

**Transformation of well-being values under digital and wartime challenges****Olena Bohdan***

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Abstract. The Russian Federation's full-scale invasion of Ukraine on 24 February 2022 has exacerbated the challenge not only of physical survival but also of maintaining mental health and strengthening the psychological resilience of the population. Cyberspace, having become one of the main channels for obtaining information, has simultaneously increased the risks of media trauma and infodemic, necessitating new mechanisms of psychological self-protection. This study aimed to analyse the dynamics of shifts in value orientations regarding well-being in the context of the digitalisation of Ukrainian society during wartime, and to provide a theoretical justification and empirical verification of the "Model of Subjective Regulation of Well-Being" as a response to the challenges of the contemporary Ukrainian cyberspace. The study employed a comprehensive approach involving the analysis of secondary data (World Happiness Report), big data from search queries (Google BigQuery 2022-2025), media headlines (Istio) and empirical methods (K. Riff scale, BASIC Ph, PERMA-Profil). The study covered approximately 5,000 people, including educators in frontline areas, and was conducted in two stages: a mass survey (N = 4,843) and an in-depth analysis of eudaimonic well-being (N = 300). It was found that university lecturers and school teachers demonstrated high scores for "Environmental Mastery" and "Purpose in Life" – 80%, whilst the overall level of well-being according to the PERMA-Profil was 7.8/10. It has been shown that traditional models of well-being are transformed into an active eudaimonic strategy of life-making. The evolution of the population's coping strategies has been identified: from shock adaptation to a demand for autonomy and new knowledge. The "Model of Subjective Regulation of Well-Being" was verified, in which the "axiological anchor" (Dignity and Meaning) serves as the basic stabiliser of the psyche. It was established that the professional fulfilment of educators in the frontline zone is a form of subjective resistance. The practical significance lies in the possibility of implementing the Model of Subjective Regulation of Well-Being into systems of preventive psychoeducation and psychological rehabilitation for Ukrainians, particularly educators

Keywords: digitalisation; mass media; media trauma; subjective regulation; life-making; value orientations; resilience

INTRODUCTION

The evolution of Ukrainians' value orientations during the third decade of the 21st century has happened under the influence of the twin processes of digitalisation on a global scale and local but geopolitical military aggression. The traditional understanding of well-being, which for decades was associated with stability, material accumulation and social comfort, is

undergoing a painful deconstruction under wartime conditions. Although in wartime talking about "happiness" is often considered taboo and unethical, psychological research proves the opposite: well-being in wartime is not a state of passivity, but a dynamic process of the internal restoration of resources necessary for social cohesion and victory. The problem lies in the

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need to reconsider well-being as a subjective category that enables individuals to preserve authorship of their own lives in an aggressive mediatised environment.

One of the concepts most relevant to media and academic discourse is the concept of well-being developed by the Gallup Institute. T. Rath & D. Harter (2010) developed an approach in which wellbeing was viewed as a multidimensional entity combining five components of life. In this study, each of these components acquired specific significance, characterising the transformation of Ukrainians' values. Professional well-being, for instance, acts as a key driver of post-traumatic growth: love for one's work and awareness of a professional mission become an "axiological anchor" that supports not only personal recovery, but also the improvement of the social climate during a crisis. Given the exceptional conditions of wartime, friendship, relationships and mutual help take on existential meaning as a component of social well-being. There has been a change in emphasis here: social support was no longer just a factor contributing to recovery; it became a necessary condition for stress resilience in Ukrainians. Financial and physical well-being are the fourth and fifth components in T. Rath & D. Harter's (2010) scheme. Although these components were not the object of research in this study, they will be the subject of future psychoeducational research as strategic components for the development of a new financial culture and a culture of preserving one's health in times of stress. Finally, community well-being is the most vulnerable domain for contemporary Ukrainians. Despite the negative pressure of the protracted war on the collective mental field, the capacity for critical analysis and an irrational belief in Victory create a kind of "advance" towards the future recovery of society (Kruger, 2010).

