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The Moral Shock of the War in Ukraine and the Mobilization of World Resources in the Light of the Philosophy of Mind

Yuriy FEDORYK[1]
Olga RUDENKO[2]
Nataliia SABLINA[3]
Hennadii MOSKALYK[4]
Andrii SHYMANOVYCH[5]
Oleksandr DANYLCHENKO[6]

[1] Candidate of Historical Sciences (Ph.D.), Docent, Assistant Professor Department of History and Philosophy, Berdyansk State Pedagogical University, jurij83fedoryk@ukr.net
[2] PhD of Philosophy, Associate Professor, Department of Philosophy and Methodology of Science, Taras Shevchenko National University of Kyiv, orudenko@knu.ua
[3] Candidate of Psychological Sciences, Associate Professor of the Department of Psychology and Pedagogy, Private Higher Education Institution "University of Modern Knowledge", natashasablina@ukr.net
[4] Doctor of Science in Philosophy, Professor of the Department of psychology, pedagogy and philosophy, Kremenchuk National University named after Mykhailo Ostrogradskyi, Kremenchuk, 21023upr@gmail.com
[5] PhD in Theology, Postdoctoral Researcher of the Department of Theology and Religious Studies, Dragomanov Ukrainian State University, schimanovich@ukr.net
[6] Senior Lecturer of the Department of Social Sciences and Humanities, National Academy of the National Guard of Ukraine, sahadan86@ukr.net

Abstract: *The relevance of the article lies in the need to study the moral side of war and the mobilization of world resources in the context of educational philosophy. In the context of metaphysics, war has an anti-materialistic, spiritual meaning and is "a certain test for the nation", which can be a manifestation of artificial intelligence. It is during war that society fights for the highest principles of civilization, not for the state or its ambitious aspirations. Both war and heroic experience can awaken deep forces connected to the foundations of race. On the contrary, materialists, especially Marxists, saw the cause of wars solely in social-class inequality and the antagonistic confrontation "between labor and capital." At the same time, war in society is not just a phenomenon of armed struggle guided by politics, a way of achieving one's goals with the use of armed violence. It is followed by a change in the course of numerous social processes and the involvement of economic, ideological and other forces of society in the struggle. War tests the economic and organizational strength of every nation. Therefore, it is important to understand the war as provoking a moral shock in Ukraine and mobilizing world resources in the light of the philosophy of reason. Its impact on social development is associated with a significant disruption and change in the usual functions and nature of the existence of elements of this or that social organization.*

Keywords: *tests of economic and organizational forces; armed violence; world community; opposite tendencies of war; military science; military art.*

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Introduction

The whole history of humankind is a history of wars and armed conflicts. From inter-tribal rivalries through inter-national, inter-racial and inter-religious conflicts, the 20th-century society came to two world wars that covered five continents and killed an enormous amount of people. The 21st century society is no exception: Afghanistan, Iraq, Libya, and Syria are the biggest and still ongoing military conflicts, let alone Ukraine.

According to Russia's history, from the beginning of the Russian state's revival after the collapse of the Mongol Empire in the 14th century to the present day (approximately 650 years), Russia has spent more than half of this period in wars.

As history shows, war as a concept has not changed internally. There are different theories of the origin of war since it was and remains a struggle for change and redistribution of social roles from the perspective of social development (Andrievskiy, 2019). At the same time, warring parties aim not to physically destroy the enemies during the armed struggle but to eliminate them as contenders for the role that those who caused the war wish to perform to transfer it to another role with the help of armed conflict, which can complement or replace its own. From the point of view of sociology, the justice factor is a prerequisite for the emergence of war. It implies the impossibility of peaceful cooperation among actors in social relations in their former roles due to the urgent need for social progress (Kokun et al., 2017). Glenn (2009) contends that war, as a social phenomenon in a postmodern society, exhibits two interrelated facets: the socio-political and the military-technical. The first one shows who and in the name of what conducts military actions, while the second one reflects both the material and human resources used in the war. This article aims to: 1) analyze the concepts of opposing tendencies in the context of the philosophy of education and delve into the moral side of war in the context of political research and the study of the philosophy of mind; b) to discuss the essence of the mobilization of world resources in the philosophy of education; c) determine the role of war and military art during the mobilization of the world; d) describe the morale of the war in Ukraine (Allenby & Garreau, 2017).

