

EXPERIENCING YOURSELF: EXISTENTIAL WELL-BEING AS A PATHWAY TO INNER GROWTH

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Abstract

Introduction: Positive mental health has been recognized as a key element of well-being; therefore, mental health professionals increasingly focus on its positive dimensions – optimism, life satisfaction, happiness, self-acceptance, purpose in life and self-efficacy. However, interpretation of mental health and well-being through this lens faces challenges, since humans still cannot solve complex existential problems and overcome painful human experiences as they are a part of human life.

Purpose: This paper aims to explore the concept of existential well-being from the perspective of philosophy and mental health.

Methodology: The study adopted a desktop research methodology. We conducted a systematic search in the electronic databases, such as PubMed, Scopus, Web of Science and Google Scholar. Relevant studies were identified using search terms: well-being, existential well-being, existential positive psychology, mental health, philosophy, existentialism, culture, death anxiety, meaning in life, existential loneliness, social exclusion, existential guilt, identity, happiness. The authors used phenomenological philosophical and hermeneutic approaches, as well as the interpretive research paradigm.

Results: Being a human, it is impossible to avoid existential challenges and to maintain unchanging positive mental and emotional states. Facing and dealing with a borderline situation such as illness, suffering, struggle, guilt or death, people tend to reflect more intensely on existential questions. Within the framework of existential psychodynamics, the basic conflict of an individual is determined by his/her confrontation with the givens of existence: death, freedom, isolation, meaninglessness, identity, pursuit of happiness. Existential conflicts, which are linked to depression, anxiety, stress, addiction, personality disorders, are generated by the individual's confrontation with any of these givens. Thus, the search for existential well-being has become inevitable, as existential well-being can act as a predictor of quality of life and may be seen an internal coping resource to deal with borderline life situations.

Conclusion: In the modern world, in which the aggravation of existential problems has reached monstrous proportions, and more and more people, terrorized by wars, catastrophes, economic, environmental, social, political, cultural problems, reject traditional ideas and feel cut off from the integral fabric of existence, existential well-being becomes especially important. The concept of existential well-being expands our understanding of overall well-being, enhances our abilities to achieve sustainable well-being by addressing the deepest layers of human nature and providing awareness of the need for existential growth.

Keywords

Mental Health, Well-Being, Existential Well-Being, Existential Positive Psychology, Philosophy, Existentialism, Culture, Death Anxiety, Meaning In Life, Existential Loneliness, Social Exclusion, Existential Guilt, Identity, Happiness.

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Introduction

All human cultures understand the meaning of mental health and well-being in their own way. What is common to all interpretations is that a human being is a “bearer” of mental health and well-being. Perhaps it is the mysterious phenomenon of a human being that gave rise to the multiplicity of interpretations, as well as different approaches to these concepts.

The complex multifaceted essence of a human as a biological, psychological, social, and spiritual being has attracted the attention of researchers and sparked heated debates for centuries: philosophers, psychologists, religious thinkers, physicians, anthropologists, physiologists, biologists, historians, and ethnographers have tried to unravel the mystery of a human being. A human is a unique creature, and modern science is unable to explain this phenomenon, since there is no scientific evidence of what a human should be. Although some contemporary scientists question human uniqueness calling it “eternal human vanity” (Anderson & Perrin, 2018; Brown & Cartmill, 2018; Phillips, 2025), we proceed from the assumption that people do not have a specific, unchanging essence and are not stable, predetermined objects of research. On the contrary, as Sartre asserted, “man is nothing else but that which he makes of himself” (1948, p. 28). It is within this approach that the uniqueness of humans is revealed: they are both the subject and the object of research; they are rooted in many worlds, from biological to symbolic; they are ultimately capable of transcending their own nature and going beyond their own limits (Danylova, 2017; Danylova et al., 2024). The ambiguity and complexity of human nature determine the interpretations of mental health and well-being.

Mental health is a general term that most people are familiar with, but it can mean different things to different people: from the absence of mental illness to the way of living a happy life and a full realization of human potential. Today mental health is defined as “a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able

to make a contribution to his or her community” (Mental Health, 2025). Thus, mental health is a state (or manifestation) of overall well-being. The concept of well-being is holistic and multifaceted. It is the state that is determined by both subjective and objective factors, which encompass different areas of our lives. Simply put, we experience a state of well-being when we feel good, healthy, prosperous and happy, when we are satisfied with a meaningful life, have goals and can cope with daily stressful circumstances. According to WHO, “well-being is a positive state experienced by individuals and societies. Similar to health, it is a resource for daily life and is determined by social, economic and environmental conditions. Well-being encompasses quality of life and the ability of people and societies to contribute to the world with a sense of meaning and purpose. Focusing on well-being supports the tracking of the equitable distribution of resources, overall thriving and sustainability. A society’s well-being can be determined by the extent to which it is resilient, builds capacity for action, and is prepared to transcend challenges” (Promoting Well-Being, 2025).