In this context, the study continues the work of the Department of Psychology of Mass Communication and Mass Media at the Institute for Social and Political Psychology of the National Academy of Educational Sciences of Ukraine, in particular the studies by L. Naidionova (2022; 2024) and L. Naidionova & M. Naidionov (2024), and M. Naidionov *et al.* (2024), which address mediapsychological ecology and community resilience under conditions of media trauma. The concept of life-making developed by T. Tytarenko (2017; 2018) also formed part of the theoretical foundation of the study. Within this concept, the individual is regarded as an active subject in constructing their own life situation. Studies by representatives of positive psychology, in particular D. Harward (2016), W. Tov (2018) and Y. Tang *et al.* (2019), are also important for the practical part of the study. In this research, eudaimonic well-being is analysed through the lens of C. Ryff's (2017) theory and M. Seligman's (2011) PERMA model of flourishing.

Despite the substantial body of research on stress resilience, the mechanism of subjective selfregulation

in an aggressive environment of media influences remains insufficiently studied. This mechanism enables individuals to filter the destructive effects of the digital infodemic and integrate traumatic wartime experience into a new, coherent system of value orientations. This study aimed to reveal the specific features of the transformation of Ukrainians' well-being values under wartime and digital challenges, as well as to provide a theoretical substantiation and empirical verification of the author's "Model of Subjective Regulation of Well-Being" as a technological tool for preserving psychological health in an aggressive cyberspace, supporting rehabilitation after possible media trauma, and stimulating post-traumatic growth. The research hypothesis is that the subject's ability to create autonomous spheres of influence, even in wartime, forms the foundation of the "formula for Ukrainian well-being".

MATERIALS AND METHODS

The methodological basis of the study was a comprehensive interdisciplinary approach that combined theoretical analysis, secondary data analysis, analysis of digital traces of user activity, semantic analysis of media content, and empirical psychodiagnostic methods. The research materials comprised data from the World happiness report (2026), which were used to determine the basic criteria for assessing well-being. To analyse current public concerns, big data on Google users' search activity was used and processed through Google BigQuery for the period 2022-2025. A separate part of the study involved an analysis of headlines from Ukrainian online media using Semantic text analysis online (n.d.) on the Istio platform.

The empirical part of the study was conducted in two main stages. At the first stage, a mass survey of Ukrainians' coping strategies was carried out using the BASIC Ph method. The sample consisted of 4,843 respondents. This stage aimed to identify the main ways of coping psychologically with stress under wartime conditions and digital information pressure. Based on the data obtained, coping factors were identified, including proactivity, positive emotions, engagement, relationships, meanings and faith. In the study, these factors were correlated with the components of M. Seligman's (2011) PERMA model: Positive Emotions, Engagement, Relationships, Meaning and Accomplishment. At the second stage, an in-depth analysis of eudaimonic well-being was conducted using C. Ryff's (2017) Psychological Well-Being Scale. The sample consisted of 300 respondents and covered different professional groups, including lecturers at higher education institutions, schoolteachers, psychologists and representatives of other non-teaching professions. The analysis was carried out according to the following components of psychological well-being: personal growth, positive relations, autonomy, environmental mastery, purpose in life and self-acceptance.

The PERMA-Profiler was additionally used to verify the “Model of Subjective Regulation of Well-Being”. The processing of the results involved descriptive statistics, comparative analysis of professional groups, factor analysis of coping strategies, semantic analysis of media texts, and interpretative comparison of the data obtained with theoretical models of well-being. Respondents’ participation in the empirical stages of the study followed the principles of voluntariness, confidentiality and anonymity. The ethical principles of the study were aligned with the principles of the American Psychological Association (2017). The study has certain limitations related to the dynamic nature of the war situation, which may have influenced respondents’ affective states at the time of the survey. In addition, the sample, consisting mainly of educators, may have

specific cognitive characteristics that require further verification in other professional groups.

RESULTS AND DISCUSSION

Dynamics of well-being:

From global rankings to Google Analytics

The World Happiness Index (n.d.) is based on six key criteria that reflect social and economic well-being: GDP per capita, social support, healthy life expectancy, freedom to make life choices, generosity and perceptions of corruption. An analysis of the prevalence of these criteria in the Ukrainian cyberspace during the period 2022-2024 reveals their profound transformation and reorientation in the face of an existential threat (Bohdan, 2024a). These transformations are reflected in Table 1.