Research methods are used to investigate the moral impact of the war in Ukraine and the mobilization of global resources in a postmodern society (Prots et al., 2021).

They include critical analysis, synthesis of scientific and methodical sources, systemic analysis, descriptive and prognostic methods,

generalization and systematization of the obtained results, induction, deduction, traductive methods.

Neurophilosophical perception of war

The analyzed philosophical concepts are built on the basis of philosophical theories, which imposes additional meanings and meanings on them. In turn, philosophical paradigms, unlike natural-scientific paradigms, do not replace each other, but exist synchronously. The philosophical tradition of interpreting the concept and phenomenon of war is primarily related to general philosophical issues and historical context. Ancient Greek philosophers were the first in the history of Western philosophy to make a major contribution to the understanding of both the concept of war and its metaphysics. This analysis made it possible to reveal a number of fundamental principles of human existence. For example, questions about the causes of war, questions about inequality, wealth and poverty were raised. It is worth noting that such attention made it possible to look at the human essence in a different way: for example, Socrates raised questions about the imperfection of man, his limitations, problems of law and arbitrariness. All this contributed to the understanding that contradictions are an integral part of existence. War or struggle acquires the connotation of a principle, a law, and an essence. In other words, the concept of "war" affects both the spiritual and moral side, as well as the practical side, hence two lines of interpretation can be observed: metaphorical and literal. Moreover, in the course of the formation and development of society, this side of being always received a new push for development.

In this vein, it is important to note the role and influence on the historical process of philosophical ideas related to the problem of war. On the one hand, philosophical concepts of "war" can have a significant impact on the development of society. On the other hand, historical reality itself enriches the philosophical tradition. In this case, philosophy assumes the role of interpreter, which is also of great importance for the reinterpretation of human experience. After the necessary introduction, we proceed directly to the presentation of the research topic. "Polemos" (war) refers to the central concept of Heraclitus' teaching. The correct interpretation of his statements is largely determined by the context. At first glance, it may seem that Heraclitus is an apologist for war, which is legitimate if one interprets his teachings literally. Heraclitus does not deny the harmful and destructive effects of war; in his philosophy it appears as a normal state of life and peace. Heraclitus uses the term "war" in the sense of "struggle", which is the universal law of the existence of things, the measure of everything. It is

Heraclitus who begins the line of tradition in philosophy, when "war" or "struggle" has not only a positive meaning, but is the beginning of the development of life. For Heraclitus, war is an external, visible form of development, behind which is the metaphysical idea of the struggle of opposites and their unity, in which the old is destroyed and the new is created. Later, the ideas of Heraclitus became key in the philosophy of Hegel, who formulated the principle that contradiction is the source of movement.

In the discourse of war, a multifactorial organization of key concepts, which are embedded in the semantic structure of meanings and associations, inevitably arises. This character causes the appearance of a shadow semantic zone woven into the historical context. If concepts such as "people", "enemy", "war" and others are at the forefront of political discourse, then concepts of the second plan should be identified through systematic research. These non-obvious concepts make it possible to supplement and clarify the content of the conceptual sphere of war discourse.

Based on the results of the study, the following can be said. In all philosophical concepts, when studying the concept of "war", philosophers touch on a number of other philosophical concepts. This is due to the fact that in the philosophical picture of the world, the concept of "war" or "struggle" occupies one of the central places. In the system of philosophical views, the concept of "war" can be identified both with higher metaphysical principles and with materialistic ones. Another distinctive feature of the interpretations is that the concept of "war" can contain the meaning of metaphysical "struggle" or be defined separately. In our study, we separated and identified elements associated with literal and metaphorical lines of interpretation. Thus, the analysis of philosophical concepts shows that many theses of all philosophical teachings are clearly manifested and practically implemented in the political discourse of war. However, the subjects of modern political communications, unlike philosophers, are not inclined to adhere to one model of interpretation of the concept of "war". The political interpretation of "war" has a conjunctural character, that is, the concept of "war" in political speeches is adapted to the communicative goals and circumstances of speech.

