

РОЗДІЛ 1.

UDC 130.2:316.752:159.923.2

DOI: [https://doi.org/10.63437/3083-6433-2025-2\(35\)-01](https://doi.org/10.63437/3083-6433-2025-2(35)-01)**Bohdanova Nataliia,**Doctor of Philosophical Sciences, Professor,
Slavyansk, Donetsk region, Ukraine <https://orcid.org/0000-0002-7956-5818>**CULTURE OF LIFE CREATIVITY IN THE CONTEXT OF CULTURAL
IDENTITY OF PERSONALITY****Summary.**

The article examines the phenomenon of the culture of life-creation in the context of the formation of the cultural identity of the individual, which is considered an important factor in the spiritual development of modern man and society. It is emphasized that in the conditions of globalization, information overload, socio-cultural transformations, and the crisis of traditional values, a person's ability to consciously, creatively, and morally responsible self-design of his own life becomes of particular importance. The culture of life creativity is interpreted as an integral characteristic of a person, combining spiritual-semantic, axiological, cognitive, emotional-volitional and activity components that ensure harmony between the inner world of a person and the external socio-cultural environment. It expresses the measure of an individual's spiritual maturity, his ability to reflect, self-knowledge, create meaning, and responsibly choose life guidelines. The essence of life creativity is revealed as a universal human ability to create one's own life world based on freedom, reflection, creativity, and moral self-determination. It is emphasized that life creativity is not only a manifestation of personal activity, but also a form of cultural existence, through which a person joins social experience, preserves and rethinks cultural heritage, and creates new meanings and values. In this context, the culture of life creativity appears as a way of implementing the humanistic idea of self-creation, combining personal freedom with social responsibility. Scientific approaches to defining the concepts of "life creativity" and "cultural identity" in philosophical, culturological, psychological and pedagogical dimensions are analyzed. It has been determined that cultural identity serves as the value core of an individual, providing them with a sense of belonging, spiritual stability, and semantic coherence of life decisions. On the other hand, it is the culture of life-creativity that provides a dynamic renewal of cultural identity, promotes openness to new experiences, and the integration of traditions and modern cultural forms. The relationship between these phenomena is defined as complementary: cultural identity sets the axiological guidelines for life-creation, while life-creation acts as a practical mechanism for their implementation in the human life space. The socio-cultural potential of the culture of life-creation is outlined, which contributes to the formation of tolerance, the ability to dialogue, civic activity and intercultural understanding. In the modern globalized world, it is a means of preserving spiritual continuity and at the same time a tool for the creative renewal of cultural traditions. A person with a developed culture of creative living is able to harmoniously combine national identity with openness to world culture, without losing internal autonomy and moral stability. Particular attention is paid to the role of education in the formation of a culture of creative life. The educational process is considered as an environment for spiritual development, socialization, and cultural self-expression of the individual. It is shown that humanitarian-oriented education, based on the principles of dialogicity, self-knowledge, reflection, and creative interaction, contributes to the formation of life-creating competence. The pedagogy of life creativity is revealed as an innovative paradigm of education, at the center of which is a person as a subject of his own life, capable of independently determining goals, making moral choices, and taking responsibility for the results of his own activities. It emphasizes the need to combine knowledge, spiritual values, and creative action in the educational process, which ensures

the development of reflexivity, critical thinking, cultural openness, and spiritual maturity. It is concluded that the development of a culture of life creativity is a necessary condition for the formation of a harmonious, spiritually mature, morally responsible and culturally identical personality capable of self-realization in conditions of constant socio-cultural changes. Such a person is aware of his or her cultural identity, is able to creatively interpret traditions, integrate them into modern realities, and at the same time create new cultural meanings. The culture of creative living appears as an important factor in the formation of a humanistic worldview, the spiritual renewal of society, and the preservation of the value foundations of national culture in the global world.

Keywords: *life-creation; culture of life-creation; cultural identity; personality; self-realization; spiritual development; education; values.*

Modern society is experiencing a stage of profound civilizational changes that encompass all spheres of life – from economic and political to spiritual and cultural. Globalization processes, the development of the information space, technological innovations, and increased intercultural contacts are fundamentally changing the way people exist, their value system, and social behavior. In these conditions, a person is faced with the need not only to adapt to a new cultural reality, but also to actively, consciously create himself, which involves the formation of an individual life path based on creativity, responsibility, and spiritual maturity.

The increasing dynamics of social processes leads to an identity crisis, when a person often loses a sense of inner integrity and belonging to a certain cultural community. This necessitates a rethinking of the role of culture as a factor in the formation of life orientations and meanings of existence. In this context, the concept of life creativity takes on greater significance, as it reflects an individual's ability to self-develop, self-organize, and creatively build their own living space.

The culture of life-creation acquires particular importance in connection with the problem of cultural identity – a person's awareness of his belonging to a certain cultural tradition, system of values, historical experience, and spiritual meanings. Cultural identity serves as the basis of life self-determination, forms a worldview, influences the system of priorities and goals. Its preservation and development is an important condition for the spiritual stability of the individual in conditions of constant socio-cultural changes. Therefore, the study of the culture of life-creation in the context of the cultural identity of the individual is an extremely important task of modern humanities, since it is in this relationship that the potential of a person as a cultural subject is revealed, capable not only of creating himself, but also of enriching the spiritual potential of society.

In modern humanitarian discourse, the problem of the individual's creative life is considered through the prism of his spiritual, cultural, and social development. However, despite a significant number of scientific works devoted to issues of personal self-development, creative self-realization, and the axiological foundations of culture, the relationship between cultural identity and the culture of creative life still remains insufficiently revealed.

The complexity of the problem is due to the multidimensionality of both phenomena. Cultural identity, on the one hand, acts as a spiritual and semantic basis that determines an individual's belonging to a certain cultural tradition, on the other hand, it is a dynamic formation that is transformed under the influence of globalization and socio-cultural changes. The culture of creative life, in turn, encompasses not only a person's ability to creatively express themselves, but also the ability to design one's own life in accordance with cultural, moral, and social values.

At the current stage of society's development, there is a need for a theoretical understanding of the mechanisms of forming a culture of life creativity as the basis for the self-realization of the individual in the context of his or her cultural identity. It is necessary to reveal how identification processes influence a person's life strategies, how cultural heritage and traditions become a source of inspiration for personal development, and how a culture of life creativity contributes to the preservation of value integrity in conditions of cultural diversity [1]. Thus, the relevance of the problem lies in the need for a deeper philosophical and culturological analysis of the interdependence of the culture of life-creation

and cultural identity, which is of great importance for the formation of the spiritual potential of modern man and the development of the humanistic principles of society.

The purpose of this publication is to reveal the essence of the phenomenon of life-creating culture in the context of the cultural identity of the individual, to identify their interconnection and mutual influence, as well as to determine the main directions of the formation of life-creating culture in the modern socio-cultural space. Achieving the set goal will allow us to reveal the potential of the culture of life-creativity as a factor in the spiritual formation, self-realization, and cultural self-preservation of the individual in a constantly changing world.

The problem of the individual's life-creativity and its connection with cultural identity has attracted the attention of many domestic and foreign researchers, who have considered it from the perspectives of cultural philosophy, pedagogy, psychology, and social anthropology.

One of the first philosophers to understand life-creation as a phenomenon of human spiritual existence was S. Krymsky. In his works, he interprets life-creation as a way of realizing the meanings of culture, emphasizing that a person creates not only the external world, but above all himself, transforming his own life into a spiritual project [2]. The scientist views life-creativity as a higher level of self-awareness, which combines the ethical, aesthetic, and existential dimensions of human existence.

A significant contribution to the development of the problem of life creativity was made by V. Andrushchenko, who in his philosophical and educational concept defines the culture of life creativity as the result of a harmonious combination of the processes of education, upbringing, and self-development. In his opinion, life creativity is an integrative quality of personality that is formed in interaction with the cultural environment and ensures a person's ability to act on the basis of inner freedom and moral responsibility [3].

The ideas of developing the creative potential of the individual in a cultural context are reflected in the works of I. Bekh, who focuses on the spiritual and value-based principles of life creativity. The researcher emphasizes that true life creativity is possible only if moral and cultural values are integrated into the structure of personal experience [1].

The problem of cultural identity has been developed in the works of both philosophers and cultural scientists. In particular, E. Erikson first introduced the concept of "identity" into psychological science, defining it as the result of internal consistency between the image of the "I" and sociocultural expectations [4].

In turn, S. Huntington, analyzing global cultural processes, emphasized the preservation of cultural uniqueness as a condition for the sustainable development of civilizations [5].

Ukrainian researchers, in particular L. Nagorna, consider cultural identity as a component of national consciousness and as a factor of spiritual unity of society. In her opinion, the formation of cultural identity is a necessary condition for overcoming spiritual fragmentation and alienation of a person in the modern world [6].

A similar position is shared by I. Kozlovska, who emphasizes that it is through the process of life creation that a person affirms his cultural identity, integrating traditional and modern values into his own life experience [7].

Thus, the analysis of scientific sources shows that the culture of life creativity appears as a multidimensional phenomenon that combines the features of spiritual self-realization, moral choice, creativity, and cultural belonging. Despite significant scientific interest in this issue, a comprehensive study of the relationship between the culture of life-creation and the cultural identity of the individual still requires further understanding. Special attention deserves the analysis of educational and cultural and educational mechanisms that contribute to the formation of a person's life-creating competence in the conditions of globalization changes and cultural diversity.

The culture of life creativity can be defined as the ability of an individual to consciously, responsibly and creatively organize their own life in accordance with internal beliefs, cultural norms and social expectations [7]. It encompasses a system of values, life strategies, self-reflection and self-realization

skills that are formed in the process of socialization, education, interpersonal interaction, and cultural practice. Life creativity involves not only adaptation to existing socio-cultural conditions, but also their active transformation in accordance with the ideals and meanings inherent in a particular individual.

Modern research emphasizes that the culture of creative living is an important factor in the humanization of society, as it orients a person towards spiritual and moral self-improvement, the development of empathy, responsibility, and the ability to dialogue. It involves the synthesis of rational and emotional principles, the harmonious combination of pragmatic and spiritual aspects of being. In this sense, life creativity can be considered as a way of cultural self-expression of an individual who strives for meaning-making and finding his own place in the world. In this context, the culture of life-creation appears as a synthesis of individual experience and the cultural heritage of society. A person who possesses a developed culture of life-creation is able to project his or her own life as a holistic cultural text that reflects his or her spiritual values, worldview, and life mission. Such a person demonstrates harmony between the inner world and the external socio-cultural environment, is aware of responsibility for his actions towards himself, other people, and the culture to which he belongs.

It is important to note that the culture of creative living is inextricably linked to the concept of freedom – freedom of choice, creative self-realization, and a responsible attitude towards one's own destiny. It forms in a person the ability to critically reflect on life situations, to create new models of behavior that correspond to his inner beliefs and social ideals. Thus, life creativity acts as a dynamic system of interaction between consciousness, culture and practical human activity.

In the context of cultural identity, life creativity is an important mechanism for preserving cultural continuity. A person who perceives himself as a bearer of a certain culture relies on its symbols, traditions, spiritual guidelines, and moral and aesthetic norms, while adapting them to the challenges of modernity. Cultural identity in this process serves as an internal core, ensuring stability, integrity and semantic coherence of life decisions. On the other hand, life creativity provides the opportunity for dynamic renewal of cultural forms, contributing to the development of new models of behavior, thinking and social interaction [8].

The culture of creative living also has a distinct social dimension. It contributes to the formation of civic activity, the ability to cooperate, tolerance, and dialogue between cultures. In the modern globalized world, where processes of intercultural interaction are intensifying, it is the creative personality that becomes the bearer of the values of openness, mutual respect, and cultural diversity. Such a person not only integrates his or her own national identity into the global context, but also contributes to the creation of new forms of intercultural communication.

In the education system, the formation of a culture of creative living is possible through the purposeful integration of humanitarian knowledge, the development of critical thinking, moral and aesthetic education, involvement in cultural activities, and support for individual initiative and creativity.

An important role in this process is played by the pedagogy of life creation, which views a person not as an object of influence, but as a subject of their own life project, capable of independently determining goals, making decisions and taking responsibility for them [8]. The educational process, focused on the development of life-creating competence, should contribute to the formation of self-awareness, spiritual maturity, value autonomy, and cultural openness.

The formation of a culture of creative living is of particular importance in conditions of rapid socio-cultural changes, information overload, and technological transformations. Education is designed not only to transfer knowledge, but also to develop a person's ability to create meaning, think critically, and creatively rethink reality. This involves the implementation of interactive, project-based, art-therapeutic, and cultural-educational practices that stimulate the development of reflexivity, emotional intelligence, and the ability for cultural self-expression.

Thus, cultural identity and the culture of life-creation are in close interaction: the former provides a value, symbolic and semantic basis for a person's life path, while the latter acts as a practical mechanism

for implementing these values in specific life strategies, actions and forms of self-expression. The development of a culture of creative living contributes to the harmonious combination of the personal and social dimensions of existence, ensuring the spiritual growth of a person and the stability of his cultural identity in conditions of constant social transformations.

The conducted research gives grounds to assert that the culture of life creativity is a key component of the spiritual and cultural development of the individual, and its formation is closely related to the process of forming cultural identity. In the context of modern civilizational transformations, it is the culture of creative life that acts as an integrative phenomenon that combines the intellectual, moral-ethical, emotional-value and creative potential of a person. It promotes holistic self-development, harmonization of the inner world of the individual and its relationships with the socio-cultural environment.

In the education system, it is important to create conditions for the implementation of life-creating pedagogy, which contributes to the upbringing of the individual as a subject of his own life project. Such an approach should be based on the principles of humanism, cultural relevance, dialogicity, and axiological orientation of learning. The educational environment should support the development of individual creativity, spiritual freedom, and responsibility, helping a person to realize their cultural roots and at the same time be open to world cultural experience.

Therefore, the culture of life-creativity in the context of cultural identity appears as an important factor in the formation of a modern personality capable of spiritual self-determination, moral self-regulation, and cultural dialogue.

It is a guarantee of preserving cultural continuity and, at the same time, a source of renewal of society through active human creative activity. Further research into this problem should be directed towards developing practical models for forming a culture of creative living in the fields of education, art, and civic education, which will contribute to the development of the humanistic principles of modern civilization.

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КУЛЬТУРА ЖИТТЄТВОРЧОСТІ В КОНТЕКСТІ КУЛЬТУРНОЇ ІДЕНТИЧНОСТІ ОСОБИСТОСТІ

Анотація.

У статті досліджено феномен культури життєтворчості в контексті формування культурної ідентичності особистості. Розкрито сутність життєтворчості як здатності людини до усвідомленого, творчого та ціннісно орієнтованого самопроектування власного життя. Проаналізовано наукові підходи до визначення понять «життєтворчість» і «культурна ідентичність», схарактеризовано їхню взаємозалежність у процесі духовного та соціокультурного розвитку особистості. Обґрунтовано роль освіти та гуманітарних цінностей у формуванні життєтворчої культури. Підсумовано, що розвиток культури життєтворчості є необхідною умовою становлення гармонійної, духовно зрілої та культурно ідентичної особистості.

Розкрито сутність життєтворчості як універсальної людської здатності створювати власний життєвий світ і засадах свободи, рефлексії, творчості та морального самовизначення. Підкреслено, що життєтворчість є не лише виявом особистісної активності, а й формою культурного буття, через яку людина долучається до соціального досвіду, зберігає й переосмислює культурну спадщину та творить нові смисли й цінності. У цьому контексті культура життєтворчості постає як спосіб реалізації гуманістичної ідеї самотворення, що поєднує особисту свободу з соціальною відповідальністю.

Проаналізовано наукові підходи до визначення понять «життєтворчість» і «культурна ідентичність» у філософському, культурологічному, психологічному та педагогічному вимірах. Визначено, що культурна ідентичність є ціннісним ядром особистості, забезпечуючи їй відчуття належності, духовну стабільність і смислову узгодженість життєвих рішень. Окрім того, саме культура життєтворчості забезпечує динамічне оновлення культурної ідентичності, сприяє відкритості до нового досвіду та інтеграції традицій із сучасними культурними формами. Взаємозв'язок цих феноменів визначено як комплементарний: культурна ідентичність задає аксіологічні орієнтири життєтворчості, тоді як життєтворчість є практичним механізмом їх реалізації в життєвому просторі людини.

Окреслено соціокультурний потенціал культури життєтворчості, що сприяє формуванню толерантності, здатності до діалогу, громадянської активності та міжкультурного взаєморозуміння. У сучасному глобалізованому світі вона постає засобом збереження духовної тягlosti та водночас інструментом творчого оновлення культурних традицій. Людина з розвиненою культурою життєтворчості здатна гармонійно поєднувати національну ідентичність із відкритістю до світової культури, не втрачаючи внутрішньої автономії та моральної стійкості.

Особливу увагу приділено ролі освіти у формуванні культури життєтворчості. Освітній процес розглянуто як середовище духовного розвитку, соціалізації та культурного самовираження особистості.

Показано, що гуманітарно орієнтована освіта, що побудована на принципах діалогічності, самопізнання, рефлексії та творчої взаємодії, сприяє формуванню життєтворчої компетентності. Педагогіка життєтворчості розкрита як інноваційна освітня парадигма, у центрі якої – людина як суб'єкт власного життя, здатна самостійно визначати цілі, здійснювати моральний вибір і брати відповідальність за результати своєї діяльності. Наголошено на необхідності інтеграції знань, духовних цінностей і творчої дії в освітньому процесі, що забезпечує розвиток рефлексивності, критичного мислення, культурної відкритості та духовної зрілості.

Автор доходить висновку, що розвиток культури життєтворчості є необхідною умовою формування гармонійної, духовно зрілої, морально відповідальної та культурно ідентичної особистості, здатної до самореалізації в умовах постійних соціокультурних змін. Така особистість усвідомлює власну культурну ідентичність, уміє творчо інтерпретувати традиції, інтегрувати їх у сучасні реалії та водночас створювати нові культурні смисли. Культура життєтворчості постає важливим чинником формування гуманістичного світогляду, духовного оновлення суспільства та збереження ціннісних основ національної культури в глобальному світі.

Ключові слова: життєтворчість; культура життєтворчості; культурна ідентичність; особистість; самореалізація; духовний розвиток; освіта; цінності.

Прийнято 2 жовтня 2025 року. Затверджено 28 листопада 2025 року