

# RELIGIOUS-ANTHROPOLOGICAL ASPECTS OF SELF-REALIZATION IN THE ERA OF GLOBAL UPHEAVALS

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## ABSTRACT

In the context of global changes and upheavals, there is a growing interest in the spiritual potential of the individual. The article examines how crisis situations expose the shortcomings of existing models of self-realization, making them ineffective. Against this background, the restoration of connection with eternal religious values appears as an auxiliary factor for people seeking the meaning of life. The study aims to identify and comprehend the relationship between religious experience and personal fulfillment in the context of global transformations and challenges. It thoroughly analyzes the influence of religious experience on personal self-realization in the context of modern global changes. The authors explore aspects of religious worldview that can influence personal development, especially in times of significant global change. The article also examines how religious beliefs can contribute to the formulation of strategies for personal self-realization in the face of global challenges. Various methods and approaches were used to formulate theoretical conclusions, including textual analysis of literature, systematization and coding of information, phenomenological analysis of religious texts, and the study of expert statements. The authors highlight the impact of globalization on human understanding and awareness of the meaning of life. In particular, the emphasis of Christian existentialism on deep individualism and personal responsibility to God and oneself becomes crucial in times of global upheaval. It emphasizes the importance of engaging with other people, community, and moral values, offering valuable guidance in times of global upheaval. The authors conclude that a religious and anthropological approach allows people to perceive themselves as part of a larger spiritual order. In the context of global change and upheaval, religious values provide a stable basis for self-realization. Faith and spirituality become a support and moral force in difficult times. Religious concepts of the meaning of life, suffering, and justice offer guidelines for self-realization and understanding one's place in the world.

**Keywords:** self-realization, religious spiritual search, religious anthropology, globalization.

## Introduction.

Today, humanity is facing a deep crisis that has a multifaceted nature. One of the most acute aspects of this crisis is the alienation of people from society, which makes it difficult for individuals to realize their potential. In the era of large-scale changes that the world community is experiencing, there is a growing interest in the individual and his or her potential. Crisis moments expose the shortcomings of existing models of self-realization, making them ineffective. Modern social, political, spiritual, and informational upheavals challenge traditional values. Culture is not always able to offer adequate guidelines for self-realization in the face of constant change [1]. In this difficult situation, turning to eternal religious values can be a lifeline for a person. Religion gives a person support, meaning in life, and an understanding of their place in the world.

Therefore, the goals of our research on "Religious and Anthropological Aspects of Personal Self-Realization in the Age of Global Turmoil" are aimed at revealing and understanding the relationship between religious experience and the process of self-realization in the context of global changes and challenges. Our research is aimed at studying how religious experience interacts with the process of self-realization of the individual, especially in the context of global changes and challenges. We seek to reveal how faith and religious beliefs can influence an individual, contributing to his or her personal development in an era of profound transformation in the world. This study also aims to clarify the role of religion in the context of global challenges and to determine its potential contribution to the formation of personal strategies for self-realization in the modern world.

The latest research on religious and anthropological aspects of personal self-realization is, in particular, related to the following scholars. In particular, the modern scholar P. Zgórecki, tracing the evolution of approaches in the French phenomenology of religion, focuses on new trends that highlight the transition from the general philosophy of religion to a more specific analysis of religious experiences, which is revealed through the phenomenological approach [2], [3]. N. Catrien, A. Tonnaer examine the interaction between gender and religion in the context of anthropological discussions of the Anthropocene, in particular, criticizing the traditional threefold division into "culture," "nature," and "supernatural." Scholars reveal new perspectives on the interaction between these aspects and highlight their mutual influences in the modern world, particularly in the context of global changes and challenges of the Anthropocene [4]. Swera Hafeez examines the interaction of religious beliefs and cultures from the perspective of anthropological concepts, reveals the factors that cause intolerance, and looks for possible ways to overcome religious conflicts [5].

Therefore, in the context of global economic, political and cultural integration and unification, the issue of personal self-realization is gaining new importance [6]. We believe that in an era of global upheaval, it is important to consider self-realization as a person's search for and finding God. This is not just a religious act, but also a deeply personal process that leads to the realization of the meaning of life, one's purpose and place in the world.