To define the basic concepts of perception of war, one should understand the neurophilosophical understanding of the shock of war in the science of mind. The complex work of neural ensembles of the subconscious and consciousness takes place within the framework of two main processes. The first is the natural and unrelated deployment of genetic

programs, which over time purposefully change the structure and, accordingly, the functions of the neural ensembles of the subconscious and consciousness. Moreover, the direction of changes in the structure of the psyche is manifested in the enrichment of the brain's creative capabilities. The second is the influence on the mental processes of the external social environment, which contributes to the development of the hereditary possibilities of the psyche and their full realization in ontogenesis.

The problems outlined above make up the subject area of neuroscience (a complex of various neurodisciplines) - the science of the organ that allows each person to feel the world around them, think, speak and generally count themselves as Homo Sapiens. The group of neurodisciplines includes behavioral neurobiology, neurogenetics, neurophysiology, neuropsychology, cognitive neuroscience, social neuroscience, neurolinguistics, and many others.

The upper (methodological) floor of this system is occupied by neurophilosophy, which systematizes the obtained research results, analyzes and synthesizes them, and ultimately builds models and predicts the development of the psyche. In recent years, neurophilosophy as an interdisciplinary study of the highly developed psyche, the stages of its formation and development, has taken a leading place in the field of humanities, including in the field of studying the anthropological perspectives of Homo Sapiens.

The scientific-philosophical futurology of the person of the future requires an appeal to the evolution of humanity: the evolution of the psyche, its structures and functions. A retrospective analysis of the past stages of the evolution of the psyche reveals the following patterns.

The transition from Homo Primitive to the modern stage of Homo Sapiens is connected with the replacement of physical work with mental work. As the structure and functional capabilities of the psyche increased, the share of mental work increased, a number of physiological parameters most important for any biological organism regressed, which led to a significant decrease in the physical capabilities of the human body and an increase in its mental abilities.

The transition from physical labor to predominantly mental labor entailed a change in the form of labor products. If earlier the value for society was the material form of the product of labor, then with the emergence of predominantly mental activity, the material and virtual form of the product of labor began to have greater value. A few centuries ago, the physically difficult work of blacksmiths, carpenters, and farmers was valued,

but already at the beginning of the third millennium, work based on analytical and synthetic methods gained the most importance.

In the process of the evolution of the psyche, the meaning and attitude of a person to his body changed. The ancient value of the body was determined by its physical strength, "golden hands", dexterity, endurance, dexterity, etc., since the psyche, which developed through the body and physical labor, manifested its creative potential in the final material product. Currently, the value of the body has depreciated, because the psyche, thanks to a new, more developed internal structure and functions, has learned to realize its internal capabilities directly, in the perception of war. Now the body (organism) requires only a healthy and long-term existence, because the activity and usefulness of the psyche continues to directly depend on the usefulness of the work of the organism as a whole.

Over time, the work of the psyche becomes more difficult. Predominantly unconscious activity (predominant work of the neural ensemble of the subconscious) is gradually replaced by conscious manifestations - the work of the neural ensemble of consciousness. The reason for these changes is the work of hereditary programs: it is this program in each new generation that changes the structure of the higher parts of the brain and expands its functionality.

The laws listed above, which are clearly visible in the evolution of the human psyche, allow us to identify the following main directions of development in the image of the person of the future.

The concept of opposing tendencies of war in educational philosophy

Interestingly, the moral approach originated and began to be practised only in the culture of the New Age. For example, morality and ethics in the ancient world were perceived differently than they are now (Khatsaiuk et al., 2021). The kings who won the war were proud of the number (which amounted to many tens of thousands) of killed and enslaved people and destroyed cities (Halian & Halian, 2012, p. 314). The war in Ukraine, however, shows this is not the case. Despite Russia not having a vital need for Ukrainian territory, the ongoing conflict persists due to ideological factors. Among these factors, one cannot overlook the challenges associated with upholding and disseminating the Kremlin's influence and ideological stance in a postmodern society (Andrievskiy, 2019).