Table 1. Transformational shifts in the criteria of the World Happiness Report in the Ukrainian segment of wartime cyberspace (2022-2024)

WHR criterion	Traditional interpretation	Representation in Ukrainian cyberspace (2022-2024)	Value shift
Social support	Reliable social networks and assistance from the state	Emphasis on horizontal ties and collective unity. The media present thousands of examples of mutual assistance, volunteering and support for the Armed Forces of Ukraine	From dependent support to active, mutual unity
Generosity	Charitable donations and help for strangers	Volunteering becomes a norm and a value orientation. The media construct a culture of “donations” as a form of self-realisation and patriotic duty	From altruism to collective subjectivity and a national ideal
Freedom to make life choices	Choice of career, consumption and place of residence	Reinterpreted as the freedom to be oneself, that is, to be Ukrainian; the freedom to resist and assert oneself. The value of choice acquires a higher axiological dimension	From individual choice to the struggle for dignity and autonomy
GDP per capita	Material security and economic stability	The material dimension is devalued as a primary value. The focus shifts to survival, psychological resilience and the preservation of human capital. Economic success is subordinated to Victory	From accumulation to resilience and the ability to create one's life
Healthy life expectancy	Physical health and longevity	Emphasis on psychological health and mental resilience. The media actively promotes practices of self-regulation, psychological first aid and critical thinking as means of protecting the psyche from informational toxicity	From physical to psychological well-being
Perception of corruption	Level of trust in institutions	Maximum sensitivity to justice and honesty. Any form of corruption is perceived as a direct threat to national unity and security	From toleration to an absolute demand for transparency

Source: author's development

Analysis of the data contained in the cyberspace of Ukraine in 2022-2024 revealed that Ukrainian society has undergone a value shift towards eudaimonic, i.e. morally oriented, well-being as opposed to hedonic or materialist concepts of happiness. The WHR criteria did not disappear, but acquired a new, heroic meaning. J. Scharbert *et al.* (2024) compared well-being data from 17 European countries after the start of the full-scale invasion of Ukraine. The researchers traced the dynamics of happiness and psychological state at the macro level and showed that the war and media coverage of the conflict had a significant negative effect on subjective well-being, although a partial recovery

of well-being was gradually observed. In the Ukrainian context, according to O. Bohdan (2025), social support was transformed into collective unity, freedom into dignity, and the mass media became a key instrument of society's self-reflection on its own values. The analysis confirmed Ukraine's fall in happiness rankings, although it has deeper roots than just the consequences of the war, as it concerns a person's adaptation to changes in the socio-technological environment. The lowest point, 138th place in 2018, indicates a systemic crisis of reference points. However, Google BigQuery data for 2022-2025 offers a different perspective: the evolution of subjectivity.

The pulse of the nation: Analysis of Google search queries as a mirror of subjectivity

To verify society's actual concerns, an analysis was conducted of big data from Google search queries, processed using Google BigQuery for 2022-2025. The dynamics of these queries demonstrate the evolution of the population's coping strategies from passive reaction to subjective management of life (Bohdan, 2024a).

Stage 1: Shock and external orientation (2022-2023). Search queries such as "air raid alert map" and "eDopomoga" indicate a search for external sources of support. At the same time, interest in ChatGPT and Openheimer (2023) points to the activation of cognitive mechanisms of distraction and the adoption of new tools.

Stage 2: Active subjective integration (2024-2025). A shift towards active solutions can be observed. The query "new knowledge" and growing interest in AI (+25% in 2025) indicate that digital competence is becoming part of the subject's internal cognitive model. The transition from queries such as "power outage schedules" to "electric battery" illustrates a transformation from the position of a "victim of circumstances" to that of a "creator of an autonomous environment" (Google's Year in Search, n.d.). Google search query data demonstrates the evolution of Ukrainians' subjectivity and, at the same time, emphasises that the media space can be a source of informational stress while also creating conditions for users to develop an active subjective position.

