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Parameters of self-healing subcultural life-making in wartime conditions

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Abstract. The aim of the work was to determine the parameters of life-making as targets of influence on the self-healing of the age subculture in war conditions. Methodology of the study included narrative analysis of life stories and modelling. Sample were 431 civilians and military personnel. War conditions were considered as a trigger for testing the appropriate strategies of self-healing: for the youth subculture – an existential strategy aimed at the responsibility of the community for survival; for the subculture of early maturity – a care strategy aimed at the responsibility for preserving the weaker ones; for the subculture of middle and late maturity – a service strategy aimed at the responsibility for preserving the sovereignty of the country. In the course of the study, the key parameters of subcultural life-making that contribute to community self-healing were clarified. It was found that subculture served as a means of individual identification with a particular social group, while age-related subculture directed the planning of a healthy lifestyle in both the present and the future. Particular attention was given to landscape strategies both revolutionary and evolutionary, which shaped the scenarios of community development. The lifestyle within the subculture formed a corresponding configuration of self-healing strategies and self-preservation practices. Furthermore, subcultural capital played a crucial role in ensuring the community's security, adaptive style, and identity-based functioning. The practical value of the work lies in providing opportunities for multi-step target prophylactic of the healthy lifestyle with its specifics in different age subcultures by determining the mutual influences of the parameters of subcultural life-making

Keywords: community life-making; self-recovery context; age subculture; landscape strategies; community practices; subcultural lifestyle; modes of subcultural capital

INTRODUCTION

In an era of upheaval, cataclysms and military trials, when the value of individual life is growing significantly, studying the process of life-making is an important and timely scientific task. The focus is on the dynamics of personal changes, the process of creating both the individual and a new stage of life. People are in a wartime reality for a very long time, which requires changes in lifestyle, interaction with the environment, and the formation of complex modes of adaptation. External conditions during the hot phase of the war are such that

practically no one feels safe, which negatively affects well-being, working capacity, and life prospects. This applies to both those who feel a real threat every day as a result of numerous shelling, the approach of the front line, and those who were forced to leave their homes. Research into changes in life-making that would ensure a person's readiness and ability to adapt to external challenges, to be fulfilled in their profession, to take effective care of their family and themselves, is becoming an urgent life task. After all, the pursuit of healthy living

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ensures the preservation and restoration of psychological health and well-being, which implies a person's ability of a person to perceive the military situation flexibly and realistically and supports the readiness to change one's life in search of greater inner well-being, even in difficult and unpredictable circumstances.

The question is how it is possible to get closer to such a life-creating activity that involves attention to one's own health without postponing this decision until the end of the war. Based on previous research, it can be understood life-making as one of the most complex types of human creativity, which implies a willingness to change the direction of movement along the path of life, the speed of moving forward, taking into account spontaneous, intuitive, unconscious influence. As were studied by Y.D. Gundertailo *et al.* (2016), during life-making, a person not only designs life, but also tests, implements, adjusts of updated life projects. A person makes balanced life choices, tries out plans in the form of specific life tasks and implements them through practice in familiar, habitual and unfamiliar, unexpected situations. Even in such catastrophic situations as war.

The impact of the war on the process of personal life is to increase the non-linearity, and unpredictability of movement in the space of individual and cultural self-constitution, the reconstruction of the space of interaction with an extremely dangerous society, a new configuration of values and meanings on the historical distance that has to be overcome. Finding support in extreme conditions, trying to preserve strength and restore health requires new resources to stabilise life. That is why people turn to significant environment, groups and communities, of which they feel a full member. Having a high degree of autonomy and a certain level of self-organisation, a personality does not exist in isolation from society, and during war, the interpersonal manifestations become more important than intrapersonal ones. As established by V. Gorbunova (2016), constant interaction of the individual with the social environment, especially in difficult life circumstances, the vision of a meaningful environment as a nourishing environment, most effectively contributes to supporting a person, facilitating adaptive changes in their perception of the world. That is why, during war, it is advisable to consider life-making primarily in the context of group and community activity, as war endangers threatens and changes the lives and health of representatives of different communities in a specific way.

