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7. The Study of Military Conflict: Human
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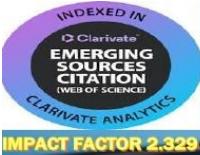
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**THE STUDY OF MILITARY CONFLICT:
HUMAN EXISTENCE IN TIMES OF
DISTRESS**

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ABSTRACT

War significantly affects people's lives, changing their values, identity and attitudes. Studying existential experience in times of crisis is important for developing psychological support and social adaptation. The topic's relevance is due to the impact of war on people's lives, consciousness and values. War creates crises that change the usual course of life and force us to rethink the foundations of existence.



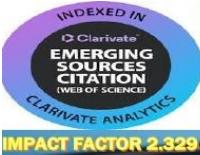
The problem is the lack of understanding of human existential experience during war. Investigating how war affects the psyche, social ties, and personal values is necessary. This will help to find ways to support people in times of crisis. The paper aims to study a person's existential experience during the war and analyse its impact on consciousness, values, and adaptation mechanisms. The article uses the phenomenological method to analyse a person's existential experience during the war. It also theoretically analyses scientific literature and personal testimonies. Interpretation and comparison are used to identify key changes in the minds of people in crisis. The article examines the impact of war on a person's existential experience. The crises that arise in the minds and lives of people during war are considered. Particular attention is paid to changing values and psychological and social transformations. A conceptual scheme of the structure of existential experience in crises is developed. Phenomenological paradigms of personality transformation in crises, epistemological deconstruction of procedural mechanisms and conventions, and ontological consequences of war are investigated. The impact of war on the perception of life, death, hope and adaptation to the new reality is analysed. The results of the study may help support people in crises. It has been established that war significantly changes human consciousness, affecting its values and identity. Existential experience in crisis conditions contributes to the rethinking of life. Further research could focus on the impact of war on collective consciousness and adaptation mechanisms.

Keywords: philosophy of war, existential experience, crises, human consciousness, psychological adaptation, traumatic experience, anthropology of war, emotional reflection.

1- INTRODUCTION

War is one of the most radical crises that can fundamentally change the life of an individual, society and the state. It exposes people to the extreme limits of physical and psychological challenges and raises questions about the meaning of existence, moral choice, freedom and responsibility. War becomes a social or political phenomenon and a deeply existential experience. According to Bystrytskyi, modern war is a struggle between worlds for existence. It is a confrontation between the defenders of their world and an external enemy that threatens to destroy it¹. The philosophical understanding of war requires a new approach. This includes considering war a unique interaction between people and the multifaceted nature of cultures and national identities. It is necessary to move away from the old notion of the world as a single space of things and events to an understanding of the multiplicity of worlds that reflect different ways of being human. This approach changes the emphasis in philosophy from the primacy of the rational thinking of the subject to the awareness of our belonging to a certain

¹ Bystrytsky Y. (2022). Philosophical lessons of war as an existential clash of worlds. War as a socio-cultural phenomenon. Philosophical thought. Round table of "Philosophical thought", 3, 21. <https://dumka.philosophy.ua/index.php/fd/article/download/616/578>



identity². This applies to the particular world in which we live and act and where politics is intertwined with identity, especially in times of war. The war we are experiencing forces us to reconsider philosophical approaches that focus exclusively on the ideals of tolerance, equality or mutual understanding. Therefore, we need concepts that recognise the importance of disagreement, lack of tolerance and fundamental non-recognition of others in human interactions. Phenomenology as a methodological approach offers a deep understanding of the subjective experience of war by addressing its perception by a person, the structure of this experience and its semantic dimensions. War forces people to rethink the established notions of freedom, the limits of humanity, mortality, collective responsibility and identity. Existentialism, in turn, allows us to analyse how people face extreme situations³. Due to the escalation of global conflicts, war remains a phenomenon that requires political or sociological analysis and philosophical reflection. In this context, it is important to explore how the existential experience of war affects a person and transforms their inner world, value system, and attitude towards other people and themselves. It is especially relevant to address the Ukrainian context, where a war has been going on since 2014, changing people's lives every day. The phenomenon of war should be viewed through the prism of existential experience and the phenomenological approach. During a war, especially one as large-scale as the Russian-Ukrainian war, a person's and society's consciousness undergoes dramatic changes⁴. The crisis of traditional values of war creates tension between archetypal notions of national identity and spiritual ideals⁵. Philosophy today analyses these changes through the ideas of collective freedom, ethics emerging in complex systems, and the axiological transformation of the individual. In times of war, the individual opens up new dimensions of human experience⁶. As a source of crises, war affects human existence and reveals the potential of human resilience, creativity, and the ability to make moral choices in extreme trials. It also changes how people think about themselves and the world around them. Feelings of danger, loss and struggle affect individual and collective consciousness, forcing us to adapt to new realities. These changes affect consciousness, forming a new paradigm of thinking⁷. The resulting existential experience is associated with fear, pain, loss, despair, and the paths of transcendence that a person can find to overcome this state. War radically changes