Globalization and urbanization are closely intertwined forces that exert significant influence on the global landscape of economics, politics, and religion. Conventional anthropological theories fall short in adequately identifying and analyzing phenomena like global migration, diasporas, and transnationalism. Innovations in anthropology and the social sciences that aim to explore these and similar trends have the potential to enable us to scrutinize and reshape the theology and implementation of Christian missions [7].

Globalization is making the world more homogeneous, blurring cultural and national boundaries. This can lead to human alienation, loss of identity and meaning in life. In this situation, the search for God can become a lifeline. It gives a person support, meaning in life, and an understanding of their place in the world.

The search for God can go in different ways: through faith in a traditional religion, through spiritual practices and self-knowledge, through creativity and service to people. Self-realization as a search for God is not a static process, but a constant path that a person goes through throughout life. This path can be difficult and thorny, but it leads to self-knowledge, self-development, and spiritual maturity. In the era of globalization, the search for God is becoming one of the most important aspects of personal self-realization.

### **Research Methodology.**

In writing this article, a number of methodological approaches and methods were used to obtain and process scientific information. Below is a detailed overview of the methods used: textual analysis of the literature, systematization and coding of information, phenomenological analysis of religious texts, analysis of expert statements, and formulation of theoretical conclusions. In particular, for

further analysis and synthesis of the concepts, the research works related to the religious and anthropological aspects of self-realization were selected. The purpose of using the method of systematization and coding of information is to create a clear methodological structure of analysis. Phenomenological analysis was used to identify key concepts in religious texts aimed at personal self-realization. We also conducted a literature review and analyzed the statements of experts in well-known scientific journals and books. We used the information obtained to synthesize and formulate conclusions about the religious and anthropological aspects of personal self-realization.

## **Results and Discussion.**

The problem of human self-realization has always been deeply intertwined with various aspects of the individual and society, attracting the attention of philosophers of all historical periods. The history of thoughts on this topic has its roots in the mythology of primitive communities, where obedience to higher powers turned into religious concepts and impressed philosophers of the Ancient East, Antiquity, and the Middle Ages. In these periods, individual self-realization was seen as a means to achieve the self-realization of the Universal Soul or God.

The analysis of scientific sources emphasizes the lack of unity in understanding human nature and the possibilities of its development. Two opposing orientations, which were formed in antiquity and have survived to the present day, are clearly marked. According to the first, essential orientation, self-realization is seen as the result of the influence of external factors (social system, historical or natural-geographical conditions, fate, chance), which limits a person's freedom to shape his or her own life and realize potential. According to the second, existential, model, a person is absolutely free from social constraints, realizes his or her value, and can rise above circumstances and his or her own self to realize his or her self.

The idea of self-realization originated in the philosophy of F. Nietzsche and in the analytical psychology of C. Jung. Since the middle of the XX century, self-realization of the individual has become an object of study mainly in humanistic and existential philosophy and psychology (C. Goldstein, A. Adler, A. Maslow, C. Rogers, V. Frankl, E. Fromm, I. Yalom, G. Allport). The concepts of self-realization are based on the principles of humanistic cognition and are phenomenological in nature.

In humanistic psychology (Maslow, Rogers, Fromm), which studies the phenomenon of self-realization of the individual, there is no clear distinction between the concepts of self-actualization and self-realization. These scholars identify the characteristics of a self-actualized personality, which include: a conscious vision of one's choices and goals, the ability to distinguish between progressive and regressive behavior, active realization of one's own potential and abilities, focus on self-knowledge, and openness to new experiences. A characteristic feature is the rejection of dependence on external influences, instead focusing on internal feelings and one's own worldview, which serve as the basis for behavior and practical actions.

In V. Frankl's theory of the realization of transcendent values and the meaning of life, values, meanings, their embodiment and responsibility are key components of personal freedom and self-realization. G. Allport considers the personality as a developing system that has its own "I" in the center and the desire for self-actualization, i.e., the disclosure of its inner capabilities. In his research, C. Horney proceeds from the idea that a person strives for self-realization and full identification of his or her true capabilities in the process of personal development. The concept of self-realization is developed in theories of growth, development and achievement, in cognitive and Gestalt theories. F. Perls considers self-realization as an internal, active tendency to develop oneself.

Thus, the concept of self-realization in the humanistic and existential approaches is phenomenological in nature. They are based mainly on philosophical ideas about personality development. The considered theoretical approaches quite clearly distinguish three aspects of the consideration of self-realization of the individual: self-realization as a need (aspiration, motive,

goal, meaning); as a process and as a result. The concept of self-realization is presented in theories of personal growth and development, as well as in cognitive and Gestalt theories. F. Perls considers self-realization as an internal, active tendency of personal development [8].

Thus, the concept of self-realization, within the framework of humanistic and existential approaches, is determined by its phenomenological nature, which is based mainly on philosophical views on personal development. The considered theoretical approaches clearly distinguish three aspects of understanding self-realization: as a need (aspiration, motivation, goals, meaning); as a process and as a result.

As you know, the main task of a person is to develop spirituality. In classical European philosophy, this is often seen as a unique prerogative of the mind, while in the Ukrainian ethical and philosophical tradition it is seen mainly as the most direct realization of human interaction with God. Thinkers see the true spirituality of a person primarily in his or her inner world, in the deepest aspects of his or her being. The act of internal communication with God enriches the inner world of a person with the necessary existential truths that shape his or her spiritual development.

In general, the philosophical tradition, beginning in antiquity and continuing into the twenty-first century, with the exception of atheistic existentialism, is based on the concept of the unity of man and Deity, in which man plays an active and personal role. The limits of human existence are determined by rational everyday realities, and the individual strives to go beyond them, reaching a state of meta-rational enlightenment and openness. This transformation of the individual leads to changes in the world [9].

Religions, as the oldest and most stable factor in human history, play a decisive role in shaping the key anthropological trait of spirituality. They undoubtedly play a leading role in satisfying the human need for self-realization and self-actualization.

Religion, as a means of satisfying the human need for self-actualization and self-realization, affects the deep foundations of immediate existence, activating the spiritual aspects of the individual. It acts as an essential reality that gives attributive features to the personality (spiritual "self"), turning it not only into an external transcendental foundation of the soul, but also into a constructive element of true spiritual reality.

In an attempt to overcome the tension caused by the culture's forced imposition of standardized forms of self-realization, the individual complains about irrational methods of perceiving the world, which are partially reflected in religious traditions. Religious culture acts as an integral system of socio-cultural regulation for individuals and their groups, expressed in the form of value orientations. A believer, living a spiritual life, focuses on overcoming mortality. For him or her, spiritual development becomes a key subordinating factor of self-realization, and the ultimate goal of life is the transition of the soul to a new stage of existence in the afterlife.

Religious certainty in the process of personal self-realization is manifested in the consideration of the transcendent idea of God as an integral part of personal cognitive experience. One of the features of the religious certainty of the studied process is the stimulation of the individual by means of religious culture for spiritual self-improvement and creative changes in the world to meet new spiritual needs. Religion offers the individual to abandon the model of self-realization as being-for-itself, and instead choose being-for-others (through self-denial, service to God, which can be expressed in monasticism or asceticism) or being-for-itself with an emphasis on being-for-others.

The content of spiritual search serves as a justification for human activity and existence. Depending on the level of development of a society, different philosophical systems have their own level of human need for self-determination, as well as their own means of cognizing the possibilities and ways of realizing this need. Religious spiritual search is an indicator of the degree of freedom in the realization of human essence. Religions dramatically rethink the idea of a person. A person who bears the imprint of the creator's personality gains his or her own intrinsic value. In Christianity, a person finds a human ideal that is understandable and acceptable to all. The religious aspect of spiritual search is a reproduction of the human ability to be a subject in his spiritual activity. In its

historical development, it determines the nature and direction of human activity in comprehending the meaning of life and achieving ideals. Religious spiritual searches are conducted mainly in two directions: within the religion itself and externally, which is clearly manifested in the sphere of spiritual culture (philosophy, art, fiction, etc.).