In order to study community life, it is advisable to turn to subculture that generally reflects a system of humanitarian values. Among such values, subculture researchers V. Sudakov & V. Lapina (2021) named the values of nonconformism, resistance, protest, freedom of choice, self-expression, which in a certain way form and characterise people's critical attitude to existing social. In different subcultural contexts, the value of health and health maintenance varies. For example,

the meaning of such human characteristics as being overweight or obese is interpreted differently, and sometimes their meaning of these characteristics may even be opposite of what is generally accepted. The findings of subcultural research such as Y. Miyamoto & C.D. Ryff (2022) helped to improve the effectiveness of health promotion interventions targeting members of each subculture. In addition, as noted by J. Liu & Y. Zhang (2025) it is possible to eliminate the stigma of discriminated cultural groups, which certainly has a positive impact on psychological health. In the context of this study, when talking about age subculture, it will be focus primarily on the freedom of expression, the freedom of people of a certain biological age to choose the age subculture whose values they share and with whose representatives they identify. The purpose of the article was to determine the parameters of age-related subcultural life-making as targets of influence one self-healing in wartime conditions.

MATERIALS AND METHODS

The study used a qualitative method of narrative analysis, which allowed for a deeper understanding of the subjective experience of respondents in the context of war. Qualitative methods made it possible to identify an individual vision of traumatic experience and trace the consequences of its comprehension, in particular in the form of somatisation, post-traumatic stress disorder and chronic PTSD. The sample included civilians aged 18 to 75 who described their experiences online (n 169) and military personnel who wrote their stories on paper (n 262). Narratives were received from two groups of military personnel: those with extensive experience of military service (n 167) and recently mobilised people without sufficient experience (n 95 individuals). All respondents, civilians and military personnel, were asked to identify themselves as belonging to a certain group and write stories on the topic of "My Life During the War" following the suggested framework.

1. How has the war changed your life (relationships, values, activities)?
2. What was/is the most traumatic experience during the war for you? And what was resourceful, life-affirming?
3. How did you overcome and are overcoming the negative consequences of your traumatic experience?
4. How did the war affect your vision of the future (your own, your family's, your country's)?

The descriptive analysis of the full texts made it possible to identify significant semantic elements of the stories related to changes in life-making, and then, using interpretive analysis, to identify the parameters of self-healing life-making common in the respective age subcultures. The study was conducted in compliance with all the norms of the Declaration of Helsinki (2013), and the participants also agreed to use the information they provided for the purposes of the study.

An addition to the narrative analysis, the study employed a multi-phase data collection approach, which ensured a comprehensive understanding of the respondents' experiences. First, a thorough preliminary survey was conducted to collect demographic data, including age, gender, occupation, and the specific experiences of war (such as military service, displacement, or civilian exposure). This initial data helped to contextualise the narratives and allowed for the identification of potential patterns related to age, military experience, and the civilian-military divide. The participants were encouraged to elaborate on specific themes in their narratives, including emotional responses, coping mechanisms, and changes in their worldview. To ensure accuracy and depth, each respondent had the opportunity to revise and expand on their initial responses, fostering a more reflective and open account of their experiences. The resulting narratives were then categorised based on shared themes, such as trauma, recovery, and changes in relationships or values. The use of qualitative methods allowed for a nuanced exploration of trauma and healing in the context of war. By focusing on the lived experiences of individuals, the study aimed to uncover the intricate, personal dimensions of war-time life-making, beyond the statistics and broad trends often discussed in quantitative research. This approach not only provided valuable insights into the psychological and emotional impact of the war but also highlighted the diverse ways in which different age subcultures adapt and heal during such extreme circumstances.

RESULTS AND DISCUSSION

War jeopardises and changes the lives of people in entire countries, affecting various communities. Trying to adapt to the everyday life of war, people look for new possibilities for new ways to interpret it, for available resources, and assess their own strengths and possible threats. All of this complex activity takes place in the communities to which a person belongs. Such communities include numerous subcultures, whose common value and semantic characteristics set the strategic directions of wartime and post-war life, including in the field of self-healing.

