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“You are either with us, or against us”: The association between dichotomous thinking and political extremism among Israeli voters

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Abstract. Purpose of the study: people prone to political extremism often exhibit a rather simplistic black-and-white view of social reality. This is a consequence of the psychological tendency to perceive and interpret the world in a certain way. The hypothesis underlying this study is that this tendency manifests in a style of thinking defined as “dichotomous thinking”. That is, a tendency to perceive and interpret the world in terms of binary options (i.e., “black or white”, “good or bad”, or “all or nothing”). The study was conducted in Israel during the 2019 election campaign, which initiated a prolonged political crisis leading to deep polarisation between the two main political camps in Israel. Participants (N = 312) completed an online survey, which included a demographic questionnaire and measures of political identification and dichotomous thinking style. The study found both linear and quadratic associations between dichotomous thinking and political identification. Thus, dichotomous thinking was associated with both right-wing political orientation and an overall propensity for political extremism, both right-wing and left-wing. These results provide empirical support for theoretical models suggesting that there is a U-shaped relationship between cognitive rigidity and political identification, but this relationship is stronger at the right end of the political spectrum

Keywords: political extremism; political polarisation; conservatism; cognitive rigidity; dichotomous thinking

INTRODUCTION

In the post-World War II period, the political focus shifted towards the centre, especially in the Western world. While ideological disputes still existed, they appeared to be constrained, perhaps influenced by the trauma of the war. In most Western liberal democracies, political candidates leaned towards the centre and avoided being labelled as extremists; as such, portrayals became the most effective weapon of their political rivals (Krouwel, 2012).

However, in recent years, this trend has reversed. Rather than gravitating towards the centre, politicians in Western liberal democracies have increasingly

adopted extreme positions, accentuating the differences between their camp and the opposition (Iyengar *et al.*, 2012; Krouwel, 2012; Vaan-Baar & Feldman-Hall, 2022). The purpose of this study is to analyse this phenomenon from a psychological perspective and identify the psychological characteristics associated with political extremism.

Objective: Political psychologists (Iyengar *et al.*, 2012) have long claimed that a person's unique psychological needs are the ones that contribute to the adoption of certain political opinions. As L. Zmigrod *et al.* (2020) indicated, “There may be a certain “type of

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mind” that is particularly drawn to adopting an ideology or doctrine, almost regardless of its content or ambition”. Following this argument, the premise of the current study is that political extremism arises from a psychological inclination to perceive and interpret the world in a specific manner. Specifically, the purpose of this study is to provide evidence that this inclination manifests in a cognitive style known as “dichotomous thinking” (Oshio, 2009), which is characteristic of individuals who tend towards extreme political ideologies, whether on the right or left side of the political spectrum.

The study was conducted in Israel, where political extremism is prominently reflected in the ongoing political crisis experienced since 2019, which led to five consecutive general elections in fewer than three and a half years. The crisis stems from deep polarisation between two political blocs in Israel: the right-wing bloc, led by Benjamin Netanyahu, and the left (referred to as the “left-centre” bloc) seeking to replace him in power.

LITERATURE REVIEW

Political extremism and cognitive rigidity. Political extremism is defined as the degree to which individuals hold and strongly identify with generic leftist or rightist worldviews in a polarised manner (van Prooijen & Krouwel, 2019). Those inclined towards political extremism tend to view their social reality in a rather simplistic black-and-white manner (van Prooijen & Krouwel, 2019). The psychological motivation underlying the adoption of extreme ideologies lies in their ability to provide meaning to a complex social environment by offering a system of clear assumptions that render the world more understandable and predictable (Kruglanski *et al.*, 2017). From a social-cognitive perspective, these perceptual tendencies are defined as cognitive inflexibility or cognitive rigidity (van Bavel & Pereira, 2018; Zmigrod *et al.*, 2020).

However, recent evidence suggests that a lack of cognitive flexibility characterises individuals inclined towards extremism at both ends of the political spectrum, including the left and the right (Ditto *et al.*, 2019; Zmigrod *et al.*, 2020). This perspective, known as “rigidity of the extreme”, posits that political extremism reflects a general cognitive style that influences decision-making and information processing beyond the confines of a specific political stance. According to this view, individuals with cognitive inflexibility are more likely to gravitate towards the extreme ends of the political spectrum, with the direction of their leaning (right or left) largely dependent on the dominant ideology in their social and cultural environment (Greenberg & Jonas, 2003).

The “rigidity of the extreme” approach has received empirical support from several recent studies. For instance, a study examining attitudes towards the 2016 migrant crisis in the European Union found that while the political left and right supported different solutions to the crisis, politicians at both extremes believed the solution was straightforward (“We should accept all the refugees”

or “We should reject all the refugees”). Similarly, L. Zmigrod *et al.* (2020) investigated the level of identity fusion between personal identity and party identity among over 700 US citizens. They discovered that individuals with a high level of fusion between identities (indicating partisan solid support for their political party), both Democrats (liberals) and Republicans (conservatives), exhibited low cognitive flexibility.

M. Rollwage *et al.* (2018) identified a quadratic association between political orientation and dogmatic intolerance. Their findings revealed that political extremism was linked to reduced metacognitive sensitivity among extreme right and extreme left ideologists. Through a perceptual decision-making task, they demonstrated that individuals inclined towards political extremism were less aware of the correctness of their answers and less likely to revise their confidence in their answers, even when presented with conflicting evidence post-decision. A meta-analysis by P.H. Ditto *et al.* (2019) found that both liberals and conservatives shared a tendency to interpret information more positively if it confirmed their political leanings.

Dichotomous thinking. One manifestation of cognitive rigidity, explored in the current study, is a dichotomous thinking style. Dichotomous thinking is characterised by a propensity to view things in binary oppositions such as “black or white”, “good or bad”, and “all or nothing”. In essence, dichotomous thinking represents an “either-or” mode of thinking rather than an inclusive “and” mode of thinking (Oshio, 2009, 2012).

As a result, dichotomous thinking often oversimplifies complex social realities by activating simplistic categorical cognitive schemas that offer only two opposite and extreme options. This type of schema allows individuals to avoid acknowledging the often multidimensional, sometimes ambivalent, and even paradoxical nature of reality (Bonfá-Araujo & Hauck Filho, 2021).

A dichotomous thinking style reduces the perceived vast area of uncertainty in social reality. Indeed, dichotomous thinking has been closely linked to concepts such as avoidance of ambiguity and intolerance of uncertainty (Oshio, 2009). Research in the political field has often linked these characteristics with political conservatism. Nevertheless, it can equally be argued (Zmigrod, 2020) that people on the left end of the political spectrum may also have a similar epistemic need to construct reality into distinct categories, which can lead them to adopt a dichotomous thinking style as well.

Individuals with a dichotomous thinking style, perceiving reality one-dimensionally through binary lenses, may be so self-centred that they fail to recognise others’ needs or exhibit empathy (Jonason *et al.*, 2018). This is supported by associations found between dichotomous thinking, narcissism, borderline personality disorder (Oshio, 2009), and the Dark Triad of personality traits (Bonfá-Araujo & Hauck Filho, 2021). Furthermore, dichotomous thinking has been linked to negative psychological outcomes in specific contexts such as eating disorders

(Byrne *et al.*, 2008), prioritisation of immediate needs over long-term benefits (Jonason *et al.*, 2018), and extreme response styles (Bonfá-Araujo & Hauck Filho, 2021).

The current study. J. Greenberg & E. Jonas (2003) noted that almost all studies examining political extremism have been conducted within specific socio-political contexts, primarily in the USA and a few in Europe. However, recent findings (Zmigrod *et al.*, 2020) suggest that different political issues (economic right-left versus social right-left) may influence how individuals associate themselves with political categories.

In contrast to the US and Europe, where the political divide between right and left primarily stems from socio-economic issues, in Israel, this division predominantly revolves around matters of security and foreign relations. In fact, from a socio-economic standpoint, the situation appears absurd: support for leftist parties, advocating for generous welfare policies and equitable resource distribution, largely originates from the upper classes, while backing for right-wing parties, advocating for neoliberal economic policies by reducing government intervention and fostering a free market, predominantly emanates from the lower socio-economic strata (Peretz & Doron, 2018).

Since the general election for the 21st Knesset (the Israeli parliament) held in April 2019, Israel has been engulfed in a profound political crisis. This crisis erupted after Binyamin Netanyahu, who served as prime minister in the decade preceding the crisis, lost the traditional support of several right-wing parties, rendering him unable to secure a majority to form a new government. Simultaneously, parties from the left-centre camp also failed to form a coalition government due to internal disagreements. Since then, the parliament has been divided between two starkly contrasting views regarding Binyamin Netanyahu's political future. Approximately half of the Knesset members have expressed unwavering support for him, and the other half have vehemently opposed another term for him as prime minister at any cost. The persistence of this crisis has exacerbated polarisation and extremism within two traditional political camps of Israel.

The fact that the current study was conducted within such a distinctive political culture and climate provides an opportunity to examine the theoretical assertion that the motivation for adopting a political position may be independent of its ideological content. Therefore, the current study explores the notion that cognitive rigidity, specifically a dichotomous thinking style, may characterise individuals who align strongly with either the right or the left of the political spectrum.

Although it is predicted that the dichotomous thinking style will be positively associated with a tendency towards right-wing political views (H1), based on previous studies (Iost *et al.*, 2003) that found an association between conservatism and cognitive rigidity, it is also anticipated that a quadratic relationship will be identified between dichotomous thinking and political identification, which will remain unaffected by this association (H2).

MATERIALS AND METHODS

Participants and procedure. The sample consisted of 312 participants (57% males, $M_{age} = 34.53$, $SD = 12.57$, Range: 18-85). An a-priori power analysis was conducted for sample size estimation using G*Power 3.1.9 (Faul *et al.*, 2009). Based on J. Cohen's (2013) criteria for large effect size ($ES = .40$), with an alpha of .05 and power of .95, the estimated sample size required for the current tested model was $N = 107$. Data collection occurred during the general election campaign for the 21st Knesset in April 2019. Participants were recruited via advertisements on social media platforms (Facebook and Instagram). Upon providing their consent to participate, they completed an online survey comprising a demographic questionnaire and measures of political identification and dichotomous thinking style. Data and study materials are publicly available at <https://osf.io/v5hsp/>.

Materials and descriptive statistics. Political identification was gauged using the following prompt: "When talking about political issues people usually refer to "right" and "left", how would you place your views on the following scale, ranging from 1 (right) to 7 (left)?" Assessing political identification with a single item is widely accepted (Chirumbolo, 2002; Kimmelmeier, 2007; van Prooijen *et al.*, 2015). On average, participants scored near the midpoint of the scale ($M = 3.76$, $SD = 1.77$), indicating a balanced representation of both ends of the political spectrum.

Dichotomous thinking style was assessed using the Dichotomous Thinking Inventory (DTI; Oshio, 2009), comprising three subscales: Preference for Dichotomy, Dichotomous Belief, and Profit-and-Loss Thinking. For the current study, the Dichotomous Belief subscale was utilised. This subscale encompasses five items that assess a thinking style grounded in the belief that any class of physical objects or abstract ideas in the world can be segregated into two distinct and usually mutually exclusive groups. Participants indicated their agreement with statements such as "People can clearly be distinguished as being "good" or "bad" and "I think of everyone as being either my friend or my enemy", on a scale from 1 (strongly disagree) to 5 (strongly agree). The internal consistency, as measured by Cronbach's alpha, was .78 ($Mean = 1.84$, $SD = .73$).

RESULTS

Preliminary analysis. Religiosity was positively correlated with political identification with the right, while age and educational level were positively correlated with political identification with the left. Males ($M = 3.61$; $SD = 1.74$) leaned towards the right more than females ($M = 3.98$, $SD = 1.74$; $t(307) = -1.84$, $p = .033$). Dichotomous thinking was negatively correlated with political identification with the right ($r = -.26$, $p < .001$, 95% CI[-.36, -.15]).

Hypotheses testing. A series of multiple regression analyses were performed to assess the hypotheses of

the study using the PROCESS Ver. 4.1 add-on to SPSS Ver. 28.0 (Hayes, 2009). To test the first hypothesis, political identification was entered as the dependent variable, dichotomous thinking as the independent variable, and age, gender, religion, education, and income were entered as covariates. Results supported the first hypothesis (H1), revealing that dichotomous thinking predicted political identification with the right, even after controlling for demographic variables ($\beta = -.19$, $p < .001$, 95% CI[-.27, -.12]).

Subsequently, to test the proposed association between dichotomous thinking and political extremism (H2), a political extremism index was created by computing a variable in which the midpoint of the political identification scale (4) was coded as zero; values 3 and 5 were coded as 1; 2 and 6 were coded as 2; and 1 and 7 were coded as 3. Accordingly, the closer the participants rated themselves to one of the extremes (right or left) of the political spectrum, the higher their score of political extremism ($M = 1.51$, $SD = .94$). Then, a multiple regression analysis was conducted in which political extremism was entered as the dependent variable, dichotomous thinking was entered as the independent variable, and age, gender, religion, education, and income were entered as covariates. Results confirmed that dichotomous thinking predicted political extremism, independent of demographic variables ($\beta = .13$, $p = .026$, 95% CI[.02, .32]). Notably, the impact of dichotomous thinking on political extremism remained significant even after accounting for political identification in the model ($\beta = .12$, $p = .045$, 95% CI[.01, .31]), indicating that the relationship between dichotomous thinking and political extremism is distinct from political identification with either the right or the left.

Finally, a quadratic association between dichotomous thinking and political identification was tested (Cohen *et al.*, 2003). A multiple regression analysis was conducted with political identification as the dependent variable; dichotomous thinking squared (the quadratic term) as the independent variable and age, gender, religion, education, and income as covariates. As illustrated in Figure 1, a quadratic effect was evident, with dichotomous thinking squared predicting political identification independent of demographic variables ($\beta = -.21$, $p < .001$, 95% CI[-.16, -.06]).

DISCUSSION

The present study investigated the relationship between a cognitive tendency towards dichotomous thinking and political identification. The results supported the hypotheses suggesting that dichotomous thinking is associated with both a tendency towards right-wing political views and a general tendency towards political extremism, regardless of political orientation.

The finding that individuals identifying with the right exhibit higher levels of cognitive rigidity is consistent with prior research linking conservatism to

cognitive rigidity (Jost *et al.*, 2003). This result also aligns with recent neuropsychological studies (Jost & Amodio, 2012) indicating that right-wing political identification is linked to increased neural sensitivity to threats, larger amygdala volume, and smaller cingulate volume (an area of the brain associated with cognitive response regulation), among other findings.

Scientific and practical value. However, the unique contribution of the current study lies in the fact that it provides empirical support for the theoretical notion that cognitive rigidity characterises not only people who hold extreme right-wing political views but also those who hold extreme left-wing views.