Defending and maintaining freedom and democracy, which urge the USA and Europe to participate in wars, or preserving "the Russian world", which Russia justifies by starting the war in Ukraine, are equally transcendental missions (Khatsaiuk et al., 2021). Accordingly, the life of an

individual or the rights of other peoples can be sacrificed for the sake of winning a war (Ahaiev et al., 2018). So, one might wonder who is the object of war: people or social de-individual entities: states, social institutions (one of the points of view is that the army is a social institution of the state and war is its goal). After all, a transcendental mission in a postmodern society can be formulated and implemented only by a de-individual whole. The object of war is not people who are mostly the substrate of war (Shvets et al., 2016).

At the same time, the issue of war in a postmodern society remains rejected and, thus, further subordinated to the relationship between the war machine and the state apparatus. It is not the states that initiate war, given that war is not a phenomenon which can be found in the universality of nature and is indeed considered as violence in a postmodern society. Still, war is not the object or goal of countries, but the opposite. The most archaic states may not even possess the war machine, and, as one can see, their rule relies on other agencies (which rather include the police and prisons (Yevdokymova et al., 2016).

The psyche will get rid of functional (organismal) dependence and learn, using the achievements of the technosphere, to directly embody its creative potential in material-virtual or virtual labor products. The importance of the human body will be reduced to the basic functions of life support. The psyche will continue to direct its creative powers to replace many of the body's natural structures and functions with artificial organs that are more controllable and reliable.

Meanwhile, the state learns quickly. One of the most global questions from the viewpoint of general history is the following: how is the state going to appropriate the war machine, that is, to constitute it for itself, according to its dimensions, domination and goals? And with what dangers? (What one calls a military institution or an army, is not at all the war machine in itself, but the form under which it is appropriated by the state).

It is crucial to mentally review the whole hypothesis of war in a postmodern society to comprehend the paradoxical nature of the following sequence: 1) the war machine as an invention of nomads is a secondary, additional or synthetic goal in the sense that it is aimed at destroying those state- and city-formations it encounters; 2) when the state provides the war machine, the latter changes its nature and function, since later it is directed against the nomads and all destroyers of the state, or expresses the relationship between states to the extent that one state intends to destroy another state or impose its own goals; 3) it is after the war machine is thus appropriated by the state that it tends to take war as its immediate and first

goal, as its "analytical" object (and war tends to take combat as its goal or object). This implies that when the state apparatus in a postmodern society co-opts the war machine, the war machine then considers war as its primary objective, and warfare becomes subordinate to the state's objectives, as suggested by Askonas (2018).

It must be noted that the war machine in educational philosophy, unlike the usual ones, does not necessarily guarantee a hard result (victory). Embarking on a campaign, and preparing for a battle, soldiers do not exclude, even as an unlikely event, not only defeat but also death. Yet, a military way of life is inseparable from such transcendental risk. Furthermore, the warrior is granted abilities that go beyond their individual fears and personal experiences (Batrymenko & Tesliuk, 2017).

The moral side of war in the context of political studies

As shown by political studies, war in a postmodern society necessarily occurs when competing states come to discover that the other side has become either too weak or, on the contrary, too strong. From these premises, the actions in the international arena become clear. On the one hand, there is former US President Donald Trump, who promised his voters to "make America great again" and, on the other hand, Russia which strives to be the strongest state in the world, rule the world and lead foreign policymaking. Additionally, Russia and China, along with several Asian and South American nations, who actively promote a multipolar world, do not concur with the dominant global role that the USA has assumed since the dissolution of the Soviet Union (Allenby & Garreau, 2017).

According to sociological research in a postmodern society, any actor (individual, organization, country) can be described with the help of social functions and patterns of behaviour learned and accepted by him/her or forced to perform. It is about the so-called roles arising from his/her current social status in this society. At the same time, any human activity is based on the following formal roles or functions: provision, management and execution. Provision guarantees money, management helps achieve goals, and execution leads to results. The redistribution of the roles mentioned above occurs during times of war (Glenn, 2009). Meanwhile, the aggression of the United States and NATO against Yugoslavia in 1999 marked the transition to a new technology of dividing the world due to the use of various "non-military" methods to a greater extent than before, including the internal protest potential of the target country for future aggression.