The media space is an aggressive external environment

According to Gradus (2024), 39% of Ukrainians cope with stress through the Internet, while 84% regularly consume news (Gradus, 2024). However, a semantic analysis of headlines from leading media outlets (Ukrainska Pravda, Radio Svoboda and Suspilne) for 2022-2024 revealed the dominance of "war narratives", marked by terms such as strike, shelling, attack and missiles (Богдан О., 2024a). Thus, the media space is filled with the "noise of war", which creates constant informational and cognitive distress. This gives rise to an urgent need to change the position of mass media users: from that of observers to an active subjective position. This correlates with the findings of W. Malecki *et al.* (2023), who analysed how Ukrainians' engagement with media content during the war affects levels of stress, anxiety and psychological resilience. They found that frequent consumption of news media, the consumption of emotional content, is associated with a higher level of psychological distress, but how the use of mass media contributes to psychological health, stress resilience and adaptive coping strategies. This process is first of all related to the development of media hygiene as a conscious subjective activity: under conditions of saturation with traumatic content,

the choice of ecologically safe information sources becomes an indicator of the individual's psychological maturity. At the same time, the role of the individual in social interaction, particularly in cyberspace, is changing: the well-being of society increasingly depends on the ability of every Ukrainian not only to observe catastrophic events, but also to create their own micro-reality, support others and participate in the collective development of resilience. In other words, the right to happiness during the war is not a form of escapism but a resource for internal self-preservation, an indication of dignity and freedom that will allow the country to save its potential for recovery.

Theoretical substantiation of the Model of Subjective Regulation of Well-Being

The war caused the pain of turbulence in the system of life orientations at both the personal and social levels (Harward, 2016). The usual perception of happiness as a passive condition of material wellbeing is losing its value in the conditions of war. Drawing on T.M. Tytarenko's concept of lifemaking, this study considers well-being as an individual's active capacity to create their own existence, overcome challenges and find new existential meanings (Tytarenko, 2018). In psychology, happiness is often perceived as "adaptation", as an adaptation to existing conditions. But in wartime, adaptation is a path to burnout. The concept of life-making proposed by T. Tytarenko (2024) was an alternative to passive adaptation in this study. Life-making is viewed as a continuous process whereby the individual constructs new, meaningful connections with the world, even when the familiar world is being destroyed. Under the conditions of a military challenge, happiness as "the state of satisfaction" has been transformed into "the capacity to construct". This means that the individual does not wait for favourable conditions but is the architect of his or her own reality and uses his or her own value potentials as the material to reconstruct their integrity.

The theoretical framework of the model is based on the distinction between hedonic and eudaimonic approaches to well-being. Whereas hedonism focuses on minimising suffering and obtaining pleasure, which is practically impossible in a combat zone, eudaimonia, according to C. Ryff (2017), is defined as the full realisation of human potential. According to M. Seligman's (2011) PERMA model, the key components of flourishing are not positive emotions in themselves, but engagement and meaning. This explains the phenomenon of "professional activity as resistance": for representatives of many professional groups in Ukrainian society, including military personnel, doctors, energy workers, rescuers, educators and volunteers, well-being is realised through the fulfilment of a professional mission that gives a sense of the significance of one's own existence despite external threat.

The transformation of well-being values cannot be understood without considering the mediatisation of the life space. Ukraine's contemporary media space operates in a mode of informational and cognitive distress, which, according to L. Naidionova's (2022) concept of media ecology, creates risks of secondary traumatising. An infodemic – an excess of destructive information – destroys an individual's cognitive filters, leading to learned helplessness. Therefore, in this study, agency is interpreted as "cognitive immunity" of the individual that allows him or her to actively select information sources, critically interpret them and preserve their cognitive autonomy under the pressure of any kind of ideology. In this context, the media space functions not only as a source of information but also as a specific environment that requires new strategies of self-protection (Naidionova & Naidionov, 2024).