The idea of a tendency towards authoritarianism, characterised by cognitive rigidity, even within left-wing political views, is a contentious issue in psychological research (Greenberg & Jonas, 2003; Malka *et al.*, 2017). Nevertheless, this perspective, known as the “rigidity of the extreme”, as opposed to the “rigidity of the right”, is increasingly being supported by empirical evidence. For instance, J.E. Settle *et al.* (2009) compared the strength of political identification among identical and non-identical twins and found a significant hereditary component in the strength of political identification, explaining almost half of the variance. However, there was no genetic effect on the direction of political identification (right or left), which appears to be primarily influenced by environmental factors during upbringing.

J. Greenberg & E. Jonas (2003) proposed a model that integrates the “rigidity of the extreme” and the “rigidity of the right” approaches. According to their model, political identification has two vertical dimensions: one related to the ideological content of identification, ranging from right to left, and the other describing the intensity of identification, ranging from low to high. Based on this model, it could be argued that cognitive rigidity increases as individuals move closer to the right end of the ideological dimension or the high end of the intensity dimension.

The following study also supports the theoretical model proposed by J.T. Jost *et al.* (2003), who suggested that a U-shaped pattern of association exists between cognitive rigidity and political identification but that the association is stronger at the right end of the political map compared to the left end (Jost *et al.*, 2003). These researchers suggest that individuals seeking an ideology that provides a simple, coherent, and uncomplicated interpretation of reality may be less inclined towards left-wing ideologies. Another explanation for this pattern comes from J.W. van Prooijen & A.P. Krouwel (2017), who note that extreme left-wing ideologies (e.g., socialism, communism) are relatively rare in the Western world, leading to the extreme right appearing more radical than the extreme left.

Limitations and future directions. The findings of this study offer a better understanding of the psychological mechanisms that underlie the motivations to

adopt a certain political ideology. These findings are, however, limited by the fact that the current study is based on a cross-sectional study design that cannot offer a definitive causal explanation. Future research could explore whether inducing a state of cognitive rigidity indeed increases the adoption of extreme political ideologies.

Moreover, it is crucial to acknowledge that the study was conducted within a specific social and political context. Israel underwent a period of significant political instability during the study period, characterised by four consecutive election campaigns and heightened political polarisation. Therefore, further validation of the findings is warranted in diverse samples and different cultural and political contexts.

CONCLUSIONS

This study established that individuals closer to the political centre tend to exhibit greater cognitive flexibility, enabling them to perceive and tolerate the complexity

of the social world more effectively. As J. Greenberg & E. Jonas (2003) outline, ideologically flexible individuals are more inclined to tolerate differing viewpoints. They can question and critically evaluate their own political stances and affiliations and accept the logical validity of opposing viewpoints. Therefore, they recognise and can accept the fact that the complex social and political reality does not always have a single clear solution and cannot be represented by a single truth. Psychologically, such an understanding implies that ideologically flexible individuals can cope effectively with situations characterised by a high degree of uncertainty, ambiguity, ambivalence, and even paradoxes, which often represent the human experience.

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CONFLICT OF INTEREST

The author of this study declares no conflict of interest.

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«Ти з нами або проти нас»: зв'язок між дихотомічним стилем мислення та політичним екстремізмом серед ізраїльських виборців

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Анотація. Мета дослідження: для людей, схильних до політичного екстремізму, часто характерне досить спрощене чорно-біле бачення соціальної реальності. Це є наслідком психологічної схильності сприймати та інтерпретувати світ у певний спосіб. Гіпотеза, що лежить в основі цього дослідження, полягає в тому, що ця тенденція проявляється в стилі мислення, який визначається як «дихотомічне мислення». Тобто схильність сприймати та інтерпретувати світ у термінах бінарних опцій (тобто «чорне або біле», «добре або погано», або «все або нічого»). Дослідження проводилося в Ізраїлі під час виборчої кампанії 2019 року, яка розпочала тривалу політичну кризу, що призвела до глибокої поляризації між двома основними політичними таборами в Ізраїлі. Учасники (N = 312) пройшли онлайн-опитування, яке включало демографічну анкету, а також вимірювання політичної ідентифікації та дихотомічного стилю мислення. Результати дослідження показали як лінійні, так і квадратичні асоціації між дихотомічним мисленням і політичною ідентифікацією. Тобто, дихотомічний стиль мислення був пов'язаний як з правою політичною орієнтацією, так і в цілому зі схильністю до політичного екстремізму, як правого, так і лівого спрямування. Ці результати надають емпіричну підтримку теоретичним моделям, які припускали, що між когнітивною ригідністю та політичною ідентифікацією існує U-подібний зв'язок, але цей зв'язок сильніший на правому кінці політичного спектру

Ключові слова: політичний екстремізм; політична поляризація; консерватизм; когнітивна ригідність; дихотомічне мислення

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Community identity in the conditions of interstate military-political confrontation: Conceptualisation of the concept

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Abstract. Community identity is understood as a multilevel systemic construct formed as a result of a person's awareness of belonging to a certain community and subjective attitude to this belonging based on a strong emotional connection and inclusion in one's inner world and perception of the norms and values of the community as one's own, which is manifested in the behavioural practices of representatives of certain communities (a citizen of the state, a resident of a certain territorial community, a representative of a certain property, or linguistic and cultural community, etc.). A community is defined on the basis of the common interests of its members, common actions, place, territory, common practices, and circumstances. The key feature of defining a community and distinguishing it from a social group is the subjective importance of belonging to it for the community members. In the context of emergency situations and social transformations, such as the Russian-Ukrainian war, there is a reconstruction, a special way and unique configurations of interaction between community identities, including territorial ones: local, regional, national, global; linguistic, cultural, ethnic, civic, religious, etc. Interaction between these identities occurs in such a way that some become more dominant, manifested, actualised, and they, in turn, can suppress others, enter into competitive interaction with them, or, conversely, highlight, emphasise others, or at least coexist harmoniously. A shared identity can be spontaneously actualised or de-actualised during emergencies. However, it is often based on pre-existing identities and values in society. In times of war, there is a tendency for society to consolidate around a common, clearly defined enemy, a common problem, a common misfortune, a common future, a leader, a territory, etc., through the actualisation of certain community identities. Therewith, this creates threats of internal confrontation, which makes Ukrainian society, to a certain extent, vulnerable and susceptible to the actions of hostile propaganda. The formulated provisions can serve as a basis for developing practical recommendations for local and state authorities, which will help to strengthen the consolidation of society and overcome the consequences of polarisation and socio-political confrontation. This will ultimately have a positive impact on the national security of the country

Keywords: community identity; social identity; civic identity; war; interstate military-political confrontation; interaction of community identities

INTRODUCTION

The relevance of the study is due to the need for a scientifically based explanation of the interaction of community identities, which occurs during the period of

interstate military and political confrontation. The full-scale military invasion of Russian troops on the territory of Ukraine determines changes in a wide spectrum

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of life for both individuals and communities. In particular, this not only refers to the general direction of the state's development but also increases the opportunities for intra-Ukrainian understanding, strengthening the capacity of communities (territorial communities) and citizen activity, improving the economic situation, the lives, and psychological well-being of citizens, consolidating society and strengthening the country's national security. Currently, Ukrainian society demonstrates a fairly high level of consolidation due to the need to strongly oppose a common enemy. However, a number of threats relate to possible trends of disintegration, intensification of conflicts, and confrontations, which can be especially clearly manifested after the end of the acute phase of the war. This can lead to dividing people into "ours" and "others" within the communities themselves, the identification of decentralisation with separatism in the minds of citizens. Thus, the country becomes weaker in front of an aggressive, clearly centralised enemy, which reduces the possibilities of recovery and reconstruction in the post-war period. Potential threats to the country's national security lie in the diversity of identities inherent in Ukrainian society and in the conditions resulting from a full-scale military invasion, such threats may intensify. New processes for citizens, which arose or clearly manifested themselves in the conditions of a full-scale military invasion, increased their disorientation in the social, political, and civil space. This causes an increased need to identify and reconstruct one's own identity as a representative of the communities that seem closer to the person, understandable, obvious, and satisfy the need for self-determination.

Identity responds to political and social changes in the country and in the world. Each time with a change in the social situation, according to the theory of symbolic interactionism, the theory of roles, and social categorisation, those community identities that are most relevant to the current situation are manifested and expressed (Sasse & Lackner, 2019). Since individuals, as carriers of certain identities, are endowed with symbolic power, they can turn to "identity" as a means of group mobilisation to achieve common goals (Ivanov, 2012). In a situation of acute social instability, communities play a decisive role in the self-preservation of the person or group with which they identify. As noted by I. Ivanov (2012), this largely explains the spread of separatism, fundamentalism, ethnocentrism, that is, symptoms of socio-political disorganisation.

There are many scientific workings and approaches to the examination of identity, its types, status, properties, influence on the behaviour of individuals in society and the construction of communities around it. These studies prove the existence of multiple identities and the possibility of their real interaction. However, the issue of the interaction of community identities did not receive a comprehensive and thorough theoretical

understanding, which actualised the need for a comprehensive examination of this topic.

Revealing the issue of the interaction of community identities that arise or are actualised in the conditions of interstate military-political confrontation requires an analysis of the community identity issues (territorial: local, regional, national, global; linguistic-cultural, political-ideological, ethnic, civil, religious, property, etc.) in psychology. It is important to understand the essence of the socio-psychological interaction of identities from the point of view of various scientific approaches, the empirical identification of the level of formation of certain community identities, and the determination of the socio-psychological effects of their interaction in the conditions of interstate military-political confrontation.

The purpose of the study is a justification of the concept of "community identity" and the possibilities of their interaction in conditions of the interstate military-political confrontation. The scientific originality of this paper is the conceptualisation of the concept of "community identity" and the justification of its interaction, including in the conditions of interstate military-political confrontation.

MATERIALS AND METHODS

The theoretical and methodological basis of the study is the concepts of foreign and Ukrainian researchers regarding the nature, essence, and differences of social, collective, community, and common identity. The combination of general scientific and special methods and approaches allowed analysing the problem under study. In particular, a systemic approach, which allows considering the community identity as a whole system, and a structural-functional approach, which involves considering the main elements of the system in the dynamics of their functioning and interaction, are used.

The basis for the study of the interaction of community identities in the conditions of interstate military and political confrontation is the general provisions: 1) the theory of community as a relatively large nominal-real social group, distinguished by the presence of a common feature, which is subjectively substantial for many or most of its carriers (Vasiutynskyi, 2010); 2) about the socio-psychological features of the community, which substantiates the model of the community's collective self-determination (Cohen & Chaffee, 2013; Naydonova, 2012; Palahnyuk, 2022; Vasiutynskyi, 2010); 3) about socio-psychological features of territorial communities (Hubeladze, 2020; Shao *et al.*, 2017; Naydonova, 2012); 4) multi-community landscape concepts to explain various socio-psychological phenomena occurring in the community (Sasse & Lackner, 2019); 5) local and territorial identity (Shao *et al.*, 2017; Dehdari & Gehring, 2022); 6) ethnic and civic identity (Barandiaran *et al.*, 2020; Barrihgtton, 2021, 2022; Fukuyama, 2019; Onuch *et al.*, 2018; Ivanov, 2012; Sasse & Lackner, 2019; Vasiutynskyi, 2010; Zhadan, 2017; Petrovska, 2018, etc.).

RESULTS AND DISCUSSION

It is worth outlining the coordinates of the understanding of the community, which researchers often identify with a social group, a territorial community, or even a society, to understand and define the community identity. However, this study supports the definition formulated by V. Vasiutynskyi (2010), in which the community is understood as a relatively large (numerical) nominal-real social group distinguished by a common feature and subjectively substantial for most of its members. Based on V. Vasiutynskyi's (2010) theory of community and its socio-psychological properties regarding the definition of community and its characteristic features, not "properties of changing groups with clear boundaries" (Barth), "actual belonging to the group" (Kelas), or "the presence of social interaction" (Erikson), are taken as a basis for distinguishing community identities, namely the subjective importance of belonging to this group, in this case, the community. For community identity, solidarity, participation, subjective importance, and self-efficacy in the community are more important.

Based on thorough developments of both Ukrainian and foreign researchers in the field of community psychology (Vasiutynskyi, 2010; Naydonova, 2012), the community is considered a conditional association of people who have something in common, for example, a territory, or share the same culture and values and maintain the consistency of their sense of identity; that is, they demonstrate the value and importance of unity with this particular community. A person can belong to several communities at the same time and have several community identities. Researchers define five features based on which a community can be formed and defined: common interests of community members, actions, place, territory, practices, and circumstances.

Community identity is understood as the result of the identification of a person with certain communities, internalisation of community values, norms, and/or interests, which is manifested in the behavioural practices of individuals as representatives of a certain community (for example, as a citizen, a resident of a certain community, as a representative of a certain property or linguistic and cultural community, as a believer, as a representative of a certain ethnic group, etc.). During life, people identify themselves with a number of communities. On this basis, various community identities are formed, actualised, and de-actualised. Community identity is not only a means of defining oneself as a member of a certain community and recognising one's "ours" and "others". It is an indispensable condition for the psychological health of a member of the community and the community as a certain set of people and a mechanism for its adaptation to the changing socio-cultural reality. In acute social crises, including interstate military and political confrontation, the need to reconstruct and change the ways of interaction of community identities, the fading of some and the appearance of new ones that fragment

and structure the community and society as a whole in a new way is actualised. Under such conditions, the interaction of community identities allows for satisfying the need for identification with relevant, meaningful communities and strengthening the sense of belonging and certain certainty in times of relative social instability.

Community identity is formed in response to the process of collective self-understanding and self-determination of community members based on common interests, the subjective importance of community belonging, and opposition to others. Community identity is considered as a personal, relational, and, at the same time, collective phenomenon since the bearer of identity in one way or another is the individual. However, it is formed in interaction with others and manifested both at the individual and intra-community level (in the process of community members interacting, distributing, and reproducing their common identity) and even at the inter-community level (interaction of communities, or rather representatives of different communities who are carriers of the corresponding identity).

In contrast to social identity, community one presupposes the possibility or impossibility of voluntary choosing by a person of their own identifying affiliation. That is the level of free or maximally rational choice that a person is able to make in the social dimension, already assigned to them from birth and the fact of belonging to one or another community (Fukuyama, 2019; Esposito, 2010). For the understanding and explanation of community identity, the principles of collective unity, commonality, unity of the life world or the unity of belonging to a certain community in the context of social and cultural dimensions of identity ("we-identity") are important, which were emphasised by Ye. Bystryts'kyi (2020). The concept of identity has a mandatory and necessary reflexive dimension: the orientation of participants in acts of self-awareness to attribute themselves to this or that community, collective (Bystryts'kyi, 2020). Identity is both a consequence and an element of social interaction because it is formed in a certain sociocultural environment. Community identities are formed on the basis of cultural and symbolic codes, which can be essentialist or constructivist.