If previously attention was paid to mental disorders and symptoms of psychopathology, today it is time to talk about maintaining a positive level of mental health, the main components of which are positive well-being and effective functioning (Bohlmeijer & Westerhof, 2021), which is rather successfully implemented within the framework of positive psychology. The modern interpretation of mental health and well-being is rooted in ancient concepts of well-being (or happiness) – hedonic and eudaimonic (Ryan & Deci, 2001).

The idea of enjoying life dates back to the teaching of Aristippus, the founder of the Cyrenaic School, who was called the father of hedonism. He argued that among human values, pleasure was the highest and pain – the lowest. Zilioli quoted pseudo-Plutarch describing the teachings of Aristippus: “Aristippus from Cyrene maintains that the end of good things is pleasure, of bad things pain; he rejects all the other sciences of nature, saying that the only useful thing to do is to look for what is good and

bad" (2012). Nowadays, there is broad agreement that hedonic well-being is a multidimensional concept that encompasses the evaluation of life in emotional terms, as well as the presence of positive and absence of negative affect (Diener, 1984; Diener et al., 1999).

The eudaimonic approach is rooted in the teaching of Aristotle, who argued that happiness was an activity of the soul in harmony with virtue. And it is not simply virtue, but rather the activity of virtue by its own will (Aristotle, 2020). The purpose of human life is to flourish, be happy and realize one's potential in a social context, that is self-realization and active functioning in society (Waterman, 1993).

Ancient ideas have found confirmation in modern psychology. Through the lens of eudaimonia, Ryff shows that a deeper sense of purpose and self-actualization in life contributes to psychological well-being, including health, personal development, family experience, work and social participation, that is, well-being may have protective benefits for health (2014).

According to self-determination theory, the satisfaction of basic human needs for autonomy, competence, and relatedness is critically important for almost all aspects of human functioning in society; and contexts that prevent this satisfaction often catalyze defense, rigidity and psychopathology (Ryan & Deci, 2017; Ryan & Deci, 2022). In recent years, "there has been an increase in the amount of research based on self-determination theory in the context of health, including research on health-promoting environment and behavior. The results of these studies have shown the role of autonomous self-regulation and needs' support in various aspects of human mental and physical health. Autonomous self-regulation is especially important for an individual's health-preserving behavior, as it regulates his/her efforts, perseverance, stability, etc. more effectively" (Serdyuk, 2018).

As a result of recent research into the relationship between mental health and mental illness, scientists have concluded that there is substantial evidence in favor of the dual continua model of mental health. Reminding of Herzberg's two-factor theory of motivation – hygiene, the dual continua model of mental health suggests that mental health and mental illness are related but distinct continua: one continuum represents the presence or absence of mental health, and the other represents the presence or absence of mental illness (Keyes, 2005; Westerhof & Keyes, 2010). Health, lifestyle, and longevity studies have shown that mental health and mental illness are separate dimensions; moreover, higher levels of

well-being reduce the risk of mental health problems (Huppert & Whittington, 2003). Although some researchers, without denying the validity of the dual continua model, emphasize that the assumption of the model may not necessarily be fulfilled for every person (Kraiss et al., 2023), it is precisely this eudaimonic interpretation of mental health that is currently being tried to be involved in the process of developing a model of sustainable mental health (Bohlmeijer & Westerhof, 2021).

Positive mental health has been recognized as a key element of well-being (Promoting mental health..., 2004), therefore, mental health professionals increasingly focus on its positive dimensions – optimism, life satisfaction, happiness, self-acceptance, purpose in life and self-efficacy. This paradigmatic shift towards positivity has expanded our understanding of factors and conditions that promote or undermine mental health, which could lead to individual flourishing, societal prosperity and social well-being, offering innovative solutions to complex individual, organizational and societal problems.