To understand the mechanisms for preserving psychological health in a mediatised environment, the "Model of Subjective Regulation of Well-Being" was developed and implemented. The model is based on the idea of subjectivity as an active filter that mediates the influence of the external environment. Its structure comprises three interrelated levels of subjective self-preservation. The cognitive level includes mechanisms for the reflective monitoring of one's own states arising under the influence of media content. The social level is based on the idea of intersubjectivity, that is, the creation of shared meanings, support and coordinated ways of responding within a group. The axiological level, or value anchor, performs the function of deep regulation: the values of dignity and freedom become internal boundaries that prevent external chaos from destroying the integrity of the personal self. The diagram of the Model of Subjective Regulation of Well-Being is represented in Figure 1. In the model, at the cognitive level, there is a filter of external media influences, at the social level, a bridge between the depth of the self-identification and a reflection on processes of information interaction, and at the axiological level, the anchor of the personality is the basis of the subjective regulation of happiness.

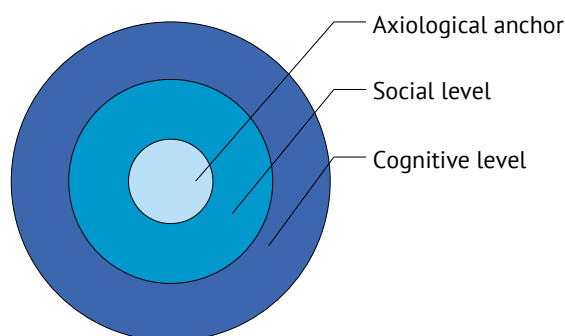


Figure 1. Model of Subjective Regulation of Well-Being in an aggressive media environment

Source: author's development

The cognitive level of subjective regulation is based on mechanisms of information filtering and reflective monitoring. In the proposed model, it functions as an intellectual barrier between the aggressive external environment and the internal levels of information exchange: social contacts, or the information bubble, and the individual's value core, including deep self-identification and the "inner self". Under conditions of digital mediatisation, where information flows acquire the features of an "infodemic", this level assumes the function of a cognitive censor. Its task is not only to filter out disinformation, but also to prevent the individual's emotional overload.

This mechanism is reflection: the subject's ability to detach from the information flow and reflect on their own responses to it. When a person becomes traumatised by media narratives, they tend to become stuck in the "infection with emotion", that is, to perceive the fear or anger that is conveyed on the computer or television screen as their own experience. Subjective regulation involves a shift from passive consumption to active observation: "What am I feeling now? Is this my own experience, or is it the result of the headline I have just read?". Such monitoring makes it possible to break the automatic "stimulus-response" link, which is a basic condition for maintaining mental well-being.

The cognitive level ensures the intellectual processing of traumatic content. Whereas the passive consumer "swallows" images of destruction and violence, leading to secondary traumatising, the subject with developed regulation applies methods of deconstruction. Such methods may include the logical structuring of the information received, which allows the chaotic stream of horrors to be transformed into an ordered picture of events; a reduction in the level of emotional response, i.e. de-dramatisation, which becomes possible through the analysis of available information and the identification of cause-and-effect -consequential links, followed by a reduction in the level of existential anxiety regarding "unpredictable evil", as well as information hygiene – the conscious limitation of time spent in toxic media environments, which is a manifestation of cognitive will.

The transformation of well-being values at the cognitive level is realised through the mechanism of cognitive reappraisal. The subject learns to see a crisis not only as a threat, but also as a challenge. This is not "positive thinking" in a simplified sense, but a complex process of intellectual search for resources within traumatic experience. For example, shelling and power outages at the cognitive level of regulation are transformed from a "catastrophe" into a "task of energy autonomy". This is clearly visible in the dynamics of Google search queries for 2024-2025, where the demand for autonomy, such as batteries, illustrates the transition to the cognitive level of subjective regulation: from passive waiting to active restructuring of the environment.

Finally, the cognitive level creates a specific immunity to manipulation. It is based on critical thinking and media literacy, but extends further to the level of the subject's information ethics. This involves the ability not to spread panic and not to become a retransmitter of destructive narratives, which has a direct effect on collective well-being. Cognitive immunity, like the cognitive censor, is a dynamic process of filtering information. The subject becomes a "consumer-sovereign", that is, one who can independently establish the boundaries of their information diet and prevent their cognitive model from destruction. Thus, the cognitive level of subjective regulation is the first stage in the protection of happiness, which initially works to turn the chaos of external influences into an experience that can be integrated at the following stages of the social and axiological levels.