The analysis revealed a complex portrait of age-related subcultural life-making during wartime. Despite different roles, experiences, and worldviews, the texts reflect consistent configurations of meaning that point to specific self-healing mechanisms within each age group. In the youth subculture, the dominant strategy is existential survival, accompanied by a search for identity. Young respondents describe the loss of routine life as both traumatic and an opportunity for reformatting their sense of self. Phrases such as "I finally saw who I am" or "the world became more real" indicate a shift in values – from hedonism towards responsibility. Self-support practices include physical activity, helping others, peer communities, and volunteering. The most traumatic experiences involve farewells, the loss

of loved ones, and the collapse of plans. Yet, through these disruptions, young people activate inner resources – spontaneity, adaptability, solidarity – that form part of their subcultural capital.

Among those in early adulthood (mainly aged 30-45), a care-based strategy prevailed. For this age group, war means the mobilisation of responsibility – for children, families, colleagues, and subordinates. Their narratives revolved around the theme "I must endure for the sake of others". Frequently mentioned are descriptions of a new lifestyle – from evacuation to domestic adaptation. Attempts to regain control over life are evident through household routines, religion, and daily rituals. Self-healing practices focus on stabilisation: cooking, prayer, physical work, and caregiving. At this age, a deeper appreciation of community and family ties emerges, forming a distinct type of subcultural capital – emotionally connective, where support and mutual presence take precedence.

People in middle and late adulthood (aged 46 to 75) exhibit a landscape-based strategy of service. Their stories are filled with reflection, attempts to place the war in historical context, and comparisons with past traumas in their families or the country. Narratives often include motifs of sacrifice: "I've lived my life, now it's their turn", or "I must pass on my experience". Their subcultural capital lies in wisdom, memory, and generational continuity. Self-healing occurs through knowledge transfer, participation in educational, volunteer, or humanitarian activities, as well as through spiritual routines. The most painful experiences include helplessness in the face of others' suffering, the inability to help, and the exacerbation of chronic conditions. Yet, this age group demonstrates the highest resilience – grounded in composure, spiritual grounding, and a holistic worldview.

Military personnel with extensive combat experience represent a subculture defined by functional heroism. Their texts are dry, restrained, focused on practical details, with minimal emotional exposure. For them, war is a daily job where there is no room for excess sentiment. Their self-support practices are highly structured: sleeping when possible, automatic drills, strict routines. They rarely complain, but their narratives show high levels of latent trauma. Their subcultural capital manifests in internal discipline, brotherhood, and a wordless readiness to support one another (Shevchenko & Varina, 2025).

Recently mobilised individuals, by contrast, display a markedly different state. Their stories are filled with fear, disorientation, and a search for meaning. Many describe the early months as a period of "falling out of oneself", of identity loss. Self-healing efforts revolve around understanding their new role and finding emotional anchors – often family letters, comradeship, and prayer. They frequently refer to the future – "after victory I'll start living differently", "I'll value the simple things". In this search, a new form of subcultural capital is emerging – transitional and full of open potential.

Thus, the results of the study indicate that age-specific subcultural life-making during wartime possesses clearly defined stylistic, value-based, and practical characteristics, which simultaneously act as targets for influencing self-healing processes. The subcultural capital of different age groups is expressed as a system of internal resources – meaningful, emotional, and organisational – that enables not only survival but also adaptation, mutual support, and recovery after loss.

The article focused on self-healing subcultural life-making, which implies the dominance of the value of health in the value hierarchy of the community. The value of health is embodied in the setting of health-related life goals, finding ways to comprehend and accept the past, structuring the future, and practicing in the present. According to research, self-healing life-making involves the use of appropriate life strategies that are revolutionary or evolutionary in nature (Tytarenko, 2022). A revolutionary strategy is usually a strategy that is tested by an unexpected, prolonged and intense traumatic event, a crisis situation. External conditions, as well as internal contradictions, become a significant impetus for reconsidering one's own life goals and ways to achieve them. Previously established value-meaning, prognostic-action and other internal connections are destroyed, stimulating intuitive, impulsive modelling of new ones. A person faces an urgent need to quickly adapt to extreme life circumstances and to organise life in response to ongoing traumatising. After a forced appeal to revolutionary strategies, a person usually tries to return to a more balanced, reflective life-making as soon as possible. Within the framework of evolutionary strategies, the transformation of socio-cultural and individual-psychological meanings, which entail changes in activities and interaction with the environment, are much calmer and slower. Each next step is comprehended, reinterpreted, tested, verified and, if necessary, corrected. A person makes life choices with alternatives in mind, differentiating priorities and synthesising ways to achieve goals (Reva & Titova, 2024).