Social identity arises not from interpersonal communication between group members but from joint membership in an in-group. Social identity is defined by researchers as a part of an individual's self-concept, which arises from the awareness of one's membership in a group (or groups) together with the value and emotional meaning given to this membership (Tajfel & Turner, 1986).

It is a rather flexible phenomenon that is sensitive to socially substantial changes (Vignoles *et al.*, 2011; Sasse & Lackner, 2019; Kravchuk & Khalanskyi, 2023). Therewith, the question of how deep and radical changes in the configuration of community identities can be are investigated in the following empirical study.

The conditions of a full-scale military invasion and, in general, interstate military-political confrontation lead to reconstruction, a special way and unique configurations of the interaction of community identities, in particular territorial: local, regional, national, global; linguistic-cultural, political-ideological, ethnic, civil, religious, etc. The interaction between these identities occurs in such a way that some identities become more dominant, manifested, and actualised, and they, in turn, can suppress others, enter into competitive interaction with them, or, on the contrary, highlight, emphasise others, or at least coexist harmoniously.

In the conditions of a threat to statehood, it is important to preserve and establish a responsible and capable society and community. This is not just a certain set of residents living in a common territory – in a village, town or city, in a common country. It is primarily a certain social and psychological entity that characterises a place where people live together, these residents themselves, and their relationships. A sense of unity, solidarity, trust, respect, mutual understanding among its members, and community identity facilitates the emergence of such a community. The basis of the manifestation of such an identity is a sense of ownership, in this case, in relation to one's community: territorial, local, or national (Hubeladze, 2020). The actualisation of community identities in wartime conditions can have certain positive socio-psychological consequences, in particular, the development of the human potential of the region and the country, the consolidation of Ukrainian society, the development of community subjectivity, the reduction of psychosocial stress, and the reduction of the risk of antisocial behaviour (Hibernau, 2012; Voropayeva, 2016; Kravchuk & Khalanskyi, 2022).

Having a formed identity in a community is an important prerequisite for its subjectivity, a guarantee of sustainability and development, a sense of pride, self-respect, unity, belonging, and social responsibility among community members. It is necessary and important to use the opportunities of the community itself and its social capital to form a community identity. This study is primarily interested in how people find meaning and a sense of belonging through membership in a social group, which also affects how people and groups behave and interact with others based on such membership.

A discussion of the concept of community identity covers its dimensions and markers, the semantic relationships between different ones within larger classification systems, and the variable meaning that community identities can have for actors in diverse social situations and under changing circumstances.

The definition of the term "community identity" includes any process of community formation and socialisation that leads to clearly defined social formations, although the communicative processes of self-identification and identification with others and the corresponding attitudes are of decisive importance, and the

question of multiple identities acquires even greater importance today (Sterbling, 2019). This issue is especially relevant in a situation of identity threat, which is a full-scale military invasion.

To examine the impact of the interaction of community identities on the further development of society, community, and relations, it is important to distinguish the key meanings of identity: the essential meaning (based on the conditions and properties that community members are endowed with); a representational or ideological sense (based on the application of the categories "ours" and "others") and a relational and interactive sense (based on the processes of interaction between subjects and their environment). X.E. Barandiaran *et al.* (2020) propose to understand collective identity as periodic, cohesive, and coordinated communicative networks of interaction; and that such identities can be represented by: mapping and filtering the corresponding interaction network; delineating a set of communities; identifying the strongly connected components of such communities (core identity) in a directed graph; defining the audience and sources of identity in the community. Strong community identity fosters a sense of mutual obligation among group members and encourages commitment and loyalty to the ingroup, often at the expense of the outgroup.

Community identity is a network of interactions that is both the result and the source of repeated, cohesive, and coordinated communicative interactions between different agents in different communication spaces. It distinguishes oneself from the environment and other identities within the communication sphere. It is supported and defined by a network of interactions between individuals and between the resulting system and its environment. Collective demands arise from this network, define its boundaries and strengthen the network of interaction itself. As X.E. Barandiaran *et al.* (2020) note, the exclusivity of identity and the uniqueness of their configurations and interactions will depend on polarising conflicts that separate it from others. The strength of community identity is determined by the degree of interactive integration or involvement of community members.

It is worth emphasising the distinction of the concept of "community identity" in English-language sources, which describes rather formal belonging to a certain territorial community. Instead, this study considers community identity as a multi-level system construct, which is formed as a result of a person's understanding of their belonging to a certain community and subjective attitude towards this belonging based on a stable emotional connection, inclusion in their inner world, and perception of community norms and values as their own (Korobka, 2019, 2022). A person has as many community identities as there are communities to which belonging is subjectively meaningful to them. Community identity is determined through a sense of

community, territoriality (as the presence of a certain platform for its manifestation), a sense of belonging to the community, responsibility, and self-efficacy.

This study is focused on the examination of the interaction of community identities in the conditions of interstate military-political confrontation, which manifests itself in various spheres of individual and community life. Particularly in the sphere of power-subject interaction, financial and property relations, mass communication, education, migration, security, and environmental spheres.

Researchers identify the following features of community identity. In particular, spontaneous actualisation/deactualisation occurs during emergency situations, but it is quite often based on pre-formed identities and values existing in society. Identity is based on the idea that a community is united by a common destiny. It is a source of norms and rules of behaviour that are often informal but shared by the majority of the community and serve as a reference for community members. It may be extended to those who consider themselves members of the community but were not directly involved in the emergency. Community identity as subjectively meaningful can be long-lasting and not weaken after the end of an emergency. If necessary or relevant to a new situation, it can be actualised and become the central core of social identity again (Drury *et al.*, 2019; Penic *et al.*, 2022).

Based on the proposed definition, community identity is a source of personal and collective perception of one's own and the community's effectiveness. On the other hand, it is actualised and acquires importance due to the sense of community members' own effectiveness. This ensures and strengthens the motivation of community members to help others, and also expands the perception of their own right to receive help and support from their community members.

Scientific/practical value. This paper contributes to the development of the concept of community identity on the basis of subjectively important values belonging to people in a certain social group. It is subjective importance and, therefore, a higher level of involvement, self-investment, and self-efficacy that opens up new perspectives in understanding and forecasting the development of communities and society in general. Formulated provisions can form the basis for forecasting the consequences of the interaction of community identities in conditions of interstate military-political confrontation and developing practical recommendations for local and state authorities, mass media, institutions of higher education, and social services. This, in turn, will contribute to increasing community capacity, developing civil society in Ukraine, strengthening its consolidation, and overcoming the consequences of disintegration, polarisation, and socio-political confrontations. It will ultimately have a positive impact on the state of the country's national security.

CONCLUSIONS

This paper traced the current understanding of community identity as a multi-level system construct that is formed as a result of a person's understanding of their belonging to a certain community and subjective attitude to this belonging on the basis of a stable emotional connection and inclusion in his inner world and perception as his own, community norms and values, manifested in the behavioural practices of representatives of certain communities (a state citizen, a resident of a certain territorial community, a representative of a certain property or linguistic and cultural community, etc.). A community is defined by its members' common interests, actions, place, territory, practices, and circumstances. The key feature of defining a community and distinguishing it from a social group is the subjective importance of belonging to it for community members.

Community identities are cross-structured at the individual, intra-community, and inter-community levels. Different types of community identities (local, regional, national, civic, European, supranational, linguistic-cultural, ethnic, etc.) can compete, conflict, or harmoniously coexist with each other. In the conditions of military and political confrontation, some identities can gain dominant relevance and "oppress" or, on the contrary, "strengthen" others. That is, the hierarchy of community identities can change depending on the content of intra- and inter-community interactions. Under the influence of existential threats, such as war, community identity crystallises and acquires expressive, subjectively meaningful forms of expression.

External military aggression actualises national, ethnic, and/or civic identity. This belonging becomes subjectively meaningful and clearly manifested. Increasing the level of involvement in making financial and property decisions, self-investment of one's own resources, including financial and property, in the development of the community and the country, the desire/willingness to expand knowledge, control the process, and take responsibility increases the feeling of local and national identity, the feeling of involvement, efficiency, and a sense of ownership towards one's community and country.

Under war conditions, civic activity and involvement increase both at the community and national levels, including financial and property involvement and readiness to invest additional resources in the development or restoration of the community and the country. The use of media communication tools affects the interaction of community identities through the actualisation of the emotional sphere, the demonstration and implementation of behavioural models, multivariate media communication between communities, and the specification of media channels depending on the needs of communities.

In the conditions of the war, there are tendencies towards the consolidation of society through

the actualisation of certain community identities. Such a union is possible around a common, clearly defined enemy, problem, trouble, future, leader, territory, etc. Therewith, the threat of increased confrontation within Ukrainian society is observed. Because a strong, actualised community identity simultaneously increases the level of in-group favouritism and out-group opposition. That is, a very clear and often aggressive manifestation of the division into “ours” and “others” can be traced. This makes Ukrainian society

somewhat vulnerable and sensitive to the actions of enemy propaganda.

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CONFLICT OF INTEREST

The author declares no conflict of interest.

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Ідентичність спільноти в умовах міждержавної військово-політичної конфронтації: концептуалізація поняття

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Анотація. Під ідентичністю спільноти розуміють багаторівневу системну конструкцію, що формується внаслідок усвідомлення людиною своєї належності до певної спільноти та її суб'єктивного ставлення до цієї належності. Це ставлення базується на сильній емоційній прив'язаності, включенні норм і цінностей спільноти до внутрішнього світу людини та їх сприйнятті як власних. Ідентичність спільноти проявляється у поведінкових практиках представників конкретних спільнот (громадянина держави, мешканця певної територіальної громади, представника певної майнової або мовно-культурної спільноти тощо). Спільнота визначається на основі спільних інтересів її членів, спільних дій, місця, території, спільних практик та обставин. Ключовою ознакою визначення спільноти та відмежування її від соціальної групи є суб'єктивна значущість належності до неї для членів спільноти. В умовах надзвичайних ситуацій та суспільних трансформацій, якими є російсько-українська війна, відбувається реконструкція, особливий спосіб та унікальні конфігурації взаємодії ідентичностей спільнот, зокрема територіальних: локальних, регіональних, національних, глобальних; мовних, культурних, етнічних, громадянських, релігійних тощо. Взаємодія між цими ідентичностями відбувається таким чином, що одні стають більш домінуючими, проявленими, актуалізованими, а вони, в свою чергу, можуть пригнічувати інші, вступати з ними в конкурентну взаємодію, або, навпаки, виокремлювати, акцентувати інші, чи, принаймні, гармонійно співіснувати. Спільна ідентичність може спонтанно актуалізуватися або деактуалізуватися під час надзвичайних ситуацій. Але досить часто вона базується на попередньо сформованих ідентичностях та цінностях, що існують у суспільстві. В умовах війни спостерігаються тенденції до консолідації суспільства навколо спільного чітко визначеного ворога, спільної проблеми, біди, спільного майбутнього, лідера, території тощо через актуалізацію певних ідентичностей спільноти. Водночас це створює загрози внутрішньоукраїнського протистояння, що робить українське суспільство певною мірою вразливим і чутливим до дій ворожої пропаганди. Сформульовані положення можуть стати основою для розробки практичних рекомендацій для органів місцевої та державної влади, що сприятиме посиленню консолідації суспільства та подоланню наслідків поляризації і суспільно-політичних протистоянь. Це в кінцевому підсумку матиме позитивний вплив на національну безпеку країни

Ключові слова: спільнотна ідентичність; соціальна ідентичність; громадянська ідентичність; війна; міждержавне військово-політичне протистояння; взаємодія спільнотних ідентичностей

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Group training and team coaching as practices of staff leadership development: A comparative analysis

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Abstract. The modern world is in constant technological change, which requires the society to have the relevant knowledge, skills, and abilities to effectively perform their professional duties, improve leadership skills, and unlock hidden potential. Today, training sessions and coaching sessions are popular methods of influencing the results and development of an individual or staff. The purpose of this study was to investigate the effectiveness of group training and team coaching, and to analyse their systemic differences. To fulfil this purpose, the following methods were used: analysis and synthesis, hermeneutic method, comparative method, survey, interview method, and generalisation method. The results of the this study covered the essence and elements of group training and team coaching, identified the advantages of the group form of work, analysed the characteristics of the professional competence of trainers, investigated the role of the trainer and coach as a central figure in building trust and interaction in the team, analysed the types, techniques, methods of conducting group trainings and team coaching sessions, the methodology of their creation, determined the role of the use of “tactical empathy”, models, psychological technologies, and techniques used in training sessions to improve leadership qualities, covered the value-based approach to leadership, assessed the criteria for effectiveness and feasibility based on a survey on the need for coaching and training sessions. A clear separation of the concepts of coaching and training is essential for the practical application of these techniques to effectively develop leadership skills among the participants of these events. The findings of this study will be useful for both personal development specialists and their clients

Keywords: coaching; team coaching; group training; leadership; personnel; personal development

INTRODUCTION

Today, coaching and training sessions have many points of contact, which is why these two completely different methods are often confused with each other, or only one of them is considered effective, but when assessing the effectiveness, it is worth considering the individual characteristics of each participant and their needs. Improving one's efficiency and quality of life is the result of constant self-development. Professional development can take place chaotically, signalling the need for

outside help and support in finding oneself, revealing leadership skills to achieve the goal.

Analytical studies have shown that group trainings can influence the development of participants' knowledge and skills, while artificially created situations helped to reveal hidden opportunities and teach stress resistance. According to follow-up observations, employees who attended team coaching subsequently demonstrated improvements in understanding roles

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and interactions between team members, as well as greater motivation and job satisfaction, and interest in the work (Haan & Nilsson, 2023). The problem of this study was to cover the specific features of group training and team coaching as diverse areas, as well as to determine their effectiveness in working with leadership and individual qualities through comparative analysis.

A. Braykovska *et al.* (2022) argued that a professional coach should be able to feel the needs of clients, understand their request and expectations, delve into the inner world to find the strengths of each participant. Communication in the group should be on an equal level with all participants, without judgement or prejudice, and based on trust, which is based on active listening.

T. Akimova (2021) characterised group training as a set of psycho-correctional methods aimed at developing participants' skills of self-knowledge, internal self-regulation, communication and interpersonal interaction, improving professional skills, dealing with fears of the past, and leaving the comfort zone. According to the researcher, training is an interactive way of learning and working on one's own self, which results in an adequate perception of one's personal shortcomings that hinder their self-fulfilment.

E. Vorobieva (2019) noted that leadership qualities are present in everyone, but only those who can resist the fear of responsibility through strategic thinking, the ability to analyse and predict future events or consequences achieve their independence. The potential of a leader is crucial for the entire team and its performance during the work process, but leadership requires competencies that can provide and develop training or coaching sessions, the effect and outcome of each of which has its own unique differences.