² Ananin V. & Horlynskyi V. (2022). Development of the idea of existence security in the postmodern philosophy. *Multiversum. Philosophical Almanac*, 1(1), 35-51.
<https://doi.org/10.35423/2078-8142.2022.1.1.3>

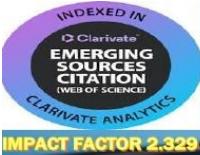
³ Clarkson, J. (2023). Hegel, History, Hostility: The Persistence of War in Hegel's Political Philosophy. *Political Research Quarterly*, 106591292311724.
<https://doi.org/10.1177/10659129231172415>

⁴ Fluri, P., & Roslycky, L. (2023). Ukraine's Existential War: Dimensions of a Global Conflict. *Connections: The Quarterly Journal*, 22(2), 5-9. <https://doi.org/10.11610/connections.22.2.00>

⁵ Gilbert, B., & Elgabsi, N. (2021). Filosofia da História existencial. *Journal of Theory of History*, 24(1), 40-57. <https://doi.org/10.5216/rth.v24i1.67655>

⁶ Knott, E. (2022). Existential nationalism: Russia's war against Ukraine. *Nations and Nationalism*. <https://doi.org/10.1111/nana.12878>

⁷ Fluri & Roslycky (2023)



people's way of thinking and emotional feelings. The impact of such events forces consciousness to go beyond the usual social perceptions and activates deep, sometimes even archaic, levels of the subconscious. This manifests in forming new rituals and symbols associated with national myths. The war becomes a catalyst that shifts the focus from the usual rational thinking to emotional and spiritual uplift. This is manifested in the fact that people begin to find meaning in creativity or other forms of self-expression that help them cope with their experiences. Such changes affect not only individuals but also society as a whole⁸. In people's minds, there is a transition from "being" to "becoming" – becoming part of something larger, collective. Archetypes that were previously inactive are now becoming an important part of the cultural code. This allows for the integration of elements of existential philosophy, including the ideas of resilience in the face of difficulties and the ability to adapt to war conditions^{9,10}. Changes in the consciousness of Ukrainian society are a complex and dynamic process. They occur both at the individual level and at the level of collective identity¹¹. The war affects people's worldviews and shapes a new way of perceiving reality, where every phenomenon is filled with many meanings and values.

The study aimed to identify the peculiarities of human existential experience in crisis situations by analysing phenomenological paradigms, deconstructing procedural mechanisms, and determining the ontological consequences of transformational changes.

Research Methods

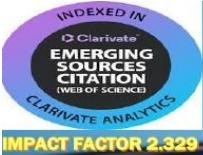
The article combines general scientific and philosophical methods. The research methodology was based on a synergistic approach. It combines the ontological, axiological and anthropological aspects of the philosophy of war. This contributed to a holistic understanding of war in Ukrainian culture. More than 200 scientific works on this topic were analysed, of which 15% were cited in the article. The selection of articles for citation was based on the relevance of the research, scientific significance, thematic relevance and methodological basis of the publication. Priority has been given to publications for the last 5 years.

⁸ Slomski, W., Dulski, P., & Kurnicki, L. (2024). Philosophical and Social Foundations of European Political Identity in Crisis Against the Background of the New Stage of European Integration. *Filosofija. Sociologija*, 35(1). <https://doi.org/10.6001/fil-soc.2024.35.1.8>

⁹ Shevchuk, D., Shevchuk, K., & Zaitsev, M. (2023). Existential resilience of human being in the wartime everyday life. *Journal for the Study of Religions and Ideologies*, 28-42.

