meaning is not directly deciphered; rather, it matures through the response that the human person is capable of giving under conditions of fragility, incompleteness and risk. It is precisely the analysis of limit situations that makes it possible to perceive with particular clarity that response is not always the consequence of understanding already achieved. In many instances, it precedes complete clarification and opens the possibility of meaning where explanation is still lacking. This stage of the analysis leads the study to the rhetorical dimension. If meaning appears as an event of response, then the question of the form in which this response is enacted becomes of decisive importance. From this perspective, rhetoric emerges not as a technique of influence but as the space within which responsibility acquires linguistic form. This transition corresponds to the third analytical dimension of the study, namely the rhetorical dimension.

An analysis of the concept of the rhetorical situation demonstrates that speech is not an arbitrary act of self-expression but arises in response to a demand already present within the situation, one which the speaker does not create but recognises (Bitzer, 1968). In this perspective, rhetoric appears not as a technique for achieving effects but as a mode of responsible presence within an addressed reality. This implies that speech presupposes not only the articulation of a position but also the capacity to recognise the address that precedes it. For this reason, practices

of listening have acquired particular significance within contemporary studies of public communication: inclusive listening and deliberative reciprocity are regarded as conditions for overcoming communicative polarisation (Esau, 2025). At the same time, studies of media communication demonstrate that the narrative organisation of public discourse may either sustain authentic representation of the Other or reproduce structures of insensitivity towards them (Ala-Kortemaa, 2025). Consequently, the rhetorical form of response is determined not solely by the speaker's intention but also by their capacity to remain attentive to address and alterity within the concrete communicative situation.

This is consistent with the view that speech is a responsible, rather than arbitrary, act. In this context, listening takes on particular significance as a prerequisite for the possibility of a response. This conclusion is confirmed in both the classical and modern rhetorical traditions. In the classical approach, speech is regarded as a response to a specific situation, which entails taking into account the addressee and the circumstances (Freese, 2001). Rhetoric emphasises that argumentation is always audience-oriented and therefore requires sensitivity to the audience's position and limits of perception (Perelman & Olbrechts-Tyteca, 1969). In turn, W.J. Ong (2002) demonstrates that speech, as an event of the word, is impossible without taking into account the listening situation, which shapes the very structure of the utterance. This conclusion is further elaborated upon by contemporary research into digital publicness: even in online environments, listening remains a critical condition for public response, albeit taking on fragmentary and unstable forms (Rikkonen & Isotalus, 2024). Thus, in various rhetorical traditions, speech is possible only provided there is attention to the situation, the addressee and the limits of one's own words.

Equally important in this context is the analysis of pauses and silence. It is precisely these that demonstrate that the rhetorical form of a response is not limited to the verbalised word. The

pause between the address and the utterance is not a deficit, but an anthropologically necessary space for meaning to mature. In this space, the word has not yet been spoken, but already bears the burden of responsibility. In the philosophy of M. Heidegger (1978), silence appears as a mode of authentic being-with that precedes speech and opens the possibility of meaning. In the dialogical perspective of M. Buber (1970), pause functions as the condition for preserving the I-Thou relation, in which the word does not absorb the Other. In the ethical philosophy of E. Levinas (1969), silence is associated with non-violence towards the Other and with the impossibility of fully expressing them. M. Picard (1972), by contrast, understands silence as the primordial space from which speech is born and which determines its depth. This makes it possible to identify pause and silence as constructive elements of meaning-formation. From this perspective, rhetorical analysis does not merely supplement the preceding observations but significantly refines them: meaning not only arises within the structure of address and response, but is enacted through listening, pause, silence and speech. It is precisely here that response acquires its public, intersubjective and responsible character. Accordingly, it has been established that meaning is realised through concrete forms of rhetorical presence.

As a result of the analysis of hermeneutic, dialogical, existential-logotherapeutic and rhetorical approaches, an integral model of meaning as an event of responsible response has been conceptualised. In the present study, the integral model is defined as an analytical construct that describes meaning as an event arising at the intersection of three interrelated dimensions – hermeneutic, existential and rhetorical. The structure of the model is tripartite and comprises addressivity, responsibility and linguistic form as constitutive elements of a single event. The relationship between these components is processual in character: each fulfils a distinct function, yet each is realised only through interaction with the others. The analytical value of the model

lies in its capacity to describe meaning not as a result but as a dynamic process encompassing the moment of address, the phase of existential self-determination, and the public enactment of response. In this form, the model synthesises the dimensions identified throughout the investigation, integrating them into a coherent analytical structure that follows directly from the preceding stages of analysis and makes it possible to clarify the mechanism through which meaning is formed.