However, interpretation of mental health and well-being through the lens of positive psychology faces challenges, which were defined by van Zyl and Rothmann (2022). These are the lack of a unifying metatheory that leads to Jingle-Jangle fallacy; the validity of positive psychological assessment measures; the lack of significant/sustained changes in positive states, personality traits and behavior of participants; reliance on "contextual factors" for justification rather than self-correcting or updating existing theories; the overemphasis on quantitative methods and the positivist paradigm (Friedman & Brown, 2018; Mongrain & Anselmo-Matthews, 2012; Robbins & Friedman, 2018; Wong & Roy, 2018).

Positive psychology faces another major challenge, namely, cultural bias. Being primarily a Western enterprise, it uses findings from studies conducted in Western, educated, industrialized, rich and democratic countries (WEIRD) and generalizes them to the entire human population (Hendriks et al., 2019). Thus, the emphasis on happiness and well-being is understood within a universalistic framework without taking into account the contexts, cultures, values and beliefs of different people and societies. However, material, relational and subjective dimensions of well-being (and happiness) are closely interrelated (Gough & McGregor, 2010), "constructs of the experience and meaning of distress and mental health and illness cannot be understood through a universalist framework but are instead intertwined with context, culture and

beliefs of people and societies" (White & Eyber, 2017). To overcome these limitations, researchers will have to answer "epistemological questions about whether any approach to well-being can serve across all contexts, and ontological questions about the role of culture in the formation of personhood" (White & Eyber, 2017). Nowadays, expanding psychology scope, it is necessary to incorporate non-WEIRD interpretations of human well-being and flourishing into the overall field of mental health and well-being and overcome Western consumer culture's ignorance of painful human experiences (Wong, 2010) to consider an individual in his/her entirety including his/her painful, destructive mental states, which cannot be eradicated as they are a part of human life..

Purpose

This paper aims to explore the concept of existential well-being from the perspective of philosophy and mental health.

Methodology

The study adopted a desktop research methodology. We conducted a systematic search in the electronic databases, such as PubMed, Scopus, Web of Science and Google Scholar. Relevant studies were identified using search terms: well-being, existential well-being, existential positive psychology, mental health, philosophy, existentialism, culture, death anxiety, meaning in life, existential loneliness, social exclusion, existential guilt, identity, happiness. The authors used phenomenological philosophical and hermeneutic approaches, as well as the interpretive research paradigm.

Ethical considerations

This research did not require IRB approval because it did not involve humans or animals in the study and was conducted as desk research according to the thematic plan under the Ukraine State Registration Number of scientific research 0125U000198.

Results and Discussion

Nowadays, in an age of great scientific and technological breakthroughs, humanity remains unable to answer important questions concerning human freedom and autonomy, death and anxiety, creativity and loneliness, responsibility and integrity. Living in the world, in which change is the only constant (Behan, 2020), it is impossible to avoid these existential challenges and to

maintain unchanging positive mental and emotional states. As Kierkegaard put it, these challenges are closely connected with the pinnacle of temporary tension, the moment when we have to act in order to shape or reshape our destiny and our self (Kierkegaard, 2014).

Therefore, focusing solely on positive well-being is a kind of escape from the problems and an unwillingness to look into the abyss, in a way, into the abyss of human nature. A human being as a thinking being is aware of his/her finiteness in all its depth and tragedy, experiencing fear of life in this worldly existence (Heidegger, 1962). The exclusive emphasis on positive experiences divorces us from reality. No matter how much we dream of a beautiful world filled with light and goodness, the reality is that even the positive experience itself is only possible in relation to something that is labelled as negative. Essentially, these are two sides of the same coin, these are interconnected and counterbalancing forces consonant with the Chinese concept of Yin and Yang. They are distinct but inseparable. They are immanent to each other and to life itself. They are modes of human existence. Avoiding existential problems such as alienation, fear of death, anxiety, meaninglessness, positive psychology, according to Wong, "full of adolescent exuberance but lacking in depth" (Wong, 2010). What is capable of expanding and deepening the field of research and application is existential psychology that is "full of wisdom but lacking in youthful vitality" (Wong, 2010). The amalgamation of these two branches of psychology offers the possibility of creating a new conceptual framework for understanding a human and his/her well-being.