¹⁰ Shang, W., Yuan, Q., & Chen, N. (2020). Examining Structural Relationships among Brand Experience, Existential Authenticity, and Place Attachment in Slow Tourism Destinations. *Sustainability*, 12(7), 2784. <https://doi.org/10.3390/su12072784>

¹¹ Shin, M.-G. (2021). Jaspers' Existential Philosophy and Philosophical Counselling to Overcome Existential Frustration. *Theology and Praxis*, 73, 439-471. <https://doi.org/10.14387/jkspth.2021.73.439>



Literary sources for the study were selected according to precise criteria:

- The search was carried out in GoogleScholar, Springer, Scopus, Web of Sciences, SageJournals, Taylor; Francis databases;
- The analysis covers articles published since 2020;
- The keywords are relevant to the research topic, in particular, "*philosophy of war*", "*existential experience*", "*crises*", "*human consciousness*", "*psychological adaptation*", "*traumatic experience*", "*anthropology of war*", "*emotional reflection*";
- Russian-language sources and works by authors who support aggression against Ukraine are excluded;
- The analysis includes the works of Ukrainian and foreign researchers who study the philosophical aspects of war and the existential experience of people in crisis situations.

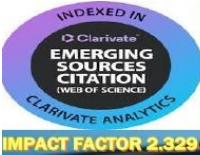
2: THE CONCEPT OF WAR IN THE HISTORY OF PHILOSOPHY

Philosophers have always considered war a phenomenon of human existence, trying to understand its nature, causes, and consequences. In different eras, war was interpreted through the prism of political, moral, religious, and existential categories.

In the writings of Plato and Aristotle, war was considered part of the natural order and a way to maintain political balance¹². In The Republic, Plato described war as protecting justice and public order¹³. Aristotle saw it as a means of ensuring the state's welfare by conquering the "naturally weak". In the Christian tradition, war is closely linked to the "just war" (Latin *bellum iustum*), formulated by Augustine of Hippo and developed by Thomas Aquinas. War was justified as a moral means of fighting sin if it was God's will. The Enlightenment, in particular Thomas Hobbes and Jean-Jacques Rousseau, analysed war through the prism of social contracts. In his Leviathan, Hobbes viewed war as a natural state of "war of all against all". On the contrary, Rousseau

¹² Levyk, B., Kolinko, M., Khrypko, S., & Iatsenko, G. (2021). Futurology of separatism and national security: being vs dissipation. *Postmodern Openings*, 12(2).
<https://doi.org/10.18662/po/12.2/303>

¹³ Ruban, O. V. (2022). Philosophical analysis of the phenomenon of security in human existence in war conditions, gender component. *Perspectives. Socio-political Journal*, 3, 12-17.
<https://doi.org/10.24195/spj1561-1264.2022.3.2>



emphasised that war is a product of civilisation, not a natural state of man. In the 20th century, philosophers such as Carl von Clausewitz, Martin Heidegger and Hannah Arendt analysed war as a complex social and ontological phenomenon. Clausewitz considered war a continuation of politics by other means, while Arendt emphasised its connection with totalitarianism and violence¹⁴. In his phenomenology, Heidegger interpreted war as a liminal event that reveals the truth of being. Edmund Husserl pioneered phenomenology, which aims to study the “essence” of phenomena through experience. In the context of war, the phenomenological approach allows us to focus on the existential experience of a person and the profound changes he or she experiences in crises. In phenomenology, war is an external conflict that radically changes the human world. In his work “Being and Time”, Martin Heidegger emphasises that war forces a person to confront mortality. In the context of war, human existence is revealed as “being-to-death”, which encourages Heidegger to authenticity and a deeper understanding of himself¹⁵. Emmanuel Levinas interpreted war through the concept of the “Other”. War is the violent imposition of one reality on another, which contradicts the ethics of responsibility for the Other¹⁶. In this context, the phenomenology of war opens up new horizons for the ethical understanding of violence.