Structurally, the model comprises three interrelated components, each corresponding to a distinct theoretical dimension of the study. The first component is addressivity, which corresponds to the hermeneutic dimension. It initiates the event of meaning by constituting a field of tension between the Self and the source of address. In this context, addressivity appears as an internal condition for the possibility of understanding, since it determines the situation in which something may be apprehended as bearing significance for the subject. The second component is responsibility, which represents the existential dimension. It defines the anthropological status of the subject as respondent and endows the event of meaning with existential weight. What is at stake is not merely interpretation or experience, but the assumption of a position with regard to the address confronting the human person. It is within this component that meaning acquires the character of a task that cannot be resolved apart from the subject's personal participation. The third component is linguistic form, corresponding to the rhetorical dimension. It realises meaning within the intersubjective sphere, granting it a public and communicatively articulated form. In this context, speech is understood not as an instrument of influence but as a mode of responsible presence, encompassing not only the spoken word but also silence and pause as significant forms of response. It follows that these components do not function in isolation but together constitute a unified evental structure within which meaning emerges, unfolds and attains completion. Their interaction is best

described as a dynamic process in which addressivity initiates the demand, responsibility determines the subject's position in relation to that demand, and linguistic form enacts the response within the intersubjective sphere.

On the basis of the present study, the mechanism of meaning formation has also been refined as a sequential process. The first stage consists in the event of address, in which the subject recognises a situation, text or experience as bearing relevance to themselves. The second stage involves listening and pause, requiring the suspension of automatic reaction and the creation of an inner space for reflection. The third stage consists in existential response, namely the assumption by the subject of responsibility for the content of the forthcoming reply. Finally, the fourth stage involves the rhetorical embodiment of meaning, in which the inner response acquires form through speech or through the responsible act of silence. The analytical value of the proposed model lies in its capacity to move beyond reductionist approaches to meaning, particularly psychologism and instrumentalism. The application of this model makes it possible to diagnose communicative ruptures, especially at the level of addressivity, where the address fails to be recognised, or at the level of responsibility, where response is replaced by mere reaction. Furthermore, the model may be employed in the analysis of public discourse not solely from the standpoint of effectiveness but also from the perspective of the speaker's responsible presence. It also possesses pedagogical potential, particularly in cultivating the practices of attentive listening and responsible speech within humanities education. Such a model makes it possible to delineate more clearly the limitations of reductionist approaches. Psychologism proves inadequate because it reduces meaning to subjective experience; relativism weakens the dimension of responsibility; and instrumentalism transforms the word into a means of influence rather than a mode of presence. By contrast, the integral perspective enables meaning to be understood as an event that

is guaranteed by no procedure and cannot be derived from any predetermined scheme, but rather matures within the responsible relation between the human person, the Other and reality.

Conclusions

The analysis undertaken makes it possible to conceive meaning not as a ready-made content to be reconstructed or constructed, but as an event of response taking place within the space of addressivity. The hermeneutic perspective demonstrates that reality may be experienced as something that addresses and thereby places the person in a position of listening and responding. In this dimension, the primary question concerns the addressee: "who speaks and to whom?". Addressivity itself thus emerges as the precondition for the possibility of meaning. Existential-logotherapeutic analysis further clarifies the anthropological status of this event. The human being appears as both addressee and respondent, for whom response possesses an existential dimension. The will to meaning is understood as the human capacity to respond to an address that precedes reflection. This structure becomes particularly evident in limit situations, where established frameworks of meaning lose their force and response itself becomes the condition for the possibility of understanding. The rhetorical dimension of the study reveals how response acquires the form of a public and intersubjective event. Listening, pause, silence and the spoken word together constitute the space within which meaning matures as an encounter, while speech

ceases to function merely as an instrument of influence and emerges instead as a form of responsible presence. In this perspective, rhetoric becomes a mode of enacting anthropological responsibility through the word.