Knowledge of the peculiarities of the formation and development of the psyche will lead to a purposeful and more effective influence on the part of the social environment. Depending on the age of the psyche, it will be influenced by: family, close environment, educational institutions with a specific internal microclimate, labor teams, as well as macro-social organizations: nations, states, civilizations. The everyday way of life, its material support, universal human values will undergo significant changes. Psyche will retain the sphere of creative self-realization, entrusting all mechanical work to artificial technical means. To realize the internal creative potential, instead of the limited capabilities of the body, the psyche will create new high-tech means of work that will ensure the direct self-realization of the potential of the psyche.

In a broader context, these emerging technologies that encompass various approaches to conflict are referred to as "hybrid wars". These wars encompass a wide spectrum, incorporating conventional military strategies along with irregular tactics utilized by diverse insurgent groups, involving asymmetric actions. Hybrid wars enable unconventional operations and the involvement of non-state actors such as private military companies, terrorist organizations, and criminal entities in a range of objectives, including political, social, and economic aspects (EU vs DiSiNFO, 2017; 2019).

In the context of sociology, the main goal of any war in a postmodern society is not simply the destruction of the enemy as such but the forced redistribution of the functions of countries (or social groups within the country). Hence, a comprehensive understanding of any war necessitates a dialectical examination that compares it to the preceding world marked by the political conflicts that led to the war, as well as the world that emerged after the war's conclusion (Bennetts, 2017).

The role of any war in history extends far beyond the chronological framework of its conduct and immediate results in a postmodern society. It is revealed in its consequences, which can be understood as "the nature of changes in the arrangement of socio-economic, political and spiritual forces between states and within them, which resulted from military actions, the losses caused and the extent to which the goals of the warring parties have been achieved". There are direct and indirect consequences of war. At the same time, the historical role of this or that war in a postmodern society must be assessed according to its consequences only within the framework of one era, since the new era will require a new solution to the problem of war and peace.

The role of war studies and military art during the mobilization of world resources in a postmodern society

In the course of the historical development of society, there originated specific fields of study, namely, war studies and military art. They are characterized by their object, subject and methodology of research, system of classification, concepts, categories and laws.

War studies distinguish three revolutions in military affairs in a postmodern society which cover all its sides:

- the first one occurred after the appearance of gunpowder and firearms;
- the second one is related to the production and mass use of machine combat equipment and automatic weapons;
- the third one is associated with the use of armies of missiles and nuclear weapons and other new means of armed struggle that can be classified as weapons of mass destruction.

Currently, one can witness the fourth revolution, connected with the wide implementation of various information, telecommunication and computer technologies in military affairs in a postmodern society.

Depending on the scale and composition of participants, one singles out world (general, large-scale), regional (limited to the framework of the theatre of operations) and local wars, as well as armed conflicts. From the point of view of social morality, wars are divided into just and unjust and that of social development – progressive and reactionary.

Civilization will reach a new technological level, which will be dominated by products of conscious activity aimed at increasing the efficiency of consciousness. Many characteristics of the human image of the future have real prerequisites for embodiment in a specific type of personality - a planetary-cosmic personality, based on a psyche with a dominant neural ensemble of consciousness. The predominant work of the neural ensemble of consciousness in everyday life is manifested in a more effective interaction of the psyche with the information environment: it remembers more, thinks faster, perceives a problem more broadly, chooses the most effective solutions from many options, has increased intuition, can think strategically, predict the future, etc.