War is an existential event seen as a boundary between life and death. War puts a person in an existential crisis when the usual order is destroyed, and existence is threatened¹⁷. This experience breaks the boundaries of ordinary reality, revealing to a person the tragic truth about his or her mortality. In martial law, people must reconsider their values and attitudes towards the world and others. A unique space emerges between life and death, revealing new meanings. The existential experience of war can lead to catharsis, purification, and suffering. War as a traumatic event opens up new opportunities for people and transforms their personalities. It leaves a deep mark on a person’s consciousness and worldview. In the phenomenological sense, war is a destructive phenomenon that prompts acute reflection on existence, forcing a person to face the fundamental questions of existence¹⁸.

¹⁴ Levyk, B., Kolinko, M., Khrypko, S., & Iatsenko, G. (2021). Futurology of separatism and national security: being vs dissipation. *Postmodern Openings*, 12(2).
<https://doi.org/10.18662/po/12.2/303>

¹⁵ Vos, J. (2022). The Meaning Sextet: A Systematic Literature Review and Further Validation of a Universal Typology of Meaning in Life. *Journal of Constructivist Psychology*, 36(2), 1-28.
<https://doi.org/10.1080/10720537.2022.2068709>

¹⁶ Fitzgerald, M. (2022). Violence and Care: Fanon and the Ethics of Care on Harm, Trauma, and Repair. *Philosophies*, 7(3), 64. <https://doi.org/10.3390/philosophies7030064>

¹⁷ Shevchuk, D., Shevchuk, K., & Zaitsev, M. (2023). Existential resilience of human being in the wartime everyday life. *Journal for the Study of Religions and Ideologies*, 28-42.

¹⁸ Kolesnyk, I. (2024). Collective Practice of Meditation and Phenomenology of Consciousness in War. In *Psychosocial and Cultural Perspectives on the War in Ukraine* (pp. 11-21). Routledge.



3: THE EXISTENTIAL EXPERIENCE OF WAR: THE MAIN COMPONENTS

In contemporary philosophy, an important place is occupied by analysing the impact of external crisis factors on human consciousness¹⁹. Particular attention is paid to how such situations change the individual's values and moral guidelines. These changes force us to rethink the fundamental questions of existence. The Russian-Ukrainian war exemplifies a profound anthropological crisis that questions the foundations of human nature and identity. Under such conditions, collective archetypes that usually remain hidden are activated in society. This leads to new forms of social interaction based on empathy, solidarity, mutual assistance and a shared desire for emotional security. The structure of human existential experience in crises is shown in Figure 1.

Figure 1 illustrates the existential experience in crises, which consists of several components: fundamental experiences, cognitive, emotional, and social aspects, existential changes and the search for adaptation. It shows how the crisis affects the individual, forcing them to rethink values, search for meaning and create new behavioural strategies. As a result, a personality transformation is formed that strengthens his or her maturity and adaptability, as shown in Table 1.

The results presented in Table 1 demonstrate how the crisis changes the consciousness of individuals and society in the following categories: change of consciousness, experience gap, crisis transformations, collective consciousness, and solidarity. As a result, people adapt to new conditions by integrating new ways of thinking and emotional responses. The war experience changes perceptions of the world and values and builds psychological resilience. Under the influence of extreme events, people reconsider their fundamental beliefs and create a new, relevant system of values. The crisis activates hidden archetypes that unite people through common symbols and identity. As a result, society becomes more empathetic and cohesive.

¹⁹ Kelmendi, K., Mulaj, I., Zymberi, M., & Kadiri, S. (2020). Meaning-Making of War Experiences: Stories From Kosovo. *Omega (Wetsport)*, 86(1), 89-118. <https://doi.org/10.1177/0030222820962251>