The social level of subjective regulation is responsible for the mediation of experience and the collective modelling of the space of well-being. In this model, this level plays the role of a mediator between the cognitive efforts of an individual and the general sociocultural context. If the cognitive level is responsible for "filtering" chaos, the social level is responsible for its "transformation" through joint action and shared experience. The central mechanism of this level is the method of collectively modelling a vision of the "space of well-being". In wartime, social disintegration is one of the greatest threats to mental health. Subjective regulation at this level consists of conscious transitions from personal strategies of survival to the development of collective protective environments. In different Ukrainian communities formed around professional fields, areas of civic activity, specific informational interests and other factors, cognitive models are synchronised, and a common language is created for describing wartime challenges: fear, burnout and uncertainty. This creates conditions for the collective design of resources, i.e. the joint invention of rituals of safety and mutual support, turning a formal organisation into a "community of resilience". Finally, this level involves the legitimisation of well-being: the collective recognition that the pursuit of happiness during war is not escapism, but an act of resistance and a way of preserving the human within the human being.

In the proposed model, the axiological level is the basic "anchor" that ensures the stability of the individual's entire psychological structure in conditions

of extreme turbulence. If the cognitive level filters information as a dynamic process, and the social level transforms experience through interaction, then the axiological anchor keeps the subject within the field of humanity and meaning when all external reference points, such as security, stability and predictability, have been destroyed. In other words, the axiological anchor is a certain static individual value. The central element of this level is dignity as the axiological basis of resilience. In the conditions of war, dignity is not only an abstract category, but a certain "axiological border" to which the subject does not surrender either the enemy or the circumstances.

The second component of the anchor is meaning as a mechanism for overcoming the "noise of war". This is in line with V. Frankl's (1946) well-known idea that a person is capable of enduring any "how" if they know the "why". In the conditions of media trauma and infodemic, when chaos and meaninglessness prevail, the axiological anchor makes it possible for the subject to construct a narrative of coherence. Death, destruction and suffering find their place in a higher-order system: "I am protecting the future of children", "my work is a form of resistance", "I am part of an unbreakable nation". This transforms cognitive dissonance into existential confidence. Finally, professional dignity as an "axiological anchor" for representatives of many professions, who together hold the front and work for victory in the rear, is a logical continuation of the social level of subjective selfregulation, where collective value orientations of professional well-being are internalised and perceived as one's own. Thus, the axiological anchor is the highest level of subjective regulation. It transforms a person from an "object of wartime influences" into a "subject of their own history". It is on this level that Ukrainian society is not only surviving but growing post-traumatically, where dignity and meaning become new norms of national well-being.

Empirical basis of the proposed

Model of Subjective Regulation of Well-Being

To test the effectiveness of the Model of Subjective Regulation of Well-Being, a study was conducted in 2024 (N = 300) based on the eudaimonic concept by C. Ryff (2017) (Bohdan, 2024b). The results (Table 2) confirmed that the highest level of well-being was demonstrated by professional groups with developed subjectivity, namely educators.

Table 2. Distribution of well-being components according to C. Ryff's scale, %

Professional group	Personal growth	Positive relations	Autonomy	Environmental mastery	Purpose in life	Self-acceptance
University lecturers	84	69	73	80	80	74
Schoolteachers	79	71	64	72	77	73
Psychologists	77	70	63	65	71	69
Others (nonteaching)	76	63	61	59	63	62

Source: author's development

The data indicate that the leading position of university lecturers and schoolteachers is due to their high scores for “Environmental Mastery” (80%) and “Purpose in Life” (80%). This confirms the author’s hypothesis – the subject’s ability to create autonomous spheres of influence even in wartime is the cornerstone of the “formula for Ukrainian prosperity”. The study conducted by Богдан (2024b) highlighted the role of coping

strategies as instruments of subjective regulation of well-being. The study of Ukrainians’ existing coping strategies in 2022-2024 (N = 4,843), based on the BA-SIC Ph model (Lahad *et al.*, 2012; Lahad, 2016), made it possible to identify a 9-factor model of coping. The key factors directly correlate with M. Seligman’s (2011) PERMA model of flourishing and with the proposed Model of Subjective Regulation, as shown in Table 3.