Health-related behaviours, including risky lifestyles, differs between people of different age groups. People who identify with the youth subculture behave differently than people who identify with the adult subculture. Subcultural identity creates a unique social context that is important both for the health of like-minded people and for targeted external interventions to preserve and restore community health. An age subculture is a transmission link of a certain value-semantic context between generations. At the same time, each age subculture creates, tests, and accumulates its own worldview orientations and preferences, as well as strategies for self-healing life. It was defined the landscape of subcultural life-making as a certain conditional territory of the life of a given community, which is built by it in accordance with the basic value-semantic vector that is relevant for it at the present time and the near

future. Guided by the leading values, the community transforms its composition and significant environment at each new stage of its development, changes its attitude to the meanings it has previously focused on, sets forecast horizons and tests and adjusts a new vector of self-development. In this way the landscape strategies of life-making change, and staying within the new landscape will continue as long as the chosen vector of movement meets the actual life tasks of the respective subculture in its interaction with the wider society.

If analyse the context of self-healing, then the experience of overcoming danger and opportunities for self-preservation of a certain age subculture during the war, its worldview, prevailing in the attitude to health, become the foundation of strategic life-making. The new territories that a person builds during the war for the purpose of self-preservation include landscapes common to a certain age subculture with their hitherto unfamiliar value-semantic and style configurations. Strategic landscape life-creation within an age subculture can be understood as the community's inherent identification with a specific set of value priorities, normative constraints, and stylistic preferences endorsed by the group. These elements define the horizons for forecasting a shared future and determine the actual trajectory of movement towards it (Tilikina *et al.*, 2024). The age subculture exists in different value-semantic territories, overcomes different life landscapes. Changes in landscape strategies are not so noticeable in times of repetitive everyday life, which is poor in new, unexpected events. The everyday, routine life of the community can continue within a single value-semantic continuum shared by most, until difficult times come. The war, with its extreme, often tragic events, losses and injuries, forces to choose new priorities, becomes a trigger for the subculture to search for new adaptive possibilities, to test new strategies of life-making.

An integral indicator of the community's life landscape is the value-semantic configuration of the life of the vast majority of its representatives in a new or partially renewed territory, which is formed as a result of joint life-making. An analysis of the community's temporal orientation – covering past, present, and future – and the identification of dominant values such as self-preservation and renewal makes it possible to distinguish the following common types of landscape strategies: existential, care, service, self-development, and societal strategies. The existential landscape strategy of life-making is aimed primarily at strengthening the community's responsibility for avoiding destruction and survival. The insufficient productivity of the strategy is due to unwillingness to comprehend and internalise traumatic experience; excessive focus on suffering, tragic, victimised life contexts; predominantly pessimistic vision of future prospects.

The landscape strategy of care is a life-making approach grounded in the community's responsibility for

each of its members, including their families, fellow villagers, colleagues, and others. Its effectiveness depends on several factors. It involves mutual readiness to accept and understand new and difficult experiences, and it emphasises the creation of a safe and supportive environment, grounded in an optimistic perspective that fosters hope and psychological well-being. The landscape strategy of service focuses on the community's duty to preserve national sovereignty. Its success relies on the capacity to process traumatic experiences, strong dedication to volunteer work supporting the military and national survival, and confidence in the country's long-term recovery. This strategy is sustained by a collective optimism regarding post-war renewal, including economic stability and the restoration of human potential (Nazar, 2024).