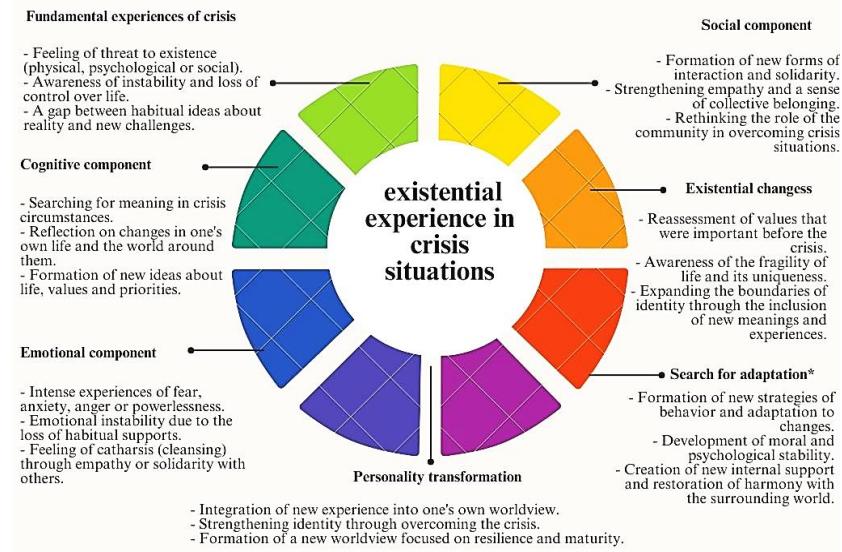


Figure 1. The structure of existential experience in crises

Source: own development

Table 1. Existential experience of a person in crises

Phenomenological paradigms of transformation	Epistemological deconstruction of procedural mechanisms	Conventions and ontological implications
Experiencing liminal states	Analysis of changes in cognitive and emotional structures	Developing new models of adaptation
Reflection on the basic identification axes	The breakdown of traditional ethical and value orientations	Revision of social and cultural norms
Integration of traumatic experiences	Deconstructing the archetypes of the collective unconscious	Strengthening social cohesion
Cathartic shifts in consciousness	Uncovering hidden motivations and attitudes	Development of mental resistance mechanisms
Rethinking existential questions	Critical reflection on life's meanings	Strengthening spiritual and moral resilience

Source: systematised according to ²⁰

²⁰ Znamensky, D. V., & Predmestnikov, O. G. (2024). Research of the transformation of consciousness during the Russian-Ukrainian war in patriotic philosophy. *Culturological Almanac*, 4, 204-212.



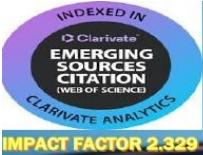
4: THE ONTOLOGICAL DIMENSION OF EXISTENTIAL EXPERIENCE IN WAR

During a war, a person loses spiritual and value guidelines, becoming vulnerable to the challenges of modernity. War takes lives and destroys prospects for future generations. Crimes against humanity are crimes against the conscience of millions of people. In times of war, people who have been exposed to traumatic situations and moved to a safer place experience “survivor’s guilt”²¹. From a psychological point of view, this is a form of post-traumatic stress disorder accompanied by remorse. From a philosophical point of view, conscience is the subject of lengthy discussions, in particular: is it the voice of society, tradition, faith, or the inner essence of a person? Heidegger’s fundamental ontology remains relevant in the twenty-first century. Heidegger’s ideas are analysed in the work of R. Dankanich²². Today, a significant problem is a person’s loss of existential identity. A person who loses their being finds themselves in a world that becomes alien to them. This leads to a loss of value orientations and spiritual support. In this state, a person feels abandoned and hopeless. This problem was explored in his philosophy by M. Heidegger. His ideas are relevant for analysing modern globalisation processes and the crisis of human existence. The main problem, according to the philosopher, is the loss of the ability to make a choice. Choice allows a person to remain himself or herself. Heidegger draws attention to the crisis of human existence, which he associates with the suppression of the personal self by the social self. Society makes people lose their identity and the ability to hear their inner voice. The philosopher also analyses the possibilities of “healing” through conscience’s existential and ontological foundations. Only conscience helps people return to themselves. This inner voice awakens a person; Heidegger calls this phenomenon the voice of conscience. The philosophical understanding of the phenomenon of conscience reveals its ontological foundations²³. In Christian dogma, conscience is seen as part of human nature. S. Freud considers conscience an ideal self that conflicts with the authentic self, causing remorse when it does not correspond to the ideal. He also introduces the concept of “conscience-taboo”, where the violation of taboos causes internal condemnation. M. Heidegger attaches existential and ontological significance to conscience. He describes conscience as “being-guilt”, which calls on a person to accept himself and his responsibility. In this sense, conscience indicates the ability to be oneself and act according to one’s own essence. The fear of death is the