Table 3. Coping factors and their relationship with well-being according to PERMA

Factor	Respondent's actions (subjective manifestation)	PERMA component
Proactivity (10%)	Analysis of the problem; action plan	Accomplishment
Positive emotions (7%)	Imagination, art, memories	Positive emotions
Engagement (6%)	Physical activity, movement	Engagement
Relationships (6%)	Seeking social support	Relationships
Meanings and faith (5%)	The credo “What does not kill us makes us stronger”	Meaning

Source: author’s development

The factor model also revealed areas of vulnerability. In particular, teachers have been found to exhibit the highest levels of “cognitive imbalance” – a tendency to feel nostalgic for the past, which prevents them from accepting the new reality. Psychologists showed “Emotional imbalance”, indicating fatigue from professional containment. Thus, the empirical data confirm the relevance of the Model of Subjective Regulation of Well-Being. A proactive position, represented by “Planning” or Cognition, and value-based rootedness, represented by “Faith” or Belief, form the basis of mental health. Thus, the subject’s cognitive filter and axiological anchor are not only conceptual ideas, but practical tools for ensuring a transformation from learned helplessness to active creation of their life in a mediatised space of war.

At the same time, as shown in a study by E. Kušen & M. Strembeck (2023), repeated exposure to emotionally charged digital content at the beginning of the war changes the emotional tone of social media users, increasing their anxiety and reducing positive emotions. An analysis of the mechanisms of their influence complements the results of the current study, as it not only fixes emotional manifestations, but also measures the structure of well-being and coping strategies of real-life people who managed to make the transition from the passive reaction to the active subjective position and to maintain well-being despite the information, media and daily stresses.

Verification of the Model of Subjective Regulation of Well-Being

The effectiveness of the model was tested through interaction with educators: a series of face-to-face meetings with the teaching staff of a lyceum in the capital (Bohdan, 2024a) and online sessions for educators in the Kherson region (Bohdan, 2024b). It was found that educator respondents with a high level of social

subjectivity more often used the strategy of “Caring for Others”. This creates a therapeutic effect: when the educator focuses attention on the well-being of the objects of their activity (including schoolchildren and colleagues), their own level of trauma intensity decreases. The data on collective efficacy also became interesting: high levels of “Relationships” PERMA (7.8 points for the lyceum in the capital) show that personal well-being in wartime becomes “networked”. The subject regulates their own state, based on the quality of relationships, so that supporting another person is a way of stabilising one’s own state. This demonstrates the interaction between the axiological anchor in the Model of Subjective Regulation of Well-Being and the social level of regulation. The application of the method of collective modelling in this lyceum demonstrated the effectiveness of forming a shared vision of well-being (Bohdan, 2025). The PERMA-Profler results, measured on a scale from 0 to 10, indicate the high adaptability of the teaching staff:

♦ Meaning (8.1): the highest score confirms that the pedagogical mission serves as the main stabiliser of the psyche.

♦ Relationships (7.8): the high score is a direct result of collective modelling and mutual support.

♦ Engagement (7.5): the educational process is used as a means of constructive distraction from the anxious background of the metropolis.

♦ Positive emotions (7.0): this is the lowest score, reflecting an objective shortage of the resource of joy; nevertheless, the overall level of well-being (7.8) remains stable.

The case of educators in the Kherson region (N = 263) provided an extreme verification of the model (Bohdan, 2025b). Despite a critically low level of control over the external environment (5.41 points out of 10), the educators maintained a high score on the “Meaning” scale (7.37) and demonstrated examples of

personal dignity, as shown by the questionnaire item ratings and focus-oriented interviews. This confirms that professional activity during war is transformed into a form of subjective resistance, and that the axiological anchor is indeed the core of such a subjective attitude towards wartime challenges, including physical, security-related and informational threats. The developed Model of Subjective Regulation of Well-Being in an aggressive media environment can primarily be used to create programmes of psychological support and psychoeducation for educators. Members of the teaching community are direct carriers of information hygiene and are able to foster pupils' immunity to manipulation, based on critical thinking and media literacy. Its social significance lies in the formation of society's media-ecological consciousness, which serves as a safeguard against manipulative influences and as a basis for the nation's post-traumatic growth.