A. Braykovska *et al.* (2022) also addressed the development of leadership skills through coaching sessions, which can regulate not only the psycho-emotional state of the manager, but also improve the working atmosphere in the team. Stimulating coaching methods in an organisation creates an effective interdependent and united team of professionals who will strive to achieve ambitious results and quickly implement the plan. The result depends on the extent to which the team

is motivated by its leadership, progressive in terms of composition, norms, values, and views on a particular situation. According to the researcher's observations, team coaching can enhance collective awareness, shared responsibility, and improve team spirit.

The purpose of this study was to investigate in detail the nature of group training and team coaching, their role in unlocking internal potential, increasing motivation, and developing leadership skills. The main tasks were to find differences in techniques and common components that can ultimately contribute to a concrete result.

MATERIALS AND METHODS

The method of analysis helped to review the theoretical foundations of the nature of training and coaching as guides to professional and personal growth, to determine their essence and elements, implementation techniques, and also revealed the main advantages of the group form of work for building interpersonal relationships in the team during the work process, analysed the role of the trainer and coach in interaction with the group of participants, their impact on performance and personal changes. Using the method of synthesis, the information obtained was combined into a single structure that helped to assess the feasibility of coaching and training sessions, determine their effectiveness and impact on the motivational component. The hermeneutic method helped to explain the concepts of group training, coaching, and "tactical empathy", to cover the features of active listening, models of group sessions, to explore the meaning of the ICF Code of Ethics (International Coaching Federation, 2021) and the International Coaches Union (2023).

The questionnaire method was used for situational diagnostics of the respondents' need to attend coaching or training sessions and to identify awareness of their functioning, differences in approaches and goals. The survey was conducted in two stages: the first stage was a survey of Ukrainians on social media to determine their understanding and likely visit to one of the destinations, and to reflect on their experience. The study involved 196 people from different regions of Ukraine, who were asked the author's questions, as presented in Table 1.

Table 1. Author's questions about the respondents' coaching experience

No.	Author's question	Answer options
1	Have you ever attended team coaching?	Yes, I had to take part more than once. No, I do not know this method.
2	Do you have experience of attending training sessions?	Yes. No. I try to avoid collective events.
3	Do you feel the need to engage in motivational activities?	Yes, the need is acute. No, it is a waste of time. Had to attend such classes, but their effect is short-lived.
4	Which method of personal development would you prefer?	Definitely coaching sessions. I wish to attend a good training. I do not understand the difference. I find it difficult to work in groups and open up.

Source: compiled by the author of this study

The second stage of the survey was conducted among employees of the National Bank of Ukraine (NBU), Trionika, an IT company specialising in attracting and monetising Internet traffic in the EdTech and FinTech areas of the network, and Volutee, a brand that manufactures eco-products, to assess the need for motivational training, leadership development, and interest in implementing the organisation's plan. A total of 120 employees of all these companies voluntarily took part in the survey.

The interview method helped to obtain information about the NBU, Trionika, and Volutee, their staff, determine the experience of management and staff in taking part in training or coaching sessions, assess past experience of cooperation with trainers and coaches, and, through a thematically focused conversation, identify the most promising models and performance criteria for group training and team coaching.

The comparative method helped to evaluate the criteria for the effectiveness and feasibility of group trainings and coaching sessions, to determine their ability to unlock hidden potential, creativity, leadership skills, develop strategic thinking, and result orientation. This method made it possible to perform a comparative analysis and compare the techniques and methods used in group classes, the methodology of their creation and the effectiveness of their implementation, and to identify the negative aspects. The method of generalisation helped to combine the theoretical materials and practical data obtained into a common component of understanding the effectiveness, advantages, and specific features of using group trainings, coaching sessions in teams and individually.

RESULTS

The effectiveness of the training and the achievement of the goal depends on the adequacy of the trainer in choosing the methods according to which they will work with the group and considering the individual characteristics of the latter. There are several classic blocks of training methods:

- ◆ group discussion – discussion of controversial issues, analysis of participants' attitudes;
- ◆ game method – an artificially created life situation, role-playing and business games that can relieve tension in the early stages of group work;
- ◆ methods of social perception – work on one's own self-perception and thoughts about the perception of others;
- ◆ meditation techniques – work on emotions and physical well-being;
- ◆ facilitation – the trainer, as a central figure, accompanies the process of involving participants in the consideration of the situation and interaction;
- ◆ visualisation method – the formation of new concepts in the group that are perceived equally by the participants;

◆ case method – analysis of a concrete situation (Verma, 2023).

The most common types of training groups are as follows:

- ◆ meeting groups aimed at personal growth and teamwork;
- ◆ the thematic group is a clear work plan and preventive measures to avoid negative situations in the future;
- ◆ counselling groups are based on solving personal and group problems;
- ◆ psychotherapeutic groups aim to work not only with psychologically healthy participants, but also with people who have clinical features, work with disorders and psychoses;
- ◆ self-help groups provide emotional support and the ability to find internal resources to deal with problems (Dermol & Čater, 2013).

Team coaching, unlike group training, which focuses on learning, is focused on individual and collective development, mutual understanding, and skill development, and creates a space where a group of participants can independently reach new discoveries and go beyond the usual framework. Coaching is often equated with an art form that promotes human development and views the coach as a person who directs their efforts to increase awareness (Kimsey-House *et al.*, 2011).

There are several types of coaching:

- ◆ client-oriented coaching – the essence of which is to work with ideas, thoughts, emotional blocks, reactions, the coach's work is aimed at the individual and their motivational and leadership growth;
- ◆ "life coaching" – helps to focus on the benefits of personal life, planning, finding meaning, and purpose;
- ◆ business coaching – aimed at developing strong leaders and mentors, creating active dynamics in companies, competition, and supporting business development, especially among start-ups;
- ◆ executive coaching – is used for people who hold a managerial position and need support during difficult periods in the performance of their duties;
- ◆ leadership coaching – the goal is to help employees actively engage in the production process, interact positively in the team, unlock leadership potential and productivity, and increase motivation to achieve results faster;
- ◆ transformational coaching – helps to understand the life mission and change dramatically (Nezhynska & Tymenko, 2017).

A. Braykovska *et al.* (2022) noted that coaching is based on the principles of equality, the ability to share experiences and achievements. The coaching position is based on neutrality, non-judgemental attitude, frankness, trust, care, consistency, active listening, empathy, the ability to understand physiological and emotional changes in participants, and a sense of security. The participants' thinking is transformed by the coaching sessions and can "build up" their intellectual capabilities.

The key figure in team coaching sessions is the coach, who often acts as a trainer, consultant, partner, psychotherapist, and becomes a role model for many participants who are still in search of their "self". Coaching is an approach that focuses not on problems but on their solutions, not on mistakes but on success and personal achievements, and focuses on the present and the future, using past experience as a resource. Not everyone can become a coach; their activities are regulated by international standards that confirm their professionalism and give them permission to work in this area. Specifically, according to the standards of the ICF Code of Ethics (International Coaching Federation, 2021), which is mandatory for all three levels of specialists of this organisation: Associate Certified Coaches (ACC), Professional Certified Coaches (PCC), Master Certified Coaches (MCC) (Whitmore, 2009). Notably, the International Coach Federation (ICF), created by Thomas Leonard, is one of the first global organisations to develop the philosophy of coaching and explain it, create standards of ethical principles regarding the main professional competencies that all professional coaches of this association should work and follow (Koopman *et al.*, 2021). This organisation allows maintaining the quality, transparency, integrity, and reliability of coaching, introducing its methodology in various organisations, promotes large-scale development of companies and staff, and allows working individually (International Coaching Federation, 2021). Core competencies of a coach according to the standards of the International Coaching Federation (2021):

- ◆ forming the initial interaction and foundation with the client or participants in the case of team coaching, concluding agreements;
- ◆ joint creation of relationships based on trust and the opportunity to open up;
- ◆ effective communication, empathy, active listening, ability to feel the mood of a team, group, or individual;
- ◆ facilitating performance, setting goals, promoting progress.

Another large professional coaching community that deals with professional standards of coaching in Ukraine and worldwide is International Coaches Union (ICU). The ICU's mission is to create a favourable and developing space in various areas (from work to family and personal development) using a coaching approach. A coaching space that is value-based, comfortable, environmentally friendly, and inspiring for everyone. It creates a coaching culture that fosters empathy, self-awareness, personal and group evolution, conscious leadership and collaboration. The International Coaches Union (2023) clearly regulates seven basic principles and the philosophy of coaching.

The role of a facilitator in a group training session is as important as that of a coach and requires a range of requirements to be able to conduct a full-fledged session. The activity of a trainer requires a psycho-

logical education, additional certifications confirming practical skills for interacting with large groups, competence, and experience. Training is an effective way to acquire concrete skills and abilities, but if the trainer does not have all the necessary knowledge, it can lead to considerable mistakes. One of the principal mistakes coaches make is avoiding tracking the dynamics in groups, which often leads to general dissatisfaction among participants, and the coach's task is to consider the characteristics of each group, because they are individual, having their own speed and results.

The activities of a psychological trainer are regulated by a code of ethics, according to which the task of a specialist is to comply with all these rules and regulations without harming the client and maintaining confidentiality (American Psychological Association, 2017). To identify public awareness of the purpose of existence and the difference between coaching and training methods, a short survey was conducted to help make a situational assessment of the need to attend one of the team events, and the survey also helped to find out how popular the use of these training and coaching events is in companies, their intensity and which method of survey is preferred.

The first stage of the survey was based on responses from a randomised sample of different ages and genders, which was open for questions for 24 hours on a social network; 196 respondents voluntarily took part in the survey. The results showed that a considerable number of respondents often attended coaching sessions initiated by their employers, and according to the data obtained, a separate group of people attended team coaching once on their own accord, and most respondents do not know what team coaching is. The data obtained indicate that respondents have experience in training interaction, which determines the outcome of the preference (Fig. 1). The short-term duration of the effect and the reluctance to receive outside professional help due to emotional difficulties in opening up and working in groups were also highlighted.

The overall results indicate that despite the current scientific development and accessibility, a considerable number of people are unaware of personal self-development methods, especially group coaching, which is currently considered a new trend, but is more common among leadership and competitive organisations.

This indicator can be explained by the non-involvement of this group of respondents in organisations where the latest approaches to staff development are used and the later release of the method into society, which was initially preceded by training and methods of its implementation. The result can also be explained by the simplicity of interaction during the training, its provision of knowledge and skills in a brief period. A separate factor may be a person's unwillingness to open up on their own, to find their ways to solve problems, wanting to get ready-made solutions.

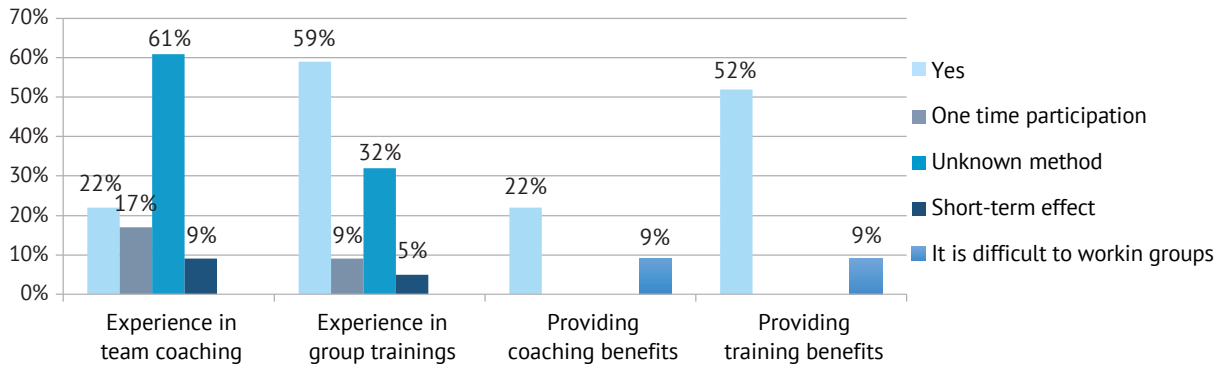


Figure 1. Indicators of awareness and participation in group activities, preferences

Source: compiled by the author of this study

The respondents who have had the experience of taking part in a training interaction are ready to go through it again, as they have probably experienced emotional adaptation and understanding of the future scenario, and this form of group process is a familiar comfort zone for the participant. The problem of implementing one of the methods and the intensity of their implementation depends on the lack of awareness among the management and each individual about the purpose of the application, insufficient awareness of the meaning, and possible emotional closeness.

The second stage of the study was implemented through a repeated survey and interviews with the management and executive staff of the National Bank of Ukraine (NBU), IT company Trionika, and the Ukrainian company producing eco-products and pharmaceutical raw materials from snails “Volutee”, which showed that they all have experience in implementing coaching in management processes and staff development (Fig. 2). Thus, at the beginning of its entry into the market, the company “Volutee” needed a coach to support almost all organisational issues and company development. The specialist worked with both the production team and the management team, whose task is to adapt to unusual working conditions, a complex

schedule, help find internal resources to complete the tasks, avoid professional burnout and conflicts among the team, teach the basics of time management, and work with team leaders. The management of all three companies set the coaches tasks aimed at finding people with leadership qualities among their employees to make a special contribution to the company’s development. Therewith, each company had its own experience of using coaching in organisational processes. Thus, at NBU, coaching has been implemented as a management style for many years. At the IT company Trionika, Agile coaching is used as an iterative approach to project management and has already become part of the corporate culture. According to Volutee’s management, the cooperation with the coach lasted about six months, and there are currently no additional self-development classes due to financial instability. Staff training was conducted twice to develop leadership skills and combat anxiety symptoms that block the way to personal growth and the ability to successfully plan their time in crisis situations. According to the owner of Volutee, the staff needs more psychotherapy and individual counselling, as they are emotionally disturbed by the military situation in the country they are currently working on.

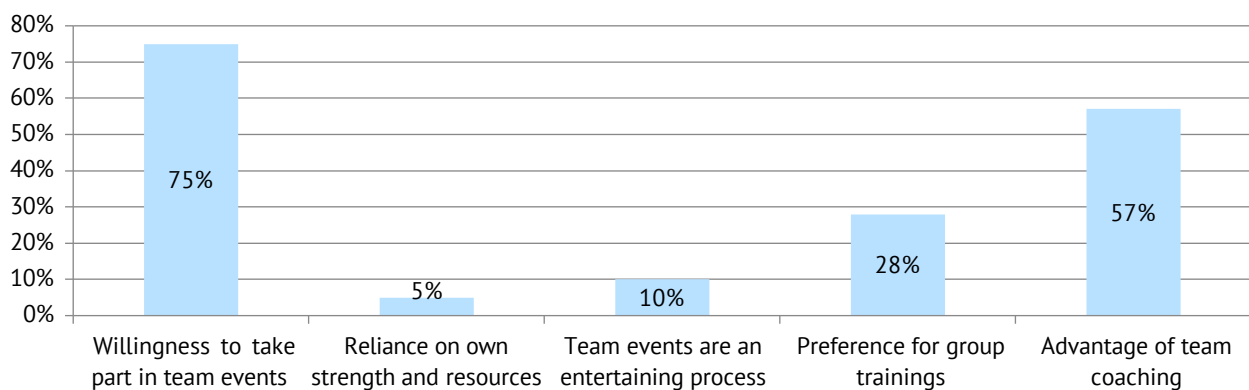


Figure 2. Readiness for staff coaching and training sessions

Source: compiled by the author of this study

The results of interviews with NBU employees and a survey conducted at Trionika and Volutee showed that staff are open to taking part in motivational and developmental activities, as complaints of loss of energy, emotional exhaustion, lack of awareness and loss of balance and guidance in the face of uncertainty and high stress in the war were identified. Some surveys have shown that employees rely on their strengths and are capable of self-control, while group sessions (trainings) are considered nothing more than an entertaining environment that loses its emotional impact and effectiveness over time. Therewith, some people prefer training because they have experience of taking part in effective events, but they want to get quick, standardised solutions that allow them to get out of the emotional trap and get rid of their fears. Generally, the staff of all three companies are ready to work in teams with coaches whose trust is based on past positive experiences and emotional attachment.