The integration of hermeneutics, logotherapy and rhetoric makes it possible to outline an integral model of meaning that avoids reduction to psychologism, relativism or instrumentalism. Meaning appears as an event of addressivity and responsibility taking place between the Self, the Other and the addressed reality, acquiring linguistic form within the rhetorical space. Such an approach is significant for the cultivation of responsible speech capable of sustaining addressivity, recognising the alterity of the Other, and responding to an address without premature explanation or manipulation. Prospects for further research are connected with the analysis of the phenomenon of addressivity within contemporary media-communicative environments, as well as with the further philosophical-anthropological and rhetorical investigation of listening, pause and silence as conditions for the formation of responsible public speech.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

- [1] Ala-Korttesmaa, S. (2025). Ethical and culturally responsive listening in the media coverage of Indigenous Sámi people's human rights. *International Journal of Listening*, 39(3), 167-182. doi: [10.1080/10904018.2025.2503213](https://doi.org/10.1080/10904018.2025.2503213).
- [2] Ala-Korttesmaa, S. (2026). Communication structures that hold us hostage: Conceptualizing unlistening as an organizational practice. *International Journal of Business Communication*. doi: [10.1177/23294884261422379](https://doi.org/10.1177/23294884261422379).
- [3] Andersen, I.V. (2023). Rhetorical citizenship and the environment. *Climate Resilience and Sustainability*, 2(2), article number e249. doi: [10.1002/cli2.49](https://doi.org/10.1002/cli2.49).
- [4] Bohachov, A.L. (2006). *Philosophical hermeneutics*. Kyiv: Publishing House "Kurs".

- [5] Branny, A., Maurer, M., Andersson, E., McPhearson, T., Raymond, C.M., Faehnle, M., Olafsson, A.S., & Gulsrud, N.M. (2025). Introducing listening as a weak method for advancing sustainability and interdisciplinary scholarship. *Sustainability Science*, 20, 77-94. doi: [10.1007/s11625-024-01571-w](https://doi.org/10.1007/s11625-024-01571-w).
- [6] Brizić, K. (2025). Unsettled hearing, responsible listening: Encounters with voice after forced migration. *Applied Linguistics Review*, 16(2), 727-745. doi: [10.1515/applirev-2024-0088](https://doi.org/10.1515/applirev-2024-0088).
- [7] Buber, M. (1970). *I and thou*. New York: Charles Scribner's Sons.
- [8] Couldry, N., & Hepp, A. (2021). *The mediated construction of reality*. Cambridge: Polity Press.
- [9] Edlich, A., & Archer, A. (2025). Rejecting identities: Stigma and hermeneutical injustice. *Social Epistemology*, 39(4), 463-475. doi: [10.1080/02691728.2024.2407646](https://doi.org/10.1080/02691728.2024.2407646).
- [10] Esau, K. (2025). The quality of connections: Deliberative reciprocity and inclusive listening as antidote to destructive polarization online. *Social Media + Society*, 11(2). doi: [10.1177/20563051251332421](https://doi.org/10.1177/20563051251332421).
- [11] Frankl, V.E. (2006). *Man's search for meaning*. Boston: Beacon Press.
- [12] Freese, J.H. (Ed.). (2001). *Rhetoric*. New York: Modern Library.
- [13] Gadamer, H.-G. (2013). *Truth and method*. London: Bloomsbury Academic.
- [14] Heidegger, M. (1978). *Being and time*. Oxford: Wiley.
- [15] Jaspers, K. (1971). *Philosophy of existence*. Philadelphia: University of Pennsylvania Press.
- [16] Kearney, R., Klapes, P., & Hameed, U. (Eds.). (2025). *Hosting Earth: Facing the climate emergency*. London: Routledge.
- [17] Levinas, E. (1969). *Totality and infinity: An essay on exteriority*. Pittsburgh: Duquesne University Press.
- [18] Loureiro, L.M. (2025). Toward an understanding of listening as ethics. *International Journal of Listening*, 39(3), 218-227. doi: [10.1080/10904018.2025.2498736](https://doi.org/10.1080/10904018.2025.2498736).
- [19] Maciąg, R. (2024). The hermeneutics of artificial text. *Computer Sciences & Mathematics Forum*, 8(1), article number 94. doi: [10.3390/cmsf2023008094](https://doi.org/10.3390/cmsf2023008094).
- [20] Ong, W.J. (2002). *Orality and literacy: The technologizing of the word*. London: Routledge.
- [21] Perelman, C., & Olbrechts-Tyteca, L. (1969). *The new rhetoric: A treatise on argumentation*. Notre Dame: University of Notre Dame Press.
- [22] Picard, M. (1972). *The world of silence*. Chicago: Regnery Pub.
- [23] Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- [24] Rikonen, L., & Isotalus, P. (2024). The listening public in public diplomacy: How did the public respond to President Zelensky on Twitter? *Social Media + Society*, 10(4). doi: [10.1177/20563051241288960](https://doi.org/10.1177/20563051241288960).
- [25] Rosa, H. (2019). *Resonance: A sociology of our relationship to the world*. Cambridge: Polity Press.
- [26] Shynkaruk, V. (2009). *Worldview and philosophy*. In L. Huberskyi (Ed.), *Philosophy* (pp. 163-173). Kyiv: Znannia.
- [27] Taylor, G.H. (2021). Addressing contemporary challenges to hermeneutics. *Études Ricoeuriennes / Ricoeur Studies*, 12(1), 71-89. doi: [10.5195/errs.2021.531](https://doi.org/10.5195/errs.2021.531).
- [28] Waisbord, S. (2022). *Communication: A post-discipline*. Cambridge: Polity Press.