The development of the psyche in the scale of civilization is uneven: in modern society, it is possible to distinguish psyches with different levels of perfection: the first group - psyches with the predominant activity of the neural ensemble of consciousness; the second group - psychics, in which the activity of consciousness is slightly inferior to the work of the neural

ensemble of the subconscious; the third group is psychics with pronounced subconscious work. A psyche with a predominant work of consciousness requires different conditions of existence and completely different loads. Unfortunately, many individuals with this type of psyche, not identified in time in the mass, remaining in the mental space of a micro- or macrosocial group, often find themselves in conflict situations, feel discomfort and rejection, as a result of which they withdraw and do not show the level of significance from which they can create for the benefit of civilization.

American experts have prepared a major classification of wars, doctrines and forms of using armed forces in a postmodern society. This is due to the great military activity of the US army, compared to other countries of the world, starting from the late 20th century – the early 21st century. Below are the forms of military forces applied by the US army: a campaign, a large-scale operation, a battle, hostilities, a strike, a raid, and a battle. A maneuver is regarded as a fundamental concept encompassing various levels of combat (Cieslak, 2019).

One of the important areas of military science in a postmodern society is the study of the "way of waging war" concept. It implies clarifying how the war was conducted or may be conducted in the future in terms of using armed forces and other means of struggle to achieve political goals.

In a socio-political context, methods of waging war in a postmodern society may be characterized by the ratio of actual military means (actions of the armed forces) and non-military ones (economic, informational, ideological and diplomatic forms of struggle), the known predominance of the former or the latter concerning popular movements arising in the course of the war and the level of mobilization of material and spiritual forces of society for waging war.

In educational philosophy, a way of waging war is formed in a certain dependence on that of waging military operations. However, being an upper level in the organization of human activities during the war, it significantly influences the methods of strategic, operational and tactical scales, performing a somewhat integrating role of various forms of armed struggle.

Concerning the global-historical approach, war in educational philosophy is inextricably linked with human life within the framework of society. At the same time, from the point of view of biology, it is associated with the nature of the human psyche, its vital needs and the desire to dominate.

According to Kokun et al. (2017), war is viewed as an act of violence aimed at compelling the enemy to adhere to one's desires. Therefore, as long

as nations and peoples are willing to change their social role in the process of human development, as long as there is morality and the factor of justice in society, countries and peoples will have the right to war and the right to peace.

In the light of educational philosophy, war can change (and changes) its forms. However, as before, it remains a way of revealing the governing will through armed struggle and technology of forceful redistribution of roles and functions in the international arena.

In their scholarly exploration of the philosophy of war, Allenby & Garreau (2017) asserted that the primary objective of war is not to cause death but rather to secure victory. At the same time, it is an undeniable and great evil. One should decide to wage war in hopeless situations, when "fighting fire with fire" remains the only way after exhausting the rest of the arguments.

Allenby & Garreau (2017) reiterated the perspective that a just and essential war can be seen as a sacred tool when all other hope has been exhausted, emphasizing its role as a last resort.

Conclusions

The relevance of the article lies in justifying such concepts as "the opposing tendencies of war" and "the moral side of war in the context of political studies". In particular, these tendencies are as follows: the moral approach views war as unconditional evil as it is associated with the death and suffering of people, as well as injustice; the scientific approach, which is considered objective, regards war as a normal social phenomenon that performs several functions.

One of the primary tasks of the modern education system is the selection on a competitive basis, starting from the moment of the initial manifestations of the neural ensemble of consciousness, of individuals with high potential mental characteristics, and in specially created conditions - elite schools, on a full-board basis, with separate training, to form personality traits planetary space

Importantly, the article determines the essence of world resources mobilization in a postmodern society. In the context of political studies, war necessarily occurs when competing states come to discover that the other side has become either too weak or, on the contrary, too strong. From these premises, the actions in the international arena become clear. On the one hand, there is former US President Donald Trump, who promised his voters to "make America great again" and, on the other hand, Russia which strives to be the strongest state in the world, rule the world and lead foreign

policymaking. Besides, the article defines the role of war studies and military art during the mobilization of world resources in a postmodern society. It proves that in the course of the historical development of a postmodern society, there originated specific fields of study, namely, war studies and military art. They are characterized by their object, subject and methodology of research, system of classification, concepts, categories and laws. War studies distinguish three revolutions in military affairs covering all its sides which helped to describe the morale of the war in Ukraine.

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