Notably, the survey data is a quasi-study and does not bear representative results, as it serves as a current snapshot that situationally determines the internal state, experience, impressions of interaction, effectiveness, and awareness of modern methods of concrete groups of people in different organisations. It should also be noted that the data obtained is not a conclusion and requires additional research, possibly a longitudinal study, when, after a long period of group training and team coaching sessions among different groups of professions, it will be possible to track and measure their effectiveness and the dynamics of changes in teams.

Group training and team coaching are different in nature, and to get a positive effect and tangible results, one should formulate a goal in advance, regardless of the choice of the method of group cooperation. A range of factors can influence the choice between training and coaching:

- ◆ individual needs – if it is difficult for a person to work and open up in groups, it is worth giving preference to coaching, which allows working collectively and individually with a concrete request, clients will receive a personal approach and more attention, so that there is a complete focus on one goal and situation;

- ◆ collective cooperation – if the goal is to bring the team together, to obtain ready-made solutions, to work together on communication, building cooperation and optimal professional relationships, group training can be more effective than a coaching approach;

- ◆ financial component – team coaching requires more time and work with staff, is a more intensive and often individualised process, and therefore can be more expensive for the company if the budget is limited – it would be more appropriate to organise group training;

- ◆ goals, needs, outcomes – if a person wants to work on leadership skills, group cohesion, communication skills, or develop a particular competence;

- ◆ group training will be able to provide a wider range of knowledge and practice based on the early experience of the trainer, while if a person or team wants to unlock their latent potential, set new challenges, learn to leave their comfort zone, transform, find non-standard solutions, and discover their own uniqueness, then team or individual coaching will be more effective in meeting such requests.

There are several models that are common among training methods of working with a group of people aimed at developing leadership skills: the “leader – mentor – student” model, whereby an experienced leader (trainer) directly shares their experience, transfers knowledge and skills, and warns of mistakes; this model requires open interaction and no fear of revealing oneself in front of the public. The “internal academy” model involves a combination of practical training sessions and a combination of theory, namely attending lectures, seminars, and master classes. The “team project” model is based on practical experience, and leaders are tasked with leading a team project with real tasks and non-standard challenges, teaching leaders to make independent decisions, take responsibility, inspire trust in subordinates, “lead by example”, and manage conflict situations. External learning model – trains leaders through seminars, conferences, webinars, leadership courses conducted by trainers and experts in a particular field who can provide new perspectives, knowledge, skills, and abilities (Graham, 2019).

Leadership starts with understanding oneself, self-awareness, working on one’s personal strengths and weaknesses, the ability to constructively accept criticism, engage in self-analysis, reflection, etc. The main skill of a leader is the ability to effectively communicate with subordinates, to clearly articulate tasks, own requests and requirements related to the professional duties of each staff member, to develop their opinion clearly and convincingly, and to develop active listening skills.

Today, the practice of “tactical empathy” is widespread, and it can be implemented both through group training and team coaching. “Tactical empathy” was once widely used by the Federal Bureau of Investigation in the United States to successfully negotiate with terrorists, but today it is widely used in almost every area of life where one needs to interact with people regularly. The essence of this method lies in the skills of perceiving and understanding the emotions, needs and experiences of other people to interact effectively and achieve one’s own plan. “Tactical empathy” consists of the ability to listen carefully, observe, be sensitive and be able to distinguish between non-verbal behaviour, ask questions to better understand the needs of the interlocutor. This method allows striking a balance between the needs of the opponent and one’s own, to maintain professionalism and a positive atmosphere during ordinary communication or business negotiations (Voss & Raz, 2016).

In the practical application of coaching methods, an individual development plan is created in advance and techniques are selected according to the client's goals and needs. The interaction between the coach and the client is formal and based on a contract, which specifies the organisational aspects of cooperation, requirements, expectations, duration of interaction, etc. At the beginning of the interaction, the GROW model by J. Whitmore (2009) is often used, which allows identifying the goal, intentions, options, and reality, and to determine the search for alternatives. The "my team"

model is relevant for defining the principles of interaction between new professional groups, according to the desired results, and identifying talents and creativity. There are many models in coaching approaches, but the result will be effective only through successful selection and competent implementation among participants (Golman *et al.*, 2019). Consideration of the most promising models of group training and team coaching helped to identify performance criteria for each of these areas and to make a comparative analysis (Table 2).

Table 2. Comparative analysis of group training and team coaching according to the effectiveness criteria

Performance criteria	Group training	Team coaching
Communication features	Built on interaction. The trainer and the group are subject to formal and informal rules. The trainer monitors the communication processes of everyone in the group and directs them through direct or covert influence.	It is based on mutual understanding. The living system of the group, including the coach, creates a working atmosphere. A team coach, being integrated into the self-learning field of the entire living system, contributes to its growth and evolution through awareness.
Strategies for working with skills	In a group training, experience is embedded. The trainer introduces a skill to the group and checks the quality of its learning, or the trainer gives ready-made strategies, and the group adapts them to real contexts.	In team coaching, "skills discovery" takes place. The coach helps to identify the skills that are important to develop. The coach creates a space where the group makes discoveries about their latent talents.
Approach to development	During the training, participants develop through didactic learning. The trainer provides general knowledge, the group perceives it, the "subject-object approach" prevails, when information and ideas come from the trainer, and the group is required to accept and apply them.	Team coaching promotes mathematical learning. The "subject-subject approach" fails, the group "gives", the coach perceives and works with the issues covered in stages. Information and ideas come from the group, and the coach helps to realise the new opportunities that are opening.
Working with group dynamics	Observation of the results of the group "before" and "after", assessment of the acquisition of knowledge and skills, and their application in practice.	Observation of behavioural and emotional changes, openness to independent search for optimal solutions on the part of the team.
Skills development	The trainer demonstrates concrete skills to the group of participants and monitors their mastery, provides ready-made strategies that the group works on by simulating real-life situations.	The coach helps to reveal the skills that are important for each participant individually and that are required according to the team's request and creates a space in which the team finds new opportunities on its own.
Confidentiality	The trainer's activities are based on the observance of client confidentiality and non-disclosure of data for scientific research without the consent of clients. The coach and the team undertake to maintain confidentiality, the essence of which is announced at the beginning of the interaction.	Information, materials, conversations between participants and the coach stay private and are not disclosed to third parties without consent, which contributes to a safe environment.
Rules of engagement	The activity of a trainer requires an appropriate educational level (psychology degree), compliance with the rules of Ethical principles of psychologists and Code of conduct (American Psychological Association, 2017). Training meetings can sometimes be based on formal or informal rules of interaction between the trainer and the group, etc.	Coaching is regulated by the standards of international professional coaching communities (ICF, ICU, etc.) and requires the level of certification necessary to work with a person or group. Group or individual cooperation is based on the creation of a contract that sets out the terms, requirements, goals, expectations of clients, the duration of interaction, etc.
Work style	The style of a group trainer: <ul style="list-style-type: none"> ◆ training (quantitative approach); ◆ effectiveness of the result; ◆ achievement technologies; ◆ pragmatism (technical methods); ◆ scientificity (prose); ◆ predictability (the known); ◆ functional vision; ◆ insight, etc. 	The style of a team coach: <ul style="list-style-type: none"> ◆ development (qualitative approach); ◆ aesthetics of inspiration; ◆ implementation practice; ◆ naturalness (organic techniques); ◆ art (poetry); ◆ deployment (the unknown); ◆ a multifunctional vision; ◆ reflection, etc.

Table 2, Continued

Performance criteria	Group training	Team coaching
Accents in the work	Working with the individual. Group training primarily focuses on general socially useful skills (socialisation and adaptation to the environment), with a linear model of success prevailing.	Working with the essence of the individual and the group as a whole. Unlocking and evolution of the potential inherent in a living system, a deterministic and recursive model of optimal growth.
Typical processes	Training creates changes: useful skills (habits) of behaviour, forms patterns of thinking (understanding of the situation), but often leaves one at the same level of being.	Coaching promotes transformation: rethinking one's actions (going beyond the habits of the body and mind), comprehension (finding new meanings), awareness and going beyond the patterns of consciousness – moving to another level and space of being.
Professional position	The trainer's position is focused on finding knowledge-based answers, convergence (one correct answer), monitoring results and providing contextual skills (for a clearly defined context).	The coach's position is based on ignorance (asking the right questions), divergence (many possibilities), receiving and accepting the team's ideas to ensure the development of transcontextual skills (for many contexts of life).
Tracking the end result	Analysing and evaluating the final result, tracking the growth dynamics, and concluding on the satisfaction with the goal at the end of the training.	Analysis and evaluation of each stage of the work, tracking the dynamics of changes in the team, and a delayed conclusion on the implementation of the coaching programme.

Source: compiled by the author of this study

Risks that can sometimes arise in both training interaction and team coaching:

- ◆ breach of confidentiality – information can often leak through team members, which is beyond the control of the coach;
- ◆ inadequate individual approach – group training or team coaching may not satisfy the sense of importance of one of the participants, causing a feeling of insufficient attention;
- ◆ conflicts and disputes – may arise due to a contradiction between values and beliefs;
- ◆ unproductive dynamics – focusing on some people, dominating others, fear of speaking up, emotional barriers, frustration;
- ◆ incompatible goals – differences in achieving the desired results, individual views on the analysis of situations, etc.

Notably, there is no single method that will solve all difficulties and help achieve personal development through external intervention. Coaching and training methods of personal development serve as a tool that brings one closer to what they want, but a considerable part of success is implemented through self-awareness, the ability to analyse and take responsibility.

DISCUSSION

At some point in life, a person faces the need for professional help to find themselves and a source of inner energy from which they can draw inspiration to achieve their goals. The task of a coach, as well as a trainer, is to help find inner balance, hidden resources, teach how to cope with emotions and behaviour in demanding situations, using various techniques, and artificially created case studies. Group work usually helps to overcome the fear of loneliness, find like-minded people, learn to

trust, and interact as a team, which considerably accelerates the expected result.

S. Fung (2019), studying the impact of training sessions on the psychological well-being and professional effectiveness of counsellors, concluded that group forms contribute to more effective socialisation and help to quickly model the process of interpersonal relationships, learn to play out complex life scenarios, find an adequate solution and effective ways to overcome difficulties. The researcher believed that group interaction increases cognitive activity, creates an internal desire to act immediately, provides a motivational boost, and enables the participant to see themselves through the eyes of others and realise their mistakes from the outside. The research of the scientist is quite appropriate in considering the effectiveness of group forms of work, because according to the theoretical data, it was found that the group process unites, creates friendly relations, relaxed communication, helps participants express their ideas and positions, create creative proposals for solving complex problems, and feel their own importance.

E. Hammar (2014), based on her observations, determined that the group form of work can counteract social exclusion, solve interpersonal problems, and avoid self-absorption, as the participant notices that their problems are not unique and can be manifested in other people. According to the researcher, the group can model a system of interpersonal relationships that can be played out in real life (Hammar, 2014). Group work allows for a wider range of views and perspectives, where each participant can share unique experiences, ideas and knowledge, energy exchange and mutual learning, which allows for better absorption of new information. The group form of interaction can create a

sense of shared responsibility and efficient use of time and resources.

S. Pappas (2023), on the contrary, found that group work can destabilise individuals, participants feel insecure during the session, have difficulty building trust, and as a result, reflect on emotional pressure, stupor, and reluctance to take part in such activities in the future. According to the data obtained by the researcher, a certain number of people do not want to work in groups, experience emotional stress and difficulties in expressing feelings in public, discomfort makes them avoid group forms of work, but there are people who can “dissolve” in a group and attract less attention, because individual work, on the contrary, causes discomfort and tension during eye contact.

R. Watson *et al.* (2022) emphasise that training sessions have a special nature of effectiveness and influence on participants, the main purpose of which is to provide psychological assistance, trainings are focused not only on the inner world of the individual, but also on their professional development and social interaction, and the emotional experience gained during the sessions can often dominate the cognitive perception of the world. According to researchers, training allows improving one's skills, emotional and social intelligence, and partially solves one's psychological problems; provided they are open and trusting of the trainer and the group, training can create a psychotherapeutic effect, but it is not a panacea for solving difficult life situations.

R. Boyatzis *et al.* (2019) emphasise that one should not expect a psychotherapeutic effect from group sessions, as psychotherapy is conducted by a qualified specialist and is used to develop strategies for overcoming emotional and psychological problems. The task of a professional coach or trainer is to determine to what extent a person who is a member of a group or subsequently seeks help on their own is their client, because training is aimed at education, while coaching is aimed at finding internal resources that allow them to achieve goals with positive emotional health. We should agree with the researchers' statement, as motivational methods are designed to form a successful society that is committed to self-development, professional growth, search for additional talents for creative realisation, meeting like-minded people, and the ability to manage one's emotions and behaviour. However, people with neurotic or depressive conditions, social phobias, panic attacks or generalised anxiety disorder will never seek help from a coach or trainer whose methods are based on group interaction and general demonstration. Usually, there are less active, depressed participants, which can create a false impression of dissatisfaction with the process or shyness, but they may be people who feel lonely, lacking social communication or emotional support, attention. Over time, they open up and become more active, gradually getting the result they came for, which is why a coach should be observant and identify

such features at the beginning of the interaction for successful work in the future.

H. McEwan & D. Tod (2023) argued that a trainer must have a range of skills to successfully conduct training and achieve a positive result, which the researcher included knowledge of the regularity of mental development, education in psychological basics, a high level of interest in society, personal experience as a training participant, building their individual style, without using coaching jargon and excessive professional vocabulary, not being afraid of criticism and dissatisfaction, being open to new experiences, empathetic, energetic, congruent, tolerant and balanced in uncertain situations, etc. The analysis of our own practical research partially confirms the explanations of the researchers cited above, but sometimes there are situations of complete dissatisfaction with the result and the personality of the trainer, despite the availability of all the necessary knowledge, skills, and experience inherent in the organiser. The main risks of group trainings are based on the inclusion of ordinary human feelings that can automatically arise during the process, such as excessive attention to favourites, close-minded participants, and dominance. An additional risk may be the trust and resistance of participants to the knowledge provided by the trainer, the conscious absorption of other people's life views and principles, which are not always a role model, and may be wrong. Generally, it can be noted that training interaction is based on the demonstration of skills and abilities that come from a central figure – a trainer whose mission is to satisfy the group's request, provide professional guidance, offer tested algorithms or new non-standard cognitive capabilities and the ability to control emotions in unusual situations, etc.