Сенс як подія відповіді: адресованість, відповідальність і риторика

Мілена Міленіна

Кандидат філологічних наук, старший викладач
Українська євангельська теологічна семінарія
04075, вул. Квітки Цісик, 57, м. Київ, Україна
Інститут обдарованої дитини НАПН України
04053, вул. Січових Стрільців, 52-Д, м. Київ, Україна
<https://orcid.org/0000-0002-7320-3453>

Сергій Флюгрант

Старший викладач
Українська євангельська теологічна семінарія
04075, вул. Квітки Цісик, 57, м. Київ, Україна
<https://orcid.org/0009-0006-9814-2550>

Анотація. Актуальність дослідження зумовлена потребою переосмислення сенсу в умовах сучасної комунікації, де він часто редукується до суб'єктивного конструювання або психологічних станів. Метою статті була концептуалізація сенсу як події відповіді, що виникає у просторі адресованості між Я, Іншим і реальністю, яка звертається. Така перспектива дозволяє розглядати сенс не як статичний зміст або результат інтерпретації, а як динамічний процес зустрічі, у якому звернення і відповідь формують спільний простір розуміння. Для досягнення мети використано герменевтичний, екзистенційно-логотерапевтичний і риторичний підходи до аналізу сенсу. У результаті дослідження обґрунтовано, що сенс не є ані властивістю об'єкта, ані продуктом суб'єкта, а постає як подія, що виникає у взаємодії звернення і відповіді. Показано, що адресованість є фундаментальною умовою розуміння, оскільки будь-який смисловий процес передбачає ситуацію звернення до адресата. У межах екзистенційно-логотерапевтичного підходу уточнено антропологічний статус людини як адресата і відповідача, для якого сенс відкривається через відповідальне ставлення до конкретної ситуації. Встановлено, що у межових ситуаціях сенс не може бути виведений із готових інтерпретацій, а формується у процесі відповіді. Риторичний аналіз показує, що відповідь набуває форми у мовленні, де слухання, пауза, мовчання і слово утворюють єдиний простір смислотворення. На цій основі запропоновано інтегральну модель сенсу, яка поєднує адресованість, відповідальність і мовленнєву форму як взаємопов'язані виміри єдиної події. Практичне значення дослідження полягає у можливості застосування запропонованої моделі для аналізу публічної комунікації, розвитку відповідального мовлення та підготовки фахівців у галузі гуманітарних наук і богослов'я.

Ключові слова: герменевтика; логотерапія; мовлення; слухання; смислотворення; комунікативна ситуація; досвід Іншого

**ГУМАНІТАРНІ СТУДІЇ:
ПЕДАГОГІКА, ПСИХОЛОГІЯ, ФІЛОСОФІЯ**

Науковий журнал

Том 14, № 3. 2026

Заснований у 2013 р. Виходить 4 рази на рік

Оригінал-макет видання виготовлено у відділі науково-технічної інформації
Національного університету біоресурсів
і природокористування України

Відповідальний редактор:

Н. Шевченко

Підписано до друку 26 серпня 2026 р.

Формат 70*100/16

Умов. друк. арк. 12,4

Наклад 50 прим.

Адреса видавництва:

Національний університет біоресурсів і природокористування України

03041, вул. Героїв Оборони, 15, м. Київ, Україна

E-mail: ppp@humstudios.com.ua

<https://humstudios.com.ua/uk>

HUMANITIES STUDIOS: PEDAGOGY, PSYCHOLOGY, PHILOSOPHY

Scientific Journal

Volume 14, No. 3. 2026

Founded in 2013. Published 4 times a year

The original layout of the publication is made in the Department of Scientific
and Technical Information of National University of Life
and Environmental Sciences of Ukraine

Managing Editor:

N. Shevchenko

Signed for print of August 26, 2026

Format 70*100/16

Conventional printed pages 12.4

Circulation 50 copies

Editors Office Address:

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

E-mail: ppp@humstudios.com.ua

<https://humstudios.com.ua/uk>