Indeed, psychology is deeply rooted in a certain type of philosophy. If many psychological schools adhere to theories and techniques that have been developed and validated through the use of the scientific method and depend on objective measurement and the replication of results under controlled or known conditions (Scientific psychology, 2018), then existential psychology is based on the philosophy of existentialism. Focusing on naturalism and empiricism and searching for general laws, these schools to some extent "absolutize and universalize the reality, in which the individuals have to act according to its laws. Moreover, cartesian "mind – body" dualism has led to the collapse of the holistic phenomenon of a human being and, accordingly, to deep contradictions. At the same time, existential psychology interprets a human being as an indivisible whole: there are no separate mental and physical phenomena, and we have to deal with human wholeness and

indivisibility approaching his/her core" (Danylova et al., 2024).

While positive well-being has received particular attention today, the concept of existential well-being remains understudied. Facing and dealing with a borderline situation such as illness, suffering, struggle, guilt or death, people tend to reflect more intensely on existential questions. Even if we are not physically alone during these tough moments, in fact, we are the only ones who experience them, reveal our human existence, and most fully realize our uniqueness. Only through the deepest personal upheavals we comprehend the meaning of our existence. Thus, existential dimensions of well-being are closely connected to our existential experiences and the ways we cope with existential concerns (Koole et al., 2006).

Within the framework of existential psychodynamics, the basic conflict of an individual is determined by his/her confrontation with the givens of existence. Yalom defines these givens of existence as "certain ultimate concerns, certain intrinsic properties that are a part, and an inescapable part, of the human being's existence in the world" (1980, p. 8). He identified four ultimate givens: death, freedom, isolation, and meaninglessness. Wong added identity and pursuit of happiness (2010). Existential conflicts, which are linked to depression, anxiety, stress, addiction, personality disorders (Menzies, 2024), are generated by the individual's confrontation with any of these life facts.

For instance, death anxiety dramatically undermines human experience of happiness; causes mental health disorders; leads to a loss of meaning in life. Iverach et al. argue that death anxiety is a transdiagnostic construct that underlies the "development and maintenance of numerous psychological conditions" (2014). It is related to illness anxiety, somatoform disorders, panic disorder, common specific phobias, obsessive compulsive disorder, agoraphobia, post-traumatic stress disorder, depressive disorder, social anxiety disorder, and eating disorders (Goldenberg et al., 2005; Menzies & Menzies, 2018; Strachan et al., 2007).

Meaning in life is viewed as a cornerstone of well-being and a deep human motivation. F. Nietzsche said: "If you have your why for life, you can get by with almost any how" (1997, p. 6). Frankl put it this way: "...human life, under any circumstances, never ceases to have a meaning, and... this infinite meaning of life includes suffering and dying, privation and death" (2006). Therefore, the loss of meaning is one of the most dangerous situations, in which the very existence of a human becomes really devalued, with all the ensuing negative outcomes (Danylova

et al., 2023a). Today, meaninglessness has become one of the biggest problems and is associated with depression, suicide, eating, substance use and anxiety disorders, schizophrenia and post-traumatic stress disorder (Steger, 2022; Volkert et al., 2014; Vanhooren, 2019).

Existential loneliness is one more challenge of human existence (McKenna-Plumley et al., 2023). It is an emotional experience of disconnection from our own self, others, and the world itself, which leads to emptiness and isolation. According to existentialists, loneliness is an integral aspect of the human condition, it is tied to human very existence (Heidegger, 1962; Sartre, 1956). The idea that we are alone in our feelings, thoughts, and in our very death leads to psychological distress, including anxiety, stress, depression, suicidal ideation (Constantino et al., 2019; Helm et al., 2020; Storey et al., 2022). Existential loneliness can be further exacerbated by social exclusion, which causes a global decrease in the perception of life as meaningful (Stillman et al., 2009).

Existential guilt is the feeling that we do not live authentically, we do not realize our full potential, we do not use opportunities, or even that we "wrongly" exist in this world. It is something connected deeply to human nature and is related to freedom, authenticity and true responsibility. According to Heidegger, the deepest meaning of inauthenticity is the "fleeing of [the human being] from itself" (1962). As Binder put it, "the concept of existential guilt describes preconditions for responsibility and accountability in life choices and the relationship to the potential given in the life of a human. It might also be used as a starting point to examine an individual's relationship to the potential offered in their life and life context and, in this way, the hitherto un-lived life of an individual" (2022). Existential guilt can lead to a number of problems, namely, sorrow, regret, anxiety, pain, shame, anger, self-punishment, self-deprecation, insomnia, thoughts about being a failure, crisis of identity, etc. (Cherry, 2025; Existential Guilt, 2023; Guilt, 2025; Saffrey et al., 2008; The Different Types..., 2024). However, despite such consequences, some researchers consider existential guilt neither neurotic nor a symptom that needs to be treated (Önol & Engin, 2022), and it may be seen as a launching pad for the individual's return to the his/her true self and unity with the world that helps us to discover and create an autonomous personal identity.