Coaching is based on the principle of partnership, a sense of significance, the formation of a positive attitude, and allows developing the ability to make independent decisions. The focus here is on team processes: the awareness of each participant individually and collectively of their latent talents to solve the relevant tasks of moving from the somatic-cognitive-being space of inquiry to the space of solution. During this transition, the coach is not allowed to provide assessment or advice. The principal tools that allow a coach to interact with a team are creating a coaching space, coaching position, open and “strong” questions, effective listening and other coaching practices that promote a clear vision of the profound request (meta-question) and awareness of one's values, allow analysing the presence of the necessary components for success and synthesising them, assessing opportunities, awareness and adequate perception of reality, etc.

Therewith, team coaching, as well as group training, is aimed at effective interaction between the leader and participants, the task of each: both the coach and the trainer – is an emotional and intellectual unification that helps to solve problems in a creative and

sometimes unusual way, overcome internal uncertainty and distrust, reveal and demonstrate effective skills, and the ability to rely on their own resources. Team coaching sessions and group trainings promote team building and effective interaction, teach time management, prevent professional burnout, reveal leadership skills, and develop team responsibility. High-quality group trainings and team coaching sessions create an atmosphere of equality and enhance the ability to cope with crises, which is crucial in times of war.

CONCLUSIONS

The research has shown that group training and team coaching are effective and modern ways of working with groups of people whose goals may look similar – leadership development, motivation, unlocking potential, improving communication, stress resistance, developing social and emotional intelligence, working on strengths and weaknesses, the ability to act effectively in a state of uncertainty, etc.

This research has found similarities and differences between these areas, identifying that the effectiveness of each depends on the pre-set goals, purpose, and discussion of the outcome that participants hope to achieve. Accordingly, group training or team coaching may be recommended. The practical study showed that for many respondents the concept of team coaching and its application in practice is not known, most respondents had only attended training sessions, a separate group of people indicated that they did not benefit from the group process and noted the short-term effect of the training format.

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The study showed that the coaching approach to leadership development is aimed not only at unlocking managerial potential, but also at the leader's ability to unite the team, motivate, make effective decisions, work effectively in times of uncertainty, positively influence the development of values and life positions of both individuals and teams, train their followers, etc. Group trainings are chosen to obtain algorithms, solutions, and skills that have been developed over time and tested by the trainer's own experience, and therefore they can serve as a template for concrete stages of life and professional activities.

Despite their methodological diversity, group forms of work should be improved with the requirements of the times, expand their range of application, create new models of interaction, and work on the problem of "short-term effectiveness". This research will reveal the significance of methods and psychotechnologies of group and team interaction for managers and employees in various industries and contexts: finance and IT, sales and marketing, human resource development, enterprises, startups, educational areas, etc. in both peaceful and war time. Further research prospects may be aimed at determining the possibilities of using group training and team coaching as a practice of staff leadership development in the context of post-war reconstruction of Ukraine.

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CONFLICT OF INTEREST

The author of this study declares no conflict of interest.

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Груповий тренінг та командний коучинг як практики розвитку лідерства персоналу: порівняльний аналіз

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Анотація. Сучасний світ знаходиться в потоці постійних технологічних змін, які вимагають від суспільства відповідних знань, вмінь, навичок, що дозволяють ефективно виконувати власні професійні обов'язки, вдосконалювати лідерські якості, розкривати прихований потенціал. Сьогодні популярними методами впливу на результати, розвиток окремої особистості чи персоналу є тренінгові заняття та коучингові сесії. Метою науково-дослідної роботи було дослідження ефективності застосування групового тренінгу та командного коучингу, аналіз їх системних відмінностей. Для досягнення поставленої мети було задіяно такі методи: метод аналізу та синтезу, герменевтичний метод, порівняльний метод, анкетування, метод бесіди, метод узагальнення. Результати науково-дослідної роботи розкрили сутність та елементи групового тренінгу і командного коучингу, виявлено переваги групової форми роботи, проведено аналіз характеристики професійної компетентності тренерів, досліджено роль тренера та коуча, як центральної фігури у формуванні довіри та взаємодії в команді, проаналізовано види, техніки, способи проведення групових тренінгів та командних коучингових занять, методологію їх створення, визначено роль застосування «тактичної емпатії», моделей, психотехнологій та прийомів, що використовуються в тренінгових заняттях для покращення лідерських якостей, розкрито ціннісний підхід у лідерстві, виконано оцінку критеріїв ефективності та доцільності на основі проведеного анкетування щодо потреби застосування коучингових та тренінгових занять. Чітке розділення понять коучингу та тренінгу важливе для практичного застосування цих методик для ефективного розвитку лідерських якостей серед учасників цих заходів. Отримані результати будуть корисними як для спеціалістів з особистісного розвитку, так і для їхніх клієнтів

Ключові слова: коучинг; командний коучинг; груповий тренінг; лідерство; персонал; особистісний розвиток

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Mediated communication and refugee resilience: A social psychological model

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Abstract. The global refugee crisis, exacerbated by Russian aggression in Ukraine, has been caused by an unprecedented migration of millions of people fleeing wars, conflicts, and persecution. In this context, social psychologists are paying increasing attention to the role of mediated communication in promoting resilience among refugees. This paper explores how mediated communication can promote resilience, drawing on theories of social psychology and empirical research. An overview is provided of the global refugee crisis and the challenges faced by refugees, including those affected by ongoing wars. The concept of resilience and its importance for refugees is presented, and the role of social support, coping strategies, and positive emotions are discussed in fostering this vital quality. The role of mediated communication and its main feature was analysed, which can substantially prevent mental health problems. Mediated communication is considered a powerful tool for promoting refugee resilience, highlighting its ability to provide access to social support networks, promote connection and belonging, and facilitate access to information and resources. Understanding the cultural and social contexts in which refugees use mediated communication, including issues of gender, age, and cultural norms, is crucial for effective intervention. It is concluded that interventions can address the unique challenges faced by refugees, such as displacement, war trauma, and social isolation, including the specific needs of Ukrainian refugees from different cultural and linguistic traditions. Potential challenges and limitations of mediated communication in promoting resilience among refugees, such as issues of confidentiality and security, social isolation, and misinformation, are also discussed. Future research perspectives include empirically testing the conceptual model of the mediated communication potential of refugee resilience and developing scientifically based recommendations for future psychosocial interventions and mental health promotion

Keywords: refugee crisis; mediated communication; resilience; psychological well-being; migrant; cultural identity; psychosocial intervention

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INTRODUCTION

The global refugee crisis is worsening, with ongoing wars, conflicts, persecution, and other forms of violence forcing millions of people to flee their homes in search of safety. As of 2022, there are over 103 million refugees and displaced persons worldwide, a substantial increase from 2021 (a rise of 20 million) (Interactive World Migration Report 2022, n.d.). Most refugees and displaced persons come from a few countries, including Syria, Afghanistan, South Sudan, Myanmar, and Somalia. Russia's aggression against Ukraine has led to a large increase in migration, resulting in an unprecedented wave of refugees at the eastern borders of the European Union. Refugees face numerous challenges, such as accessing basic necessities like food, water, shelter, and medical care and rebuilding their lives in new communities (Laban *et al.*, 2004, 2008; Betancourt & Khan, 2008; Miller & Rasmussen, 2017). In addition, they must navigate the complex social, cultural, and economic environments of host countries (Dalglish, 2020; Wenzel *et al.*, 2021).

In Europe, millions of refugees have fled Ukraine in search of safety and protection. According to the latest statistics, approximately 8 million refugees were registered in Europe as of 2023 (UNHCR: Ukraine Refugee Situation, 2023). Of these, 5 million were officially registered as refugees in various temporary assistance programmes. Poland, Germany, and the Czech Republic have some of the highest numbers of registered Ukrainian refugees in Europe (1.5 million, 900 thousand, and 500 thousand respectively). These numbers highlight the scale of the local and global refugee crises and the urgent need for effective solutions to support refugees and promote their resilience.

In this context, a social psychological approach must focus on the role of communication in promoting resilience among refugees. In the digital age, communication is mediated by various technologies (audio phones and video conferencing over the internet), so it is crucial to explore mediated communication and its potential impact on refugees' mental health. This study explores how mediated communication can foster resilience, drawing on social psychology theories and empirical research. It presents an overview of the global refugee crisis and refugees' challenges, including those affected by the ongoing war.

Psychological challenges, including trauma, depression, anxiety, and post-traumatic stress disorder, are prevalent among refugees (Masten & Narayan, 2012; Hollifield *et al.*, 2016; Beers, 2018; Newnham *et al.*, 2018; Wood & Kallestrup, 2018). Therefore, promoting resilience, defined as an individual's ability to adapt and recover from adversity, is crucial for refugees' well-being (Masten & Narayan, 2012; Walsh, 2016; Uda *et al.*, 2019). Resilience can be nurtured through social support, coping strategies, and positive emotions (Southwick *et al.*, 2014; Hou *et al.*, 2020).

Recent research has started to explore the role of mediated communication in enhancing resilience among refugees (Yang *et al.*, 2021; Jauhiainen *et al.*, 2022). Mediated communication (MC) refers to using technology to communicate, such as social media, messaging applications, video conferencing (Buzzanell, 2017), and innovative technologies like multisensory virtual reality. However, it is essential to consider the cultural and social contexts in which refugees use MC. Factors such as gender, age, and cultural norms can affect their use of technology (Dalglish, 2020). By understanding these contextual factors and integrating them into interventions that use MC, it is possible to support refugees' resilience and well-being better (Purgato *et al.*, 2021; Turrini *et al.*, 2021; Wenzel *et al.*, 2021).

MATERIALS AND METHODS

The purpose of this paper is to analyse contemporary theoretical and practical studies to conceptualise and structure the role of mediated communication in enhancing migrants' resilience. Initially, the concept of resilience and its importance for refugees will be introduced, exploring how social support, coping mechanisms, and positive emotions contribute to resilience. Subsequently, the study will investigate mediated communication as a potent tool for bolstering refugee resilience, emphasising its capacity to provide access to social support networks, facilitate connections and a sense of belonging, and enable access to information and resources. The third stage involves an analysis of the cultural and social contexts in which refugees utilise mediated communication, including considerations of gender, age, and cultural norms, which are crucial for designing effective interventions. Lastly, potential challenges and limitations of mediated communication in promoting resilience among refugees will be discussed, encompassing issues such as privacy and security concerns, social isolation, and misinformation.

This review aims to develop a structural model of the parameters of media communication that can serve as resources for supporting refugees' resilience.

RESULTS AND DISCUSSION

1. Resilience: relevance to refugees. Resilience is a crucial element of mental and emotional well-being for refugees affected by the ongoing conflict between Russia and Ukraine, as they face various stressors and adversities (Vus & Esterlis, 2022; Paoletti *et al.*, 2023). Social support, coping mechanisms, and positive emotions are key to fostering resilience (Walsh, 2016).

1.1 Social support: a critical component for refugee resilience. Social support plays a vital role in mitigating the adverse effects of stressors and promoting psychological well-being. It can originate from different sources, including family, friends, and others experiencing similar circumstances, such as fellow refugees

and host community members. Support can manifest in various forms, such as emotional, practical, and informational support, essential in helping refugees navigate their challenges (Masten & Narayan, 2012; Wenzel *et al.*, 2021).

MC presents a unique opportunity to enhance social support among refugees by connecting them with their loved ones, facilitating information exchange, and providing access to online communities where they can share experiences and seek advice. For instance, social media platforms and messaging applications enable refugees to maintain relationships with dispersed family and friends, fostering a sense of connection and support during stressful and uncertain times. These connections can promote a sense of belonging and help buffer against adverse psychological effects, such as depression, anxiety, and post-traumatic stress disorder (Vervliet *et al.*, 2014; Rachel *et al.*, 2019; Turrini *et al.*, 2021).

Refugees can receive emotional support, practical assistance, and valuable information by maintaining connections with their support networks, enhancing their resilience and overall well-being (Dahya *et al.*, 2019; Miller *et al.*, 2019). For instance, exchanging information about legal procedures, educational opportunities, or employment prospects can empower refugees to navigate their new environments. Moreover, sharing their experiences and expressing their emotions with others who understand their challenges can provide refugees with validation and reassurance (Fadhli *et al.*, 2022).

Virtual reality (VR) technology has the potential to uniquely contribute to enhancing resilience among refugees by offering immersive, interactive experiences to address various psychological challenges. For example, VR-based interventions could be utilised for exposure therapy in refugees with post-traumatic stress disorder, allowing them to confront and process traumatic memories in a safe, controlled environment (Rizzo & Shilling, 2017; Dellazizzo *et al.*, 2020; Vermetten *et al.*, 2020). Moreover, VR can facilitate cultural orientation and language learning for refugees adapting to new countries, providing them with virtual simulations of everyday situations, which can enhance their self-efficacy and coping skills (Bordnick *et al.*, 2012). Moreover, VR-based social platforms could enable refugees to connect with others in more engaging and immersive ways. Although VR use in this context is still in its infancy, ongoing research and technological advancements offer promising possibilities for using VR to enhance resilience among refugees (Yodang *et al.*, 2019). However, it is essential to note that VR remains a niche medium, relatively expensive and inaccessible to this population, and resource-intensive, limiting its applications. Nonetheless, given the promising results, continued research on the use of VR by institutions and non-governmental organisations is warranted (Alberghini, 2020).

1.1.1 Connection and belonging: building relationships with host communities. Mediated communication enables refugees to interact with individuals from host communities, fostering mutual understanding and cultural exchange (Laban *et al.*, 2008). Through participation in online forums, social media platforms, and language exchange initiatives, refugees can cultivate friendships and connections with residents, enhancing their sense of integration and acceptance in their new surroundings (Frounfelker *et al.*, 2017). These connections also contribute to dispelling stereotypes and promoting empathy among host community members, thereby creating a more inclusive and supportive environment for refugees (Turner & Brown, 2008; Acosta & Chica, 2018).

1.1.2 Cultural identity preservation. MC can also be pivotal in preserving and strengthening cultural identity among refugees. By connecting with others from their home countries, refugees can maintain a link to their cultural roots and heritage. Sharing cultural experiences, traditions, and narratives online can instil pride in refugees' identities and foster a sense of continuity in their lives despite the challenges and upheavals they encounter (Dutta, 2021; Williams, 2021).