The landscape strategy of self-development is a life-making approach that centers on the community's responsibility for revitalisation and recovery. The productivity of this strategy depends on the community members' readiness to integrate the positive experiences gained from post-traumatic growth. Additionally, it emphasises the development of new competencies related to self-preservation. The strategy is driven by an optimistic perspective on the potential for full recovery, with the goal of returning to a state of thriving as a community. This societal landscape strategy of life-making is built on the collective responsibility for ensuring a healthy future for the country. The effectiveness of this strategy is shaped by the readiness to understand and embrace the positive experiences of different communities. It also involves a broad focus on social contexts, such as political, economic, and security factors, which contribute to the larger societal well-being. The strategy is propelled by a shared optimism about the community's contribution to the overall welfare of the people. According to data obtained at the first stages of the full-scale invasion (Slyusarevsky, 2020), the most common existential landscape strategy of life-making for the youth subculture is the one that indicates

a lack of experience in overcoming difficult life situations, ignorance of one's own resources, and adaptive capabilities. These data are in line with recent research showing that young Ukrainians experience higher levels of depression symptoms during wartime than other age groups. At the same time, high personal resilience reduces the risk of depression symptoms (Ellis *et al.*, 2024). The least common among young people is the societal landscape strategy, with its ability to study and borrow the experience of other age subcultures.

The landscape strategy of caring for the immediate environment, one's own children and parents, the need to provide them with daily support, help them adapt to the living conditions changed by the war, and ensure the most positive future for them is most typical for the early maturity subculture. The two landscape strategies are the least common: societal and self-development, the first of which requires expanding responsibility to other age subcultures, and the second, on the contrary, narrowing responsibility to one's own opportunities for recovery. Among the representatives of the middle and late maturity subculture, the landscape strategy of service prevails, when the readiness to be selflessly useful to the army, internally displaced persons, wounded combatants, and residents of their native village or city comes to the fore. The least widespread are landscape strategies of self-development and societal, as in the previous age subculture.

The configuration of the main landscape strategies contributes to greater self-determination and self-awareness of the subculture at a certain stage of its development, its integration as a large group that reproduces the main values and style priorities of its members. The differences between subcultures in landscape life-making are most clearly demonstrated by the strategies typical for each of them, the most widespread ones, which define the subcultural lifestyle. The category of subcultural style is used by D. Hebdige (2002) who wrote about subcultural lifestyles that can have both functional and dysfunctional manifestations.

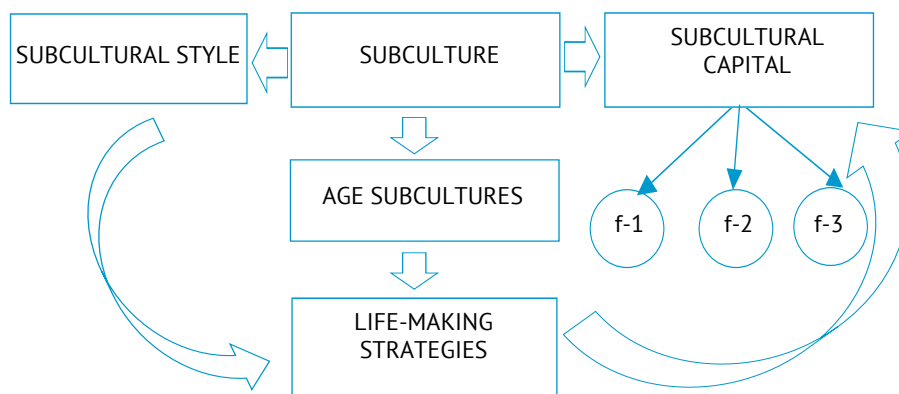


Figure 1. A model of self-healing life-making characteristic of age subcultures (modes of functioning of subcultural capital: f-1 – safety-self-preservation; f-2 – adaptation-style; f-3 – identification)

Source: developed by the authors

It can be said that in times of war, the style characteristics of the youth subculture are primarily defined by the existential landscape strategy, for the early maturity subculture – by the landscape strategy of care, and for the middle and late maturity subculture – by the landscape strategy of service. In the postwar period, it is quite likely that the style characteristics of subcultures will change. Among the indicators of the style inherent in various subcultures, one should also mention practices as methods of daily life construction that are manifested as acceptable and necessary for the community. Landscape strategies are manifested, specified, and implemented through certain sets of practices, including self-healing practices (Tytarenko, 2024; Kondratyuk-Antonova *et al.*, 2024). Different age subcultures have different configurations of healthy lifestyle practices. For young people these are practices of healthy lifestyles that ensure professional success, self-realisation, and unlocking of one's own potential; for mature people, these are practices that guarantee an increase in social significance, competitiveness, and maintain an appropriate level of psychological well-being; for late adulthood, these are practices of maintaining physical activity, restoring emotional stability, family and friendship support, and timely treatment and rehabilitation after illnesses.

Subcultural lifestyles in general are the leading form of community life, a way of manifesting one's own originality and dissimilarity to other communities, which it reproduces on a daily basis. The characteristics of lifestyle in different age communities include, for example, orientation to certain group norms, habits, preferences, models of the future, intensity of self-expression, unique age pace, recognisable language and other features. Representatives of different subcultures usually have different ideas about the role of life-making in maintaining psychological health and ways of self-healing during war. This is due to both value orientations and the prevalence in each subculture of a certain generally accepted set of healthy and unhealthy lifestyle practices. A more widespread category is social capital, which is possessed to a greater or lesser extent by every person, according to philosophers, sociologists, and cultural critics, starting with the classic works of Pierre Bourdieu. Social capital determines a person's belonging to a group and is a network of connections that can only be used through family, friends, church, sports or cultural clubs, etc. Speaking of cultural capital, attention is focused primarily on the availability of intangible resources such as education, knowledge, competences, social status, and cultural practices, that affect a person's social mobility and recognition in society. A person is usually identified with certain subcultures, professional, religious, regional, ethnic and accordingly possesses both general cultural capital and subcultural capitals. The term "subcultural capital" was introduced into scientific circulation by the British

sociologist and ethnographer S. Thornton (1997), who believed that subcultural capital has a pronounced creative potential associated with the peculiarities of internalising cultural norms.

The concept of psychological capital is also found in modern literature. According to the concept of psychological capital, it consists of four main resources: the ability to withstand challenges (self-efficacy); a positive attitude towards current and future success (optimism); the ability to create paths to success (hope); and the ability to recover from setbacks and move on (resilience) (Newman *et al.*, 2018). According to Polish researchers I. Grabowska *et al.* (2023), the psychological capital of Ukrainian migrants can be viewed as the interaction of resilience, self-efficacy, optimism and hope. The authors paid special attention to resilience as its important component. Based on these approaches, subcultural capital will be considered an important parameter of self-healing life, outlining the relevant identification characteristics of the community, ensuring its adaptation to military realities and relatively optimal functioning. The existence of subcultural capital indicates the accumulation and preservation of subcultural achievements, the possibility of their use and retransmission (Lewis, 2002). Capital is multiplied by enriching the traditions of the community, if the style configuration of strategies and practices chosen by its representatives meets the needs of the subculture and the requirements of reality.

The capital of the age community as the main resource and guarantor of self-identification sets the conditions for its self-preservation and further reproduction, and provides the opportunity to successfully withstand negative influences. Recovering after extreme tests, the age subculture heals itself and replenishes its own resources. Untimely and insufficient replenishment of subcultural capital threatens the psychological well-being of the community and even its further existence. Three main modes can be distinguished in the structure of subcultural capital: identification, adaptation and style and security-self-preservation. During the war, the security-self-preservation mode becomes the leading one in close interaction with others. It is the subcultural capital, accumulated in certain value-semantic and instrumental-style characteristics of the community's life-making, that determines and directs its vital activity (Sudakov, 2020). Although the modelling of subcultural self-healing life-making will be useful for psychologists, social and medical workers, and a wide range of humanities scholars, the characterised parameters of life-making in wartime are based on a number of results found in relatively small samples and cannot be extended to a large population of war-affected people. In addition, the network method of data collection somewhat reduces the significance of the findings. A strategic approach to self-healing life in war conditions has been scientifically substantiated

and modelled; a set of socio-psychological strategies for the formation of a healthy lifestyle, characteristic of certain age subcultures during the war, has been empirically verified, which will provide opportunities to stimulate the internal resources of each community, accumulate its subcultural capital, and increase the level of psychological well-being.