²¹ Shang, W., Yuan, Q., & Chen, N. (2020). Examining Structural Relationships among Brand Experience, Existential Authenticity, and Place Attachment in Slow Tourism Destinations. *Sustainability*, 12(7), 2784. <https://doi.org/10.3390/su12072784>

²² Dankanich, R. I. (2023). The existential-ontological dimension of conscience in the context of Heidegger’s paradigm of being. *Culturological Almanac*, 3, 126-131. <https://doi.org/10.31392/cult.alm.2023.3.17>

²³ Shin, M.-G. (2021). Jaspers’ Existential Philosophy and Philosophical Counselling to Overcome Existential Frustration. *Theology and Praxis*, 73, 439-471. <https://doi.org/10.14387/jkspth.2021.73.439>



basis of anxiety, which is inherent in human existence²⁴. Existential experiences are manifested in boundary situations that force a person to either mobilise all their strength or interact with everyday life to a minimum. The boundary situation (K. Jaspers) becomes a concrete reality with a valuable meaning for the subject²⁵. A person evaluates external conditions through his or her own experience, and it is in such situations that the relationship between boundary circumstances and existential is revealed²⁶. Crises force people to make choices that affect their future existence. Caring during war becomes a key existential choice. A person focuses on meeting their vital needs and their loved ones. M. Heidegger believed that fear makes a person realise his or her being. He argued that fear reveals the essence of care. Awareness of the situation causes anxiety, which shapes one's attitude toward the world and oneself. The existential experience of war often has a devastating impact. Trauma questions the possibility of survival destroys the sense of security and relationships with others and disrupts self-esteem and faith in the future. It makes it challenging to integrate experiences and interferes with self-fulfilment. Through caring, a person can discover his or her true self, take responsibility for the future, and open up new possibilities of being.

5: DISCUSSION

The phenomenon of war acts as a metaphysical catalyst for changes in the anthropological structures of the Ukrainian people. Studies have shown that war changes the individual's consciousness, activating dynamic processes of restructuring psycho-emotional and cognitive constructs.

The extreme conditions of war stimulate deep reflection and rethinking of values. The shift in ethical guidelines contributes to forming a new type of social cohesion based on collective archetypes and emotional integration. The philosophical understanding of these changes opens up prospects for studying national identity, which evolves in the traumatic conditions of war. This contributes to the consolidation of society and its cultural revival. The results of this study are consistent with the work of other authors. Many articles confirm that war is a critical factor that changes human values. This conclusion is consistent with the study²⁷. However, there are differences.

²⁴ Dankanich, R. I. (2023). The existential-ontological dimension of conscience in the context of Heidegger's paradigm of being. *Culturological Almanac*, 3, 126-131.
<https://doi.org/10.31392/cult.alm.2023.3.17>

²⁵ Shin, M.-G. (2021). Jaspers' Existential Philosophy and Philosophical Counselling to Overcome Existential Frustration. *Theology and Praxis*, 73, 439-471.
<https://doi.org/10.14387/jkspth.2021.73.439>

²⁶ Shevchuk, D., Shevchuk, K., & Zaitsev, M. (2023). Existential resilience of human being in the wartime everyday life. *Journal for the Study of Religions and Ideologies*, 28-42.

²⁷ Dankanich, R. I. (2023). The existential-ontological dimension of conscience in the context of Heidegger's paradigm of being. *Culturological Almanac*, 3, 126-131.
<https://doi.org/10.31392/cult.alm.2023.3.17>



For example, our work focuses on the ontological dimension, while other studies focus mainly on the socio-cultural aspects, for example²⁸. We agree with the conclusions about the crisis's impact on identifying the deep level of existential choices. The transformation of consciousness in wartime is a complex phenomenon that combines ontological stability with existential changes²⁹. The threat deconstructs the old social cohesion mechanisms, forming new resistance models. At the same time, war causes an identity crisis, forcing individuals to reconsider established values and seek new forms of self-determination³⁰. This underscores the importance of further research to understand the evolution of public consciousness. The analysis showed that existential security is formed through the awareness of the interrelated feelings of "fear" and "care"³¹. These feelings activate human activity in response to threats. Existential security is a way of thinking that combines knowledge of threats with the foundations of the sustainability of human existence. It is a universal feature of human existence and collective consciousness³². However, the assumption of the universality of these changes is questionable, as they depend on personal and cultural factors³³. To summarise, the research findings highlight important aspects of existential experience in wartime. They allow us to understand better how war affects a person's ontological state. The results can be explained from the perspective of existential phenomenology, in particular through the concepts of being-in-the-world (Heidegger) and crisis experience³⁴. The results' reliability is confirmed by using a qualitative method of analysing phenomenological data. The research methodology meets modern humanities standards. The results of this study occupy an important place in the structure of knowledge about crisis experience. They complement the existing understanding of the impact of war on a person's existential identity and values³⁵ (FLURI; ROSLYCKY, 2023). Further research will help create a socio-cultural space for European security.

²⁸ Fluri, P., & Roslycky, L. (2023). Ukraine's Existential War: Dimensions of a Global Conflict. *Connections: The Quarterly Journal*, 22(2), 5-9. <https://doi.org/10.11610/connections.22.2.00>

²⁹ Kelmendi, K., Mulaj, I., Zymberi, M., & Kadiri, S. (2020). Meaning-Making of War Experiences: Stories From Kosovo. *Omega (Wetsport)*, 86(1), 89-118. <https://doi.org/10.1177/0030222820962251>

³⁰ Landi, G. (2020). Philosophy of Mind, Mind of Philosophy. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.3916927>

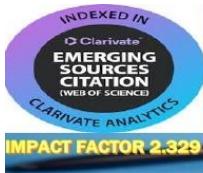
³¹ Ananin, V., & Horlynskyi, V. (2024). Establishment of existential security as a phenomenon of human consciousness. *Multiversum. Philosophical almanac*, 1(1), 3-22. <https://doi.org/10.35423/2078-8142.2024.1.1>

³² Hobson, T., & Corry, O. (2023). Existential security: Safeguarding humanity or globalising power? *Global Policy*, 14(4), 633-637. <https://doi.org/10.1111/1758-5899.13287>

³³ Knott, E. (2022). Existential nationalism: Russia's war against Ukraine. *Nations and Nationalism*. <https://doi.org/10.1111/nana.12878>

³⁴ Dankanich, R. I. (2023). The existential-ontological dimension of conscience in the context of Heidegger's paradigm of being. *Culturological Almanac*, 3, 126-131. <https://doi.org/10.31392/cult.alm.2023.3.17>

³⁵ Fluri, P., & Roslycky, L. (2023). Ukraine's Existential War: Dimensions of a Global Conflict. *Connections: The Quarterly Journal*, 22(2), 5-9. <https://doi.org/10.11610/connections.22.2.00>



The results will allow for the improvement of the mechanisms that direct people's activities in conditions of war and aggression in a safe direction.

CONCLUSION

6:

It has been established that war radically changes the existential experience of a person. The transformation of consciousness is a multifaceted process encompassing the individual and collective levels. Psychological, socio-cultural and epistemological factors determine this process. War stimulates profound changes in consciousness, affecting fundamental values, identity and worldview. Changes in social consciousness contribute to the formation of new cohesion and mental resistance models. The traumatic reality of war opens opportunities for rethinking identity and forming new axiological guidelines. In crises, deep psychological and social mechanisms of adaptation are activated. War changes the perception of morality, responsibility and solidarity, creating new social paradigms. War affects the rethinking of fundamental values, identity and life priorities. People experience strong emotional transformations that contribute to new behavioural patterns. The collective experience of war unites society through everyday challenges and suffering. The existential crisis caused by the war becomes a catalyst for the development of resilience and a reassessment of the meaning of life. The results underline the importance of an interdisciplinary approach to understanding the phenomenon of war. Transformations of consciousness have the potential for society's cultural and spiritual revival. An interdisciplinary approach combining psychology, sociology, cultural studies and anthropology is needed to study these transformations. A philosophical understanding of these changes helps to understand the evolutionary potential of national identity. Further research should focus on the interaction of individual and collective experiences in wartime.

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