1.2 Coping strategies. The development and use of coping strategies are other essential components of resilience, as they help refugees manage their stress and adapt to new environments (Walsh, 2016). Coping strategies can be broadly categorised into problem-focused coping, which addresses stress sources directly, and emotion-focused coping, which manages emotional responses to stress (Masten & Narayan, 2012; Alonso-Tapia *et al.*, 2018). Both types of coping mechanisms play a role in helping refugees maintain a sense of control and well-being in challenging circumstances (Siriwardhana *et al.*, 2014; Mayordomo-Rodríguez *et al.*, 2015).

MC can support the development and implementation of coping strategies among refugees by providing access to information, resources, and support networks for problem-solving and emotional regulation. For example, online resources and educational materials can offer practical guidance on the asylum process, accessing healthcare and social services, and acquiring new skills (Westwood, 2018). MC can also enable refugees to share experiences, learn from others, and gain emotional support, aiding in managing emotions and fostering more adaptive coping strategies (Lim & Pham, 2016; Lee *et al.*, 2020).

1.2.1 Enhancing social capital. Refugees can enhance their social capital through MC by expanding networks and accessing valuable resources (Laban *et al.*, 2008). Engaging with online communities allows refugees to learn about available services, educational opportunities, and legal support. Moreover, MC can empower refugees by providing platforms to share experiences, encouraging collective action and community engagement (Abujarour & Krasnova, 2017).

1.2.2. Facilitating access to information and resources. MC can provide refugees with access to educational resources, language learning programs, and employment opportunities (Laban *et al.*, 2008). Enabling refugees to develop new skills can increase their self-efficacy and control over their lives. Acquiring new knowledge and skills, particularly those related to language proficiency, can enhance refugees' prospects of integrating into their new communities. In addition, the interactive nature of many online learning platforms allows refugees to practice their new language skills with native speakers, expediting their language acquisition and encouraging cross-cultural communication (Patterson *et al.*, 2012; Menashy & Zakharia, 2020). Online job boards and professional networking platforms can assist refugees in identifying and applying for suitable job opportunities, thereby increasing their chances of securing stable employment and attaining financial independence (Martin-Shields & Munir-Asen, 2022). Furthermore, MC can aid refugees in establishing professional networks, acquiring relevant skills through online training programmes, and receiving guidance and mentorship from others in their field.

1.3 Positive emotions. Positive emotions, such as hope and optimism, are crucial elements of resilience, as they help refugees maintain perspective, focus on their strengths and abilities, and envision a brighter future. By experiencing positive emotions, refugees can counterbalance the adverse effects of stress and trauma, promoting psychological well-being and adaptive functioning in their new environments. Positive emotions have been shown to broaden an individual's thought-action repertoire, enabling them to explore new opportunities and devise creative solutions to challenges (Walsh, 2003, 2012, 2016).

MC can facilitate the experience of positive emotions among refugees by offering avenues for social connection, emotional expression, and the sharing of positive stories. For instance, social media platforms and messaging applications can help refugees stay connected with their loved ones, receive updates on their situations, and share joy and accomplishment. Online forums and support groups can provide refugees with a safe space to express their emotions, share their experiences, and celebrate their achievements, fostering a sense of hope and optimism (Felton, 2014; Batenburg & Das, 2015).

2. Cultural and social contexts. It is essential to consider the cultural and social contexts in which refugees use MC. Factors such as gender, age, and cultural norms can impact how refugees use technology to communicate with others. Awareness of these factors and ensuring that MC is accessible and appropriate for all refugees can make interventions more effective and culturally responsive.

2.1 Cultural and linguistic differences. Ukrainian refugees exhibit considerable cultural and linguistic diversity, with differences particularly pronounced

between the eastern and western parts of the country (Plokhly, 2006; Khanenko-Friesen, 2015). The eastern part of Ukraine is predominantly Russian-speaking and Eastern-Orthodox, with historical and political influence from Russia and other Slavic cultures. In contrast, Western Ukraine is primarily Ukrainian-speaking and Greek-Catholic, influenced by various Central European powers (Kemmelmeyer & Malanchuk, 2016). These differences can affect refugees' preferences and comfort levels with various MC tools and the languages they use to communicate and access resources online. Understanding these linguistic and cultural nuances is crucial for designing effective and accessible MC interventions tailored to the unique needs of Ukrainian refugees.

2.2 Generational and gender differences. Age and gender, influenced by traditional gender roles, religious and folk traditions, family dynamics and age hierarchy, can also affect how Ukrainian refugees use MC. Younger refugees may be more tech-savvy and comfortable with various communication technologies, while older refugees might struggle with using these tools or have limited access to them. Similarly, gender dynamics and cultural norms can influence the ways in which men and women use and engage with MC platforms. Barriers to accessing technology, such as a lack of digital literacy or limited access to devices, can hinder refugees' ability to benefit from MC interventions (Garcia *et al.*, 2009; De Mooij, 2014; Alencar, 2020).

3. Potential challenges and limitations. While MC offers noteworthy benefits for promoting resilience among refugees, it also presents potential challenges and limitations, including privacy and security issues, social isolation, and disinformation (Laban *et al.*, 2004; Betancourt & Khan, 2008).

It is essential to recognise the potential barriers and limitations in utilising MC to promote social support, coping strategies, and positive emotions among refugees. Factors such as technology availability, cultural norms, individual preferences, and digital literacy skills may impact the effectiveness of these interventions. Moreover, the quality and appropriateness of online information and support networks may vary, potentially exposing refugees to misinformation, exploitation, or additional stressors. Cultural variations in communication and coping styles and the expression and interpretation of emotions can also influence the outcomes of MC interventions. Therefore, researchers, practitioners, and policymakers should ensure that interventions leveraging MC to promote resilience among refugees are accessible, culturally sensitive, and evidence-based (Miller & Rasmussen, 2017; Turrini *et al.*, 2021; Geirsdottir *et al.*, 2022; Lor *et al.*, 2022).

3.1 Privacy and security issues. Refugees, including those from Ukraine, face significant privacy and security challenges related to digital platforms, such as identity theft, cyberbullying, and online harassment (Daguatha, 2022). These risks can have severe

consequences for refugees, exacerbating their trauma, heightening their anxiety, and undermining their trust (Alencar *et al.*, 2019). Moreover, refugees may be targeted by malicious actors seeking to exploit their vulnerability or monitor their online activities for political or nefarious purposes.

To address these risks, providing refugees with adequate training in digital literacy and online safety is essential, equipping them with the skills and knowledge necessary to navigate the digital landscape securely. It may include teaching them to recognise and avoid phishing scams, use secure messaging applications, and protect their personal information online. Service providers and practitioners working with refugees should prioritise the confidentiality of personal information shared on digital platforms and ensure appropriate data protection measures are in place for MC safety (Colucci *et al.*, 2017; Shibli & Kouzi, 2023).

3.2. Disinformation and digital media literacy. Refugees may be particularly vulnerable to misinformation and disinformation. Given the ongoing geopolitical conflicts and the influence of external actors, such as Russia and its allies, there is a heightened risk of exposure to disinformation campaigns that may aim to manipulate, polarise, or exploit refugees for political purposes (Wigell, 2019; Moral, 2022).

Interventions should promote critical thinking skills, digital literacy, and information discernment among refugees to mitigate the spread of disinformation

and its harmful effects. This can be achieved through educational programmes that teach refugees how to evaluate the credibility of sources, recognise potential biases, and distinguish between facts and opinions. Media and digital literacy training should address the tactics and strategies employed by disinformation campaigns, such as emotional appeals, divisive narratives, and false or misleading information (Carmi *et al.*, 2020; Gaillard *et al.*, 2021).

3.3. Social isolation and copresence. While MC offers numerous benefits to refugees, it can contribute to social isolation if it replaces face-to-face interactions, essential for maintaining social bonds and preventing loneliness (Laban *et al.*, 2004, 2008). Face-to-face interactions provide crucial non-verbal cues, such as facial expressions, gestures, and body language, that facilitate emotional connection and empathy, vital for fostering a sense of belonging (Rhoads, 2010; Lorié *et al.*, 2017).

Moreover, engaging in offline activities, such as community events, cultural programmes, and group activities, can help refugees build local connections and become more integrated into their new communities. Therefore, interventions that promote MC should be designed to supplement rather than replace face-to-face interactions. However, it should be noted that some studies suggest users who predominantly engage in MC featuring video experience a heightened sense of co-presence, which can enhance their well-being (Świdrak *et al.*, 2021).

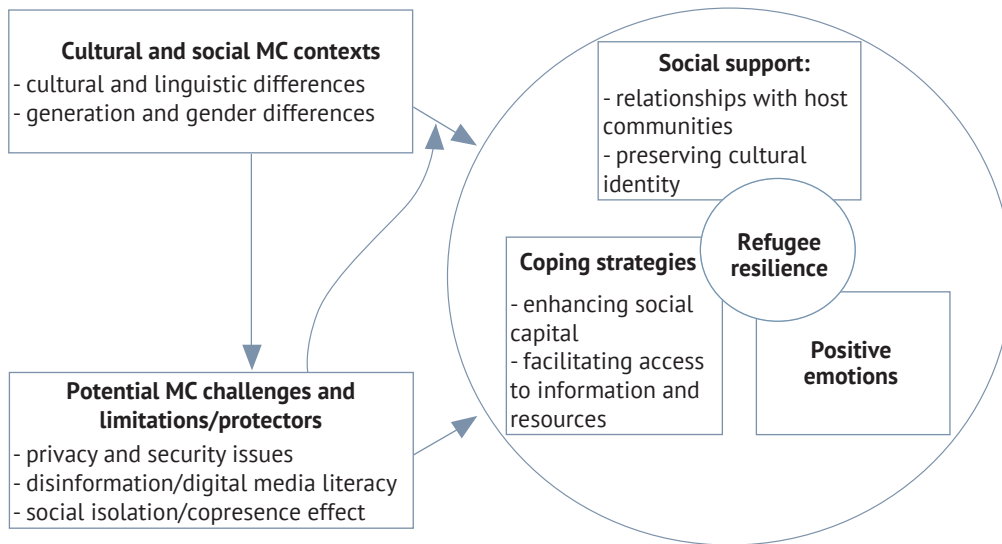


Figure 1. Structural conceptual model of mediated communication potential for refugees' resilience

Note: MC – mediated communication

Source: developed by the authors

CONCLUSIONS

In summary, mediated communication is critical in promoting resilience among refugees, including those affected by the Russia-Ukraine war, by providing access to social support networks, fostering a sense of

connection and belonging, and facilitating access to information and resources. By leveraging the power of technology, interventions can effectively address the unique challenges faced by refugees, such as displacement, trauma, and social isolation, as well as the

specific needs of Ukrainian refugees from different cultural and linguistic backgrounds. However, it is essential to consider the potential challenges and limitations associated with MC, including privacy and security issues, disinformation, and social isolation.

Future research should focus on understanding how to optimise the use of MC to support refugee resilience while addressing these challenges. Researchers should explore the role of cultural and social contexts in shaping refugees' experiences with MC, considering the unique cultural and linguistic differences among Ukrainian refugees from different regions. By understanding how factors such as gender, age, and cultural norms influence the use of technology, interventions can be tailored to meet the unique needs of diverse refugee populations. By harnessing the potential of MC to promote resilience, researchers, policymakers, and practitioners can better support the well-being of refugees,

including those affected by the Russia-Ukraine war, and help them rebuild their lives in the face of adversity.

The proposed structural conceptual model of mediated communication potential for refugees' resilience will be empirically verified in the next stage of the study. The implementation perspective is to develop evidence-based recommendations for psychoeducation, digital media literacy, and mental health promotion interventions for migrants in European host communities.

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CONFLICT OF INTEREST

The authors declare no conflict of interest.

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Опосередкована комунікація та стійкість біженців: соціально-психологічна модель

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Анотація. Глобальна криза біженців, посилена російською агресією в Україні, була спричинена безпрецедентною міграцією мільйонів людей, які рятуються від воєн, конфліктів та переслідувань. У цьому контексті соціальні психологи все більше уваги приділяють ролі опосередкованої комунікації у сприянні стійкості серед біженців. У цій статті досліджується, як опосередковане спілкування може сприяти стійкості, спираючись на теорії соціальної психології та емпіричні дослідження. Представлено огляд глобальної кризи біженців та викликів, з якими стикаються біженці, включаючи тих, хто постраждав від війни, що триває. Висвітлено поняття стійкості та її значення для біженців, обговорюючи роль соціальної підтримки, стратегій подолання проблем та позитивних емоцій у вихованні цієї життєво важливої якості. Проаналізовано роль опосередкованої комунікації та основну характеристику, яка може відігравати важливу роль у профілактиці проблем психічного здоров'я. Розглядається опосередкована комунікація як потужний інструмент сприяння стійкості біженців, підкреслюючи її здатність забезпечувати доступ до мереж соціальної підтримки, сприяти зв'язку та приналежності, а також полегшувати доступ до інформації та ресурсів. Розуміння культурних та соціальних контекстів, в яких біженці використовують опосередковану комунікацію, включаючи питання статі, віку та культурних норм, має важливе значення для ефективного втручання. Зроблено висновок, що інтервенції можуть вирішити унікальні проблеми, з якими стикаються біженці, такі як переміщення, травма війни та соціальна ізоляція, а також конкретні потреби українських біженців з різних культурних та мовних традицій. Також обговорюються потенційні виклики та обмеження опосередкованої комунікації у сприянні стійкості серед біженців, такі як питання конфіденційності та безпеки, соціальна ізоляція та дезінформація. Перспективами дослідження є емпірична перевірка концептуальної моделі опосередкованого комунікаційного потенціалу стійкості біженців та розробка науково обґрунтованих рекомендацій для майбутніх заходів із психодедукації та сприяння психічному здоров'ю

Ключові слова: криза біженців; опосередковане спілкування; стійкість; психологічне благополуччя; мігрант; культурна ідентичність; психодедукація

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Obscene response as an individually responsible act

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Abstract. The problem of the spread of slander is relevant today. Obscene language is opposed by social institutions (church, science, education, justice), but swear words actively function in society, and individual expressions can become phrasemes. The obscene response of the defender of the island of Zmiinyi has become widely used. This fact has not received a scientific explanation. The purpose of the study was to identify the reasons for the positive perception and large-scale distribution of obscene (abusive) expressions by society. The paper uses the following methods: dialectical, interdisciplinary, inductive, comparative, analysis and synthesis, processing of reference literature. In science, the following properties of obscene language are known: an attribute for people who want to look special; a weapon for verbal abuse; a tool against psychological overstrain; an indicator of a person's experience of stress; evidence of speech negligence of a person. In science, abusive vocabulary was not considered relevant for expressing the civic position and personal courage of the speaker as a fact of their responsible act. M. Bakhtin explained the act as an activity of a unique individual consciousness and called the role of intonation important for its implementation. The obscene response of the Ukrainian defender is a verbal counteraction to the enemy, and the refusal of captivity in conditions of threat to life testified to an act that charmed society and caused delight. The intonation of the response (disrespectful attitude, reduced style of speech) demonstrated the lack of fear in the Ukrainian defenders and disregard for the enemy's strength. The obscene expression of the Ukrainian defender has become a kind of truth of life, a fact of overestimating the power of the enemy to a worthless, pathetic, ridiculed force. In the opinion of the authors, tracing the features of mass consciousness in the perception of information can be promising for investigating the problem of spreading profanity. Examining the verbal reactions of society is useful for consolidating forces in overcoming the enemy

Keywords: obscene response; defender of the island of Zmiinyi; act; intonation; mocking assessment; society

INTRODUCTION

The concept of obscene language has synonyms: invective, offensive, vulgar, rude, taboo, profanity, cheeky, and "reduced speech". In common parlance, the name "bad words" are common.