CONCLUSIONS

The study led to the construction of a model of self-healing life-making, which consists of several interconnected parameters, each playing a crucial role in shaping the community's adaptive strategies in wartime conditions. The study also emphasised the importance of age subcultures, where the belonging to a specific age group directed the community's life toward a dynamic synthesis of value priorities, lifestyle characteristics, normative constraints, and the planning of a healthy future. This age-specific guidance helped to define the vector of movement towards a healthier life, with a particular focus on health preservation and recovery in the context of war. Landscape strategies were identified as pivotal elements in the adaptation of communities during wartime. The research distinguished between revolutionary strategies, which are used in extreme conditions to quickly adjust value priorities and meet basic needs, and evolutionary strategies, which are employed to transform socio-cultural and individual psychological meanings in the more stable context of military everyday life. These strategies shape the ways in which communities adapt to the changing environment and maintain their collective resilience.

It was found that a key aspect of self-healing life-making was found to be the subcultural lifestyle, which encompasses a configuration of self-healing strategies and self-preservation practices. These practices act as methods for constructing daily life within the community, ensuring that members are equipped to cope with the stresses of war and maintain their mental and physical well-being. The lifestyle of the subculture is thus a critical factor in the process of sustaining health and ensuring continuity in the face of adversity. Subcultural capital was recognised as an essential resource for community self-identification and survival. This resource facilitates the safety and self-preservation of the community, ensuring the continued functioning of its identification processes and its ability to adapt to changing conditions. Subcultural capital contributes to the community's long-term life-making by providing the necessary tools for dealing with external and internal challenges. Further study of ways to optimise the community value of a healthy lifestyle and community style orientations of self-healing will contribute to the effective promotion of an ecological lifestyle. The potential of subcultural capital for mutual conversions with personal capital requires further study.

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Параметри самовідновлення субкультурного життєтворення в умовах воєнного часу

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Анотація. Метою роботи було визначення параметрів життєтворчості як мішеней впливу на самовідновлення вікової субкультури в умовах війни. Методологія дослідження включала нарративний аналіз життєвих історій та моделювання. Вибірку склали 431 цивільний та військовослужбовець. Умови війни розглядалися як тригер для апробації відповідних стратегій самоцілення: для молодіжної субкультури – екзистенціальна стратегія, спрямована на відповідальність спільноти за виживання; для субкультури ранньої зрілості – стратегія турботи, спрямована на відповідальність за збереження слабших; для субкультури середньої та пізньої зрілості – стратегія служіння, спрямована на відповідальність за збереження суверенітету країни. У ході дослідження було з'ясовано ключові параметри субкультурного життєтворення, які сприяють самовідновленню спільноти. Виявлено, що субкультура слугує засобом ідентифікації особистості з певною соціальною групою, а вікова субкультура спрямовує планування здорового способу життя як у теперішньому, так і в майбутньому. Особлива увага приділялася ландшафтним стратегіям як революційним, так і еволюційним, які формували сценарії розвитку спільноти. Спосіб життя в межах субкультури формував відповідну конфігурацію стратегій самовідновлення та практик самозбереження. Крім того, субкультурний капітал відігравав вирішальну роль у забезпеченні безпеки, адаптивного стилю та ідентифікаційного функціонування спільноти. Практична цінність роботи полягає у забезпеченні можливостей для багатокрокової цільової профілактики здорового способу життя з урахуванням його специфіки в різновікових субкультурах шляхом визначення взаємовпливів параметрів субкультурного життєтворення

Ключові слова: життєтворчість спільноти; контекст самовідновлення; вікова субкультура; ландшафтні стратегії; практики спільноти; субкультурний стиль життя; модули субкультурного капіталу