Research shows that high ideals can give a person significant inner strength. In particular, religious beliefs are the most influential. When spiritual values are located at the top of the hierarchical model of the universe and above it, strong and stable ties are formed that unite all its components. The dominance of religious ideas contributes to the stability of the psyche through a coherent, consistent, and centuries-old system of value orientations. Higher-order goals optimize the regulation of all lower levels. As a result of their influence, the entire system acquires the characteristics of a single tool for cognizing reality. The regulating influence of the spiritual ideal shapes the believer's sense of being, causing a special understanding and perception of the social environment.

Religious faith can form a powerful sense of purpose in a person, which allows him or her to overcome the tendency to deviate and search for alternatives to the chosen path. Such extreme determinism ensures the stability of psycho-emotional balance or even a state of insight. At this new level of self-awareness, the individual acquires the ability not only to concentrate all internal resources to follow the chosen course, which requires a special integration of the individual. He or she also becomes capable of transcendence, i.e., the extension of his or her being beyond the limits of his or her own life experience.

Thus, the self-realization of a believer consists in the use of irrational methods of cognition of reality and a transcendental way of communication with the Absolute. The influence of religious culture is manifested in stimulating the individual to spiritual self-improvement and forming a sense of responsibility through the interpretation of certain types of human activity as sinful.

In particular, adherents of religious movements resort to intuitive, emotional and other non-logical ways of comprehending existence, and seek a transcendent connection with the supernatural. In addition, the religious worldview motivates the development of the spiritual component and instills an understanding of the inevitable retribution for committing so-called "sinful" actions [10].

The life of each person reflects the revelation of infinity, the perception of the divine in humanity, which manifests itself in finite manifestations through sensations as a means of achieving the consciousness of the divine that is inherent in Christ as the God-man. Faith gives rise to religious feelings, and in turn, religious feelings form a "state of faith," which gains meaning in the "outdoors"-the rationalization of the intuitive-irrational. Personal religion is most clearly manifested in mystical experience, where transcending the self means opening the realm of the Divine to man. This understanding of religion gives it creative aspects in the corresponding religious states and processes. Religious conversion associated with an existential crisis is overcome in great trials: the greater the mental suffering, the deeper the transformation of a person. In this context, holiness is not only a spiritual state in which religious feeling prevails, but also a way of coexistence and co-creation that leads to the revival of not only the bearer of holiness, but also others associated with him, and thus, in general, to the renewal of life.

Interestingly, the highest, greatest manifestations of spiritual growth are achieved in interaction with prayer: in these states-processes, the subconscious mind acts as a specific means that provides a unique contact between man and God.

The main problem of the modern information society is the spread of simplified forms of self-identification at the mass level. Religion acts as a traditional method of self-identification that enables individuals to strive for their own improvement. This traditional method allows an individual to find an external image and an internal spiritual model of perfection with which he or she identifies.

Thus, a person who is constantly looking for the image of God in himself enters the sphere of moral and ethical reflection, where his spiritual development is realized.

The findings of studies by American and Western European psychologists indicate that transpersonal experiences can lead to significant and lasting positive changes, such as a deeper sense of meaning, alleviation of existential crisis (E. Sutich, K. Wilberg, Kr. Grof), development of altruism, compassion, acceptance of oneself, others, and the world around one (C. Tart, A. Watson, G. Allport, J. Lilly). These experiences expand the understanding and awareness of the significance of life. Belief in a higher idea acts as a basic component that permeates all aspects of the personality structure and influences the formation of a person's life strategy.

Christian existentialism emphasizes deep individualism and personal responsibility to God and to oneself. This philosophical trend, which emerged in the mid-20th century and aims to combine Christian traditions and existentialist ideas, emphasizes the individual experience of interaction with one's own existence and relationship to a higher principle.

In Christian existentialism, an important element is the uniqueness of each individual and his or her attitude to eternal questions such as the meaning of life, good and evil, salvation and faith. A person is perceived as a free individual who is able to choose his or her own path and make important decisions that determine his or her spiritual development [11].

One of the key ideas of Christian existentialism is the notion of absurdity, the lack of meaning in a world without God. A person faces the absurdity of his or her existence and seeks interaction with a higher principle, hoping to find meaning and direction in his or her life.

Christian existentialism also emphasizes the importance of interaction with other people, community, and moral values. The idea of love, mercy, and mutual understanding is defined as a necessary element for achieving the fullness of a truly human existence.

All of these aspects make Christian existentialism an important philosophical movement that helps people understand themselves, their place in the world, and their spiritual path in the face of global upheaval.

Religious philosophy seeks to expand on the Christian doctrine of freedom, emphasizing the importance of freedom for creativity and personal fulfillment, which are considered to be the results of responding to God's call. The freedom provided by religious philosophy goes beyond the moral guidance offered by Christianity. Often this freedom can turn into immorality and arbitrariness, but this circumstance does not diminish its value at all. In the context of the spiritual life of a person, freedom is its basis and a necessary element for the expression of the divine in human existence [12].

The ultimate goal of Christian anthropology is to provide man with guidance on the path of salvation from what distorts his true image, as well as to direct him to the path of spiritual growth and union with his Creator [13].

The development of Christian humanities is a stage-by-stage process of integration of traditional theological knowledge, existential philosophy and reflection on the accumulated practical experience of personality formation based on Christian values. The use of the educational potential of Christian humanities to improve the education system in the state can help optimize the formation of an active personality capable of full self-realization [14].

Self-realization, in the broadest sense, means an active search activity of a personality aimed at revealing his or her own potential, achieving personal meanings and determining his or her purpose. This concept reflects the result of the development of a person's inner positive spiritual essence. Self-realization is interpreted as a way of existence that involves the development of intentions for self-improvement. The essence of self-realization is to create conditions for the full manifestation of one's own self.

A person is unique by nature, and this uniqueness is manifested in the complexity of his or her existence. He belongs to two worlds - the earthly and the heavenly - simultaneously in the structure of cosmic existence. Man embodies both material and spiritual natures. His body is the material aspect, and his spirit and soul represent the spiritual aspect. The image of God is preserved in the

spiritual essence of man, and his spirituality determines his interaction with God and the spiritual world.

### **Conclusion.**

Thus, self-realization is viewed as a purposeful process of self-development in which one's own individuality is asserted by making various life choices. This process involves the prevalence of internal factors of personal development over external ones. An individual approach to self-development excludes the possibility of setting a predetermined individualistic goal of improvement. It is important to note that self-realization is not an end in itself; on the contrary, it requires an individual to be directed towards the world and other people.

A religious and anthropological approach can help a person see himself or herself as part of a larger spiritual order, which opens up new perspectives for self-development and contribution to society. Religious spiritual search is an indicator of the degree of freedom in the realization of human essence and reflects the ability of a person to be a subject in his or her spiritual activity. They determine the nature and direction of human activity in the context of the search for the meaning of life and ideals. Religious certainty of self-realization stimulates the individual to spiritual self-improvement and creative change of the world. In particular, in the current conditions of the challenges of the twenty-first century, when the alienation of man and society is an urgent problem, it is important to use religious values in the vision of self-realization as the search for and finding God.

In an era of global upheaval, religious and anthropological aspects of personal self-realization are of particular importance and are marked by specific features, in particular: the special significance of religious values; the search for meaning in a religious context; the specific role of the community in the religious dimension; dialogue with the inner world; the role of faith in overcoming difficulties; and the perception of a person as part of a higher, spiritual level.

It is worth noting that in difficult times of global change and instability, religious values can serve as a stable foundation for self-realization. Faith and spirituality can become a support and a source of moral support, helping people find meaning and direction in life. In an era of global turmoil, people can turn to religious beliefs to find answers to complex life questions. Religious teachings about the meaning of life, suffering, and justice can serve as a guide to self-realization and understanding one's place in the world. Religious communities can be important factors for self-actualization. They provide support and an opportunity to discuss spiritual issues. It is through community in a religious context that a person can find their place and develop their inner potential. Religious practice may include elements of meditation, prayer, and conversation with the inner self. In a globally unstable environment, it can become a means of self-discovery and focus on inner values. In times of global upheaval, faith can be a source of strength and inspiration. It helps a person survive difficulties and recover from trials, giving hope for a better future.

In general, the religious and anthropological aspects of personal self-realization in the era of global upheaval are determined by a combination of faith, spirituality, and the search for meaning, which is becoming key to identifying inner potential and responding to the complex challenges of our time.

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