To answer the question "Who am I?", we need to turn to the concept of identity. Although some authors argue that it is a controversial concept, and there is no consensus regarding the

phenomena to which it refers (Bosma, 1995), it has become a popular concept that is widely used in scientific research. As this paper is devoted to existential well-being, let's turn to Sartre's understanding of identity who offers three usages of the self: "First, the self of irreflective consciousness; second, the self as ego or as personality; third, the self as value" (Barnes, 1993, p. 41). At certain stages of life, at moments of transition from one role to another, from one stage to another (Hall, 2025), people find themselves in a state of existential liminality, "a psychologically distinct state of suspended selfhood. It's the experience of being in a threshold – not only between roles or life stages, but between identities. It happens when the stories we tell about who we are fall apart, but no new narrative has emerged to take their place. And in a world that demands constant performance, coherence, and productivity, this state of limbo is often ignored, pathologized, or rushed through before its meaning can be fully lived" (Starr, n/d). This state undermines the individual's confidence and sense of self; people feel disoriented and lost in this vast and incomprehensible world. And while these conditions are often mistaken for depression, dissociation, or identity disorder, Starr emphasizes that this in itself does not indicate pathology, but is a significant part of our human journey, "the silent, painful, necessary work of becoming" (n/d).

These challenges of human existence can be addressed (although not completely) from the standpoint of philosophy, in particular existential philosophy, and its fruitful cooperation with psychology. In borderline situations the options of psychological help are often limited, since we deal with human beings abandoned in the world, in which they do not have a certain future, thus they are forced to choose their own life and self (Sartre, 2004). Any human being is his/her own project. In a word, we are our own future, but there is a possibility not to become this future. Thus, our existence is always complicated and multifaceted and can be defined and interpreted through the lens of our "presence in the world", our essential connections with the world itself, with other people and, ultimately, with ourselves (Danylova et al., 2023b).

None of us can escape these existential challenges, and how we respond to them is entirely up to us. The willingness and ability to ask questions is the first step to solving a problem, "a journey of a thousand miles begins with a single step" (Lao Tzu, 2008). Ultimately, the world's philosophical thought has provided humanity with various ways to deal with existential challenges. Plutarch believed that "a doctor made a mistake if he thought that he could neglect philosophy; it

would also be a mistake to reproach a philosopher for the fact that, going beyond the boundaries allotted to him, he addressed the issue of health" (Toloknin, 2007). Philosophy helps to understand humans as complex dynamic systems, as well as their feelings, thoughts, interests, and sociocultural mechanisms underlying their development; the multifaceted relationship between biological, psychological, social, cultural, spiritual processes that shaped them – it is philosophy that can reveal their existential core (Danylova et al., 2023a).

Therefore, the search for existential well-being, and more broadly, spiritual well-being, has become inevitable. As Ownsworth and Nash stress, existential well-being is receiving more attention today in the context of chronic illness. Though this concept is still considered controversial, "some researchers view spirituality and existential well-being as core dimensions of health-related quality of life that are related to but distinct from physical, emotional, and social well-being domains" (2015). Spirituality and existential beliefs can act as predictors of quality of life and emotional well-being (Arnold et al., 2006; Cohen et al., 1996; Kusumawardania & Asihb, 2019), and existential well-being itself may be seen an internal coping resource to deal with stressful life situations, "people with higher levels of existential well-being report lower emotional distress and better quality of life" (Ownsworth & Nash, 2015).

Sustainable well-being embraces the entire human experience – from the brightest manifestations to the darkest depths of our life. Suffering is an integral part of our lives (Anderson, 2015; Bueno-Gómez, 2017; Fowers et al., 2017) and, as Wong and Yu rightly point out, attempts to escape from them lead to even greater suffering (Yu & Wong, 2024).

Dr. Paul Wong made a great contribution to the study of human well-being elaborating an existential conceptual framework for an expanded vision of positive psychology which leads to the emergence of existential positive psychology (EPP). Today, his name has become synonymous with existential positive psychology, "he combined Frankl's existential psychology with positive psychology, which became known as existential positive psychology (EPP). In doing this, he recognized the need to incorporate and recognize cross-cultural psychology internationally into the ambit of EPP" (Nel & Govender, 2022). Within this concept, going beyond clinical terms, we can speak of meaningful suffering that leads to inner growth, reassessment of values, sense of unity with life and transcendence of the boundaries imposed by one's own ego. Wong emphasized the need

to go beyond WEIRD psychology by incorporating non-WEIRD ideas of wellbeing and flourishing (Wong & Cowden, 2022), by considering other cultures, traditions, values, and spiritual aspirations. His own system was influenced by Eastern philosophical traditions, in particular the concepts of Yin-Yang and Wu-Wei, and his attempts to guide us between the two blades of total happiness and total suffering reminds of the Middle Way in Mahayana Buddhism.

The essence of existential positive psychology is that by transforming and overcoming the experience of inevitable suffering, an individual can achieve well-being by developing positive suffering mindset (PSM) that offers answers to profound existential questions:

- How can we be happy and realize our potential in this chaotic and unpredictable world?
- How can we become better and stronger through struggles and suffering?
- How can we make this world a better place to live? (Wong, 2024).

Positive suffering mindset elaborated by Wong includes five interconnected mindsets: mindfulness, meaning, dialectic, resilient, and growth (Wong, 2024). To deal with existential challenges, we have to demonstrate our human courage and creativity, our ability to transcend own boundaries and break out of familiar frameworks, while making life more fulfilling and meaningful. Basic tenets of existential positive psychology are:

- True positivity is to see and be the light in the darkness.
- Effective coping with unavoidable suffering depends on dialectical/paradoxical rather than binary/rational logic, self-transcendence and developing the PSM.
- A positive outcome is tragic optimism, existential gratitude, and mature happiness, leading to a sense of inner peace, balance, and harmony (Yu & Wong, 2024).

By accepting positive and negative aspects of life as givens and by answering existential questions, people can find meaning and purpose in their lives.

Limitations and Future Research Directions

Intended as an overview, this paper attempts to view the problem as a whole. It does not consider applied aspects of existential positive psychology and its degree of specificity within different cultural environments. Hence, caution should be taken with generalizing the findings. At the same time, this theoretical study may provide an avenue for more complex, transdisciplinary

research at the intersection of mental health and well-being, psychology, and philosophy.

Practical and Social Value

This research contributes to the development of the concept of mental health and well-being incorporating philosophical ideas on human nature and broadening and deepening the understanding of the underrepresented concept of existential well-being. This will allow us to expand the existing arsenal of psychotherapeutic interventions considering the existential challenges of human existence and taking into account cultural differences, which cannot be done only within the framework of positivist approach in psychology.

Conclusion

The concept of existential well-being expands our understanding of overall well-being complementing the concepts of hedonic and eudaimonic well-being, but not coinciding with them. Picardi and Filastro state that “measures of life satisfaction and hedonic well-being have limited overlap with wellbeing in an existential sense, while measures of eudaimonic wellbeing as an orientation towards growth, authenticity, meaning, and excellence bear a greater resemblance, but still pertain to a different construct” (2025). Thus, existential positive psychology enhances our abilities to achieve sustainable well-being by providing awareness of the need for existential growth.

Existential positive psychology deals with issues that go beyond the scope of more traditional, symptom-focused therapies, provides a richer perspective on human mental health and well-being and makes it possible to help where other approaches have failed, since it directly addresses the deep layers of human nature. Existential positive psychology expands the psychological therapeutic arsenal allowing for more effective solutions to existential problems. It not only alleviates symptoms but also helps individuals find meaning and purpose in life significantly improving their overall well-being and life satisfaction. Although existential problems are universal, various cultures throughout history have developed their own ways of dealing with them that found expression in the religious and philosophical teachings of humankind, to which many people still resort today. Therefore, an emphasis on cultural sensitivity enhances the effectiveness of existential positive psychology and ensures the accessibility of mental health care for a wider range of people.

In the modern world, in which the aggravation of existential problems has reached monstrous proportions, and more and more people, terrorized by wars, catastrophes, economic, environmental, social, political, cultural problems, reject traditional ideas and feel cut off from the integral fabric of existence, existential positive psychology, with its emphasis on existential well-being, becomes especially important. Therefore, "unveiling the mysteries of existential well-being using the existential positive psychology framework and then educating the society about how to achieve existential well-being will provide new hope to all the suffering people" (Yu & Wong, 2024).

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