CONCLUSIONSS

The transformation of well-being values in Ukraine is shifting from consumer-oriented models towards subjective and activity-based models. The Model of Subjective Regulation of Well-Being has proved effective as an instrument for stabilising the psyche through axiological rootedness. The concepts of dignity and meaning are becoming key parameters of psychological well-being under wartime conditions. The empirical data confirm the effectiveness of the Model of Subjective Regulation of Well-Being. University lecturers showed the highest level of well-being on C. Ryff's scale: "Environmental Mastery" – 80%, "Purpose in Life" – 80%, and "Personal Growth" – 84%. For

teachers, the scores ranged from 72% to 79%, and for psychologists and other respondents, from 59% to 77%. The factor model of coping, based on BASIC Ph, correlated with PERMA: Proactivity – 10%, Positive emotions – 7%, Engagement – 6%, Relationships – 6%, Meaning and faith – 5%. Areas of vulnerability are manifested among schoolteachers as "Cognitive Imbalance" and among psychologists as "Emotional Imbalance". The data show that the cognitive filter and value anchors support the transition from passivity to an active subjective position and help maintain wellbeing during war. Thus, the Model of Subjective Regulation of Well-Being proved its effectiveness as an instrument for stabilising the psyche, where the cognitive filter, the axiological anchor and active subjective position are interconnected. The concepts of dignity and meaning are key parameters of psychological well-being, whilst the subject's collective and individual resources enable them to withstand informational, media and life-related stress. Prospects for further research lie in studying the mechanisms of digital personal rehabilitation and developing methods of preventive psychoeducation to overcome the consequences of the infodemic.

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None.

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Трансформація цінностей добробуту в умовах цифрових та воєнних викликів

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Анотація. Повномасштабне вторгнення Російської Федерації в Україну 24 лютого 2022 року загостило проблему не лише фізичного виживання, а й збереження психічного здоров'я та зміцнення психологічної резильєнтності населення. Кіберпростір, ставши одним з основних каналів отримання інформації, водночас посилив ризики медіатравматизації та інфodemії, що зумовлює потребу в нових механізмах психологічного самозахисту. Метою статті був аналіз динаміки зміщень ціннісних орієнтирів добробуту в умовах цифровізації українського суспільства часів війни та теоретичне обґрунтування й емпірична верифікація «Моделі суб'єктної регуляції добробуту» як відповіді на виклики сучасного українського кіберпростору. У дослідженні застосовано комплексний підхід із аналізом вторинних даних (World Happiness Report), великих даних пошукових запитів (Google BigQuery 2022-2025), медіа-заголовків (Istio) та емпіричних методів (шкала К.Ріфф, BASIC Ph, PERMA-Profler). Дослідження охопило близько 5 000 осіб, включно з педагогами прифронтових територій, та проводилося у два етапи: масове опитування (N = 4 843) і поглиблений аналіз евдемонічного добробуту (N = 300). Виявлено, що викладачі ВНЗ та вчителі демонструють високі показники «Управління середовищем» та «Цілей у житті» – 80 %, а загальний рівень добробуту за PERMA-Profler – 7,8/10. Доведено, що традиційні моделі добробуту трансформуються в активну евдемонічну стратегію життєтворення. Виявлено еволюцію копінг-стратегій населення: від шокової адаптації до запиту на автономію та нові знання. Верифіковано «Модель суб'єктної регуляції добробуту», де «аксіологічний якір» (Гідність та Сенс) виступає базовим стабілізатором психіки. Встановлено, що професійна реалізація освітян у прифронтовій зоні є формою суб'єктного спротиву. Практичне значення полягає у можливості впровадження моделі суб'єктної регуляції добробуту в системи профілактичної психоедукації та психологічної реабілітації українців, зокрема освітян

Ключові слова: цифровізація, масмедіа; медіатравма; суб'єктна регуляція; життєтворення; ціннісні орієнтири; резильєнтність