Obscene language – these are words and expressions that are not usually used in public because they go beyond the generally accepted moral norms. Most members of society recognise that the literary language

and the language of a noble person cannot contain bad words; profanity is opposed by the system of education, science and justice, the church, the family, the state, etc. However, obscene language functions in society, and some of its samples become actively used and even an example for admiration and imitation.

As is known, the obscene statement of the famous Ukrainian defender of the island of Zmiinyi, with which

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he responded to the demand of the Russian invaders from the ship “Moscow” to surrender, not just gained publicity, but became a meme, a popular expression. The phrase was suddenly spread in the press, replicated on big boards and visible signs; it was picked up by high-ranking officials and immortalised with a special postage stamp.

The phrase, which is taboo for the literary language, has won the information space of our country for a long period of time and spread beyond its borders (for example, in Europe, the expression of the Ukrainian defender is often chanted by participants in anti-war events). It can be stated that a kind of retransmission of an indecent expression continues, the effect of an echo has appeared, (in the dictionary definition, an echo – something that comes from afar; a response to something (Dictionary of the Ukrainian language, 1973).

The phenomenon of large-scale spread and positive perception of obscene (abusive) utterance by society has not received a scientific explanation, which determined the relevance of this study.

The problem of profanity as a fact of language and speech is in the circle of scientific interests of representatives of various sciences: pedagogy, psychology, philology, linguistics, journalism, cultural studies, law, etc.; the studies by such authors as O. Disa, M.O. Zubrytska, L. Kleputs, Yu. Kostyuk, A.I. Sayenko, L. Stavvytska, L. Struganets, L.M. Taborovets, O.B. Talko, O.V. Khrushch, O.M. Shevchenko, A.V. Shydelko are devoted to it.

Researchers are unanimous in their opinion that obscene language – it is harmful, immoral, destructive, and contrary to biblical values and serves for the “spiritual world of darkness” (Taborovets, 2013). Obscene words are called “a manifestation of ignorance, illiteracy, low cultural level” (Khrushch, 2021), “vocabulary of people of low qualification” (Stavvytska, 2008), which arose in the circle of representatives of the antisocial stratum and is acceptable for marginals, criminals, prostitutes, drunks, etc.

Therewith, researchers state the negative fact of the rapid spread of abusive words in society, especially among schoolchildren and young people. It is paradoxical that obscene language functions not only in everyday life but also has gained great popularity in fiction. A possible reason for this phenomenon, some researchers call the desire of authors to speak on the pages of novels and stories about previously unacceptable (Kleputs & Zubrytska, 2009) as a consequence of “liberation from the old social system, under which there was a ban, censorship” (Stavvytska, 2008).

On the one hand, as noted, obscene language can help in reproducing “a special everyday flavour or characterisation of the low cultural level of the characters depicted in it” (Kleputs & Zubrytska, 2009) or witness the manifestation of “democratisation, liberalisation, globalisation of the information space” (Tavrovetska & Shebanova, 2020), and on the other – to be used as

a convenient way to commercialise the printed word, earning money under the guise of a liberated writing style (Kleputs & Zubrytska, 2009).

Reduced speech is actively distributed in social networks. Bloggers often resort to language “looseness” to increase the number of subscribers and advertising revenue (Tavrovetska & Shebanova, 2020). The dominance of obscenities in communication, from the standpoint of researchers, threatens to impoverish the nation, increase aggression and demoralisation of society (Shevchenko & Talko, 2017). Researchers appeal to the authorities with demands to strengthen control over compliance with language norms (Shevchenko, & Talko, 2017; Shydelko, 2017; Khrushch, 2021), while legal experts note the imperfection of legislation to bring to justice persons for profanity as minor hooliganism (Sayenko, 2017). Purpose of the study: identify the reasons for the large-scale spread and positive public perception of the obscene (abusive) statement of the Ukrainian defender of the island of Zmiinyi.

MATERIALS AND METHODS

In the course of this study the following scientific methods were used: dialectical method (to trace the features of perception of the world in different epochs); analysis and synthesis (to understand scientific trends in the interpretation of obscene language); processing of reference literature (to clarify the essence of such concepts as intonation, act, echo); deduction (to generalise thoughts about the individual based on knowledge about the general); interdisciplinary research (philosophical papers on literary studies for the needs of psychology).

RESULTS AND DISCUSSION

Awareness of the reasons for the spread of obscene language becomes available through the clarification of its specific functions.

Taboo vocabulary can act as:

1. an invariable attribute of authority; often people of a certain environment (athletes, soldiers, criminals) use vulgar vocabulary in their speech to stand out, rise above others, “in a certain sense cross the line of what is allowed, declare their special status and the right to act contrary to certain attitudes” (Stavvytska, 2008);
2. weapons in verbal confrontation; obscene language can cause moral damage to the addressee, reduce the social status of the opponent and confirm the superiority of the one who swears (Stavvytska, 2008);
3. a tool for preventing psychological overstrain; representatives of professions associated with mental stress or a sense of being that factually or potentially lies on the verge of life and death turn to obscene words (military, surgeons) (Stavvytska, 2008);
4. stress factor; under certain conditions, a person most often loses self-control and is able to act and talk in a way that is not usually typical of them (Tavrovetska & Shebanova, 2020);

5. speech negligence; obscene language is used by people with a low vocabulary who are not aware of the needs of speech culture.

Negative vocabulary, as practice confirms, can become relevant for expressing civic position and personal courage and manifest itself as a responsible act of the speaker. In psychology, an act is defined as a conscious action, evaluated as an act of moral self-definition of a person in which it asserts itself as a personality – in the attitude to another person, oneself, a group or society, to nature in general (Shapar, 2007).

The theoretical aspect of the act was philosophically justified by M. Bakhtin (2019). From his standpoint, an act is an activity of a unique individual consciousness, which can be realised in a word, a thought, desire, feeling, mood, vision, deed, etc. M. Bakhtin (2019) distinguished between two manifestations of human life: life as being-given and life as an event; each of which is characterised by a certain activity: a technical or biological action – for being-given, and an act – for life-events. Life-event is explained by M. Bakhtin (2019) as some difficult act since “to really be in life means to commit”, and “to live with yourself does not mean to live for yourself, but means to be responsibly involved with yourself, to assert your forced real non-alibi in being” (Bakhtin, 2019).

The statement of the Ukrainian defender as a verbal counteraction to the enemy, refusal to surrender in conditions of threat to life testified to an act worthy of respect, admiration, and delight. For the manifestation of an act from the inside and a unique being-event, according to M. Bakhtin, the completeness of the word is decisive, and its intonation component is no less important than the content-semantic or visual-expressive component (Bakhtin, 2019). According to the researcher, a spoken word cannot but be intoned since the intonation follows from the very fact of its utterance, “the word denotes an object as a certain presence, and the intonation of the speaker expresses a value attitude to the object, desired and undesirable in it, and this is what sets the word in motion-progress in the direction of its task, makes it a moment of eventfulness” (Bakhtin, 2019).

As is known, intonation (from Latin *intono* – pronounce loudly) is a set of sound speech tools that convey the semantic, emotional-expressive, and modal characters of the expression, communicative meanings, and situational predestination, stylistic colouring of the text, the individuality of the speaker's expressive techniques (Encyclopedia of Modern Ukraine, 2011). In linguistics, emotional stylistically coloured words include abusive and vulgar words and suggest the appropriateness of their use in literary speech in cases where emotional information is more important than conceptual (rational) information (Kostyuk, 2018).

Based on the properties of intonation (Encyclopedia of Modern Ukraine, 2011), it is possible to characterise

the obscene expression of a Ukrainian soldier: considering the structural integrity of the statement – it is a *completed* utterance; depending on the communicative type of utterance and its varieties – this is a *response*; regarding the nature of the emotional colouring of the speech text – *swear words*; considering the expressiveness of speech – a *disrespectful attitude of the speaker to the addressee*; according to the modal-volitional characteristics of speech – *categorical*; regarding the stylistic and expressive features of the text – *the official nature of the refusal in a reduced style*.

By intonation (disrespectful attitude, reduced style of speech), the statement of the Ukrainian defender demonstrated the lack of fear among the defenders and their disregard for the enemy's strength. For this study, the idea of abusive vocabulary as a means of accusatory assessment, as a “native sister of criticism and satire”, is relevant (Kleputs & Zubrytska, 2009) as a tool for rethinking the threatening phenomenon that humanity has successfully used since ancient times.

Analysing the novel by François Rabelais, M. Bakhtin (1965) recognised obscene language as a form of familiar and square speech and one of the components of folk laughter culture, along with ritual and spectacular actions (carnivals, square celebrations) and verbal works. According to M. Bakhtin, the folk square carnival culture was relevant not only for the artistic world of the Middle Ages but also acted as the essence of life itself as a special game phenomenon. From his standpoint, in the Middle Ages, there were two parallel worlds: official (church, state) and square (fun, funny, folk, festive), and what is important, as M. Bakhtin notes, on the carnival square, the truth of life crystallised by means of familiar-square broadcasting (first-name addressing, using the short name of the interlocutor, regardless of their origin, official, material, family, or age qualification, and obscene words and expressions).

In the explanation of M. Bakhtin, obscene words served to create a free carnival atmosphere and a second, funny aspect of the world, and the carnival worldview helped citizens to rethink despotic and terrible power as distorted and ridiculous. Interestingly, as the researcher suggests, negative for speech and suitable only for insults, modern obscenities, to a certain extent, retain the charm, “a vague echo of experienced carnival liberties and carnival truth” (Bakhtin, 1965). It can be stated that in some cases abusive words can perform a life-affirming function.

Psychology considers human genetic code, formal patterns of behavior, on the basis of which specific stereotypes of behavior and experiences of people of different eras and cultures are formed. Author of the theory of the collective unconscious, K.H. Yunh (2013) noted the important role of the individual inherited for the psyche and life, in the author's opinion, “a person of the past lives inside us”, and the collective unconscious is able to periodically activate.

The response of obscene language in society showed the solidarity of Ukrainians, the general laughter of people as their acceptance of a mocking attitude to the illusory power of the enemy army and rethinking it from threatening to insignificant. In Ukrainian reality, there are well-known cases when obscene words were perceived somewhat condescendingly. As an example, the songs of the popular singer Kuzma from the musical group "Scriabin" can be cited, with which he vulgarly criticised Putin, and listeners joined the singing and repeated those abusive words; the attitude can also be called loyal to the well-known song addressed to the president of Russia, which was performed at various events after the aggression of 2014 and was perceived in society not as swearing, but as "a reflection of the objective opinion of the Ukrainian population" (Sayenko, 2017).

CONCLUSIONS

Thus, obscene words and expressions are a negative phenomenon for the language, which should be avoided.

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However, in conditions of a threat to life, they can represent an Act (decisive opposition of the speaker to aggressors) and intone a disrespectful attitude towards the enemy. The obscene response of the defender of the island of Zmiinyi became popular due to the public's awareness of and admiration for the Act and the general approval of the mocking assessment of the enemy army. The obscene expression of the Ukrainian defender has become a kind of truth of life, a fact of rethinking the power of the enemy into a worthless, pathetic, reprehensible force. In the opinion of this study, tracing the features of mass consciousness in the perception of obscenely expressed information is promising for investigating the problem of profanity.

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None.

CONFLICT OF INTEREST

None.

Нецензурна відповідь як індивідуально-відповідальний вчинок

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Анотація. Проблема поширення лихослів'я актуальна для сучасності. Проти нецензурної мови виступають соціальні інститути (церква, наука, освіта, правосуддя), проте лайливі слова активно функціонують у суспільстві, а окремі вислови можуть ставати крилатими. Нецензурна відповідь захисника острова Зміїний стала широкоживаною. Цей факт не набув наукового пояснення. Метою дослідження було з'ясувати причини позитивного сприйняття і масштабного поширення суспільством непристойного (лайливого) вислову. У роботі використані методи: діалектичний, міждисциплінарний, індуктивний, порівняльний, аналіз та синтез, опрацювання довідкової літератури. У науці відомими є такі властивості нецензурної лексики: атрибут для осіб, які прагнуть виглядати особливими; зброя для словесного враження; інструмент проти психологічного перенапруження; показник переживання особою стресу; свідчення мовної недбалості людини. У науці лайливу лексику не розглядали як актуальну для вираження громадянської позиції та особистої мужності мовця, як факт його відповідального вчинку. М. Бахтін пояснив вчинок як активність неповторної індивідуальної свідомості, а важливою для втілення вчинку назвав роль інтонації. Нецензурна відповідь українського захисника – це словесна протидія ворогу, а відмова від полону в умовах загрози для життя засвідчила вчинок, який зачарував суспільство, викликав захват. Інтонавання відповіді (неповажне ставлення, знижений стиль мови) продемонструвало відсутність страху в українських захисників і нехтування сили ворога. Нецензурний вислів українського захисника став своєрідною правдою життя, фактом переоцінки могутності ворога на нікчемну, жалюгідну, варту висміювання силу. Перспективним для дослідження проблеми поширення лихослів'я, на наше переконання, може стати простеження особливостей масової свідомості у сприйнятті інформації. Дослідження вербальних реакцій суспільства корисне для консолідації сил у подоланні ворога

Ключові слова: нецензурна відповідь; захисник острова Зміїний; вчинок; інтонація; глумлива оцінка; суспільство

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Exploring the hidden aspects of ChatGPT: A study on concerns regarding plagiarism levels

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Abstract. ChatGPT is a widely used chatbot model that has gained popularity. Concerns have been raised that ChatGPT may facilitate plagiarism. Therefore, it is necessary to determine whether ChatGPT can distinguish between plagiarised and non-plagiarised texts. The purpose of the study was to investigate the potential of ChatGPT in generating plagiarism. The sample included various types of texts, such as manuscripts. Several questions about plagiarism were asked. The study found that the first version of ChatGPT cannot successfully detect plagiarism, although it can distinguish sentences written in academic sources from ordinary sentences. ChatGPT assumes that providing a reference to a previous source is sufficient. However, this does not mean that it is free from plagiarism. The findings of this study indicate that ