

created during the program served as additional evidence of successful learning. As a result, piloting confirmed that a structured approach to adaptation in the digital space promotes the development of subjecthood, creativity, and confidence in digital environments, which is especially important amid social instability.

Thus, the "Digital Challenges" program demonstrates the potential of educational interventions that develop not only digital competence but also subjecthood as a key component of psychological and social adaptation to the digital environment.

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LOGOTHERAPEUTIC APPROACH TO COMBATING INFORMATIONAL MANIPULATIONS: EDUCATIONAL POTENTIAL OF EXISTENTIAL FREEDOM

In the 21st century, in the context of digital revolution, hybrid wars, and global uncertainty, humanity is facing not only technical but also deeply anthropological challenges. One such challenge is the loss of conscious freedom of choice, particularly

the choice of attitude towards circumstances, which arises under the pressure of informational manipulation, fake news, and emotional overload. People are increasingly losing the ability to make conscious choices, which Frankl defines as the loss of the last human freedom — the freedom to choose one's attitude in any given set of circumstances.

In the logotherapeutic approach, this very ability — to make a meaningful choice even under extreme conditions — is seen as a key manifestation of the spiritual essence of a human being. However, under the influence of an aggressive informational environment, this distinction often becomes illusory: a person considers themselves free, but in fact reacts automatically under the influence of external pressure or collective affects. In the era of hybrid conflicts, media manipulation, and digital transformation, the issue of human freedom of choice loses its authenticity. Against the backdrop of dominating fake narratives and distorted reality, the substitution of genuine freedom of reaction with an illusory one, influenced by informational manipulation, becomes a challenge to the psychological and social well-being of individuals, as well as a question of conscious choice in the political architecture of a country.

In the context of Viktor Frankl's logotherapy, freedom of choice is the last human freedom, the foundation of responsible existence. Its loss through manipulation of consciousness, according to Frankl, is equivalent to the loss of human dignity and integrity. Freedom in the existential analysis does not mean permissiveness but lies in the ability to choose one's attitude in any circumstances, even in captivity. "Everything can be taken from a man but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way" (Viktor E. Frankl, "Man's Search for Meaning"). This approach coincides with the positions of Ukrainian philosophers, in particular, our contemporary Ihor Kozlovskiy ("Freedom for you is something you can savour every minute") and the 18th-century philosopher Hryhorii Skovoroda (for example, a quote from the poem "De Libertate": "Not gold, but freedom — gold fades to dirt in its light").

However, in the modern informational environment, there is a mass distortion of the concept of free will in its existential sense. Propaganda, emotional overload, fake news lead to a loss of the ability to choose a conscious reaction. This picture is a symptom of a deeper existential problem: the frustration of meaning, which Frankl defines as an existential vacuum, i.e. a lost or unrealized will to meaning as the main motivation in life. Frustration of meaning leads to distress, a sense of apathy and emptiness, disconnection from one's goal and from people. This loss of meaningful orientation becomes more acute under conditions of war, technodigital stress, and

cultural polarization. A person loses connection with their values, leading to apathy, cynicism, or extremism.

As an alternative, logotherapy proposes addressing the noetic (spiritual) level of the individual. The concept of the noetic dimension in logotherapy was introduced by Viktor Frankl and is understood as the source of the will to meaning and the space for value-based choice, love, faith, hope — where a person is not an object of psychic impulses but a subject, capable of choosing an attitude and aware of themselves as a whole personality. In contrast to the psychic level, the noetic is not reduced to biology or psychodynamics, and is manifested in the ability to choose a position, find meaning, remain oneself in crises, and transcend oneself in service to others, in love and creativity (self-transcendence). This is not an escape from reality, but rather immersion into its depths from the position of a higher meaning that includes love, responsibility, and creativity.

The counteraction to the loss of authentic meaning orientations, according to logotherapy, is the development of the ability for self-distancing: the internal position of an observer who can see oneself and the situation from the outside and evaluate it in a system of values. This very distance between stimulus and response, as Frankl wrote, is the space of freedom. The ability to create this distance allows a person to act not from emotional automatism, but from the position of the will to meaning. The principle of the will to meaning as the main driving force of a person is activated through three ways: creation, experience, and attitude toward the inevitable. In difficult realities, this very ability leads a person beyond manipulation and fear.

The key concepts in the context of the will to meaning — the same "last freedom" that manipulative technologies aim to deprive — are self-distancing, self-transcendence, and the spiritual freedom to consciously choose one's meaning, attitude, and reactions even in crises and the most difficult situations.

These concepts of logotherapy, including also noetic freedom, intuition as a guide, conscience as the voice of the spiritual, and the notion of spirit (in the sense of inner strength, not religiosity), acquire special importance in the context of today's challenges — war, political and moral fragmentation, data overload, and emotional instability. The will to meaning, as the ability to live consciously and responsibly, is not an abstraction but an internal resource that allows one to adapt to change without losing humanity and integrity, and also to preserve and develop Subjecthood when overcoming contemporary challenges.

Educational dimension: new methodologies for the formation of Subjecthood. The implementation of logotherapeutic principles into educational programs (for both youth and adults) contributes to the development of the ability for critical

thinking, ethical self-inquiry combined with resilience to external influences, and in sense-making as a responsible life practice. This opens a broad perspective for education. In pedagogy, we can and must cultivate not only skills but also the internal capacity for searching and realizing meaning. It is about the development of existential Subjecthood as the ability to see and choose one's responsibility, to think critically, to show compassion and love, to correlate information with value orientations.

Pedagogical activity under the conditions of modern challenges must be based not only on knowledge transmission and competence-based approaches, but also on the formation of spiritual autonomy as the foundation of resistance to manipulation. For this purpose, it is advisable to integrate logotherapeutic concepts into educational courses; to emphasize values, ethical choices, self-observation, the ability to feel one's own and others' emotions and feelings; to adapt programs for different age and social groups.

This approach has already been tested in a number of author's programs, in particular in the educational training "Ways to the Future: A Country for Happiness" by O. Ronzhes, where logotherapeutic methods (the tree of values, the "Choice" exercise, dialogical work with metaphors, Socratic dialogue, etc.) have proven effective in forming active positions in youth and in developing the ability to see the systemic picture of events through the prism of meaning, responsibility, and love for life.

Thus, the approaches of logotherapy and existential analysis not only remain relevant but gain new significance in the age of hybrid challenges. They provide an inner foundation for resilience, integrity, moral orientation, and true freedom. That is why it is advisable to integrate these approaches as the philosophical and psychological basis into educational programs for all age categories, from children to the elderly, to develop spiritual autonomy and the ability to adapt in a constantly changing world. Logotherapy as a humanistic concept and practical method is not only a response to the crises of the 21st century but also a foundation for forming a responsible, meaning-oriented society.

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ФАСИЛИТАЦІЙНИЙ ПІДХІД У ПРОФЕСІЙНІЙ ПІДГОТОВЦІ МАЙБУТНІХ УЧИТЕЛІВ ПОЧАТКОВИХ КЛАСІВ

Сучасна освіта потребує нових підходів до підготовки вчителів початкових класів, здатних до мобільності та конкурентноспроможності в умовах реформування освіти, а також до реалізації Концепції "Нова українська школа". Значна увага приділяється аспектам переходу від традиційного передавання знань до розвитку компетентностей, критичного мислення, комунікативних та соціальних навичок, що зумовлює необхідність впровадження нових форм та методів навчання в закладах вищої освіти. Саме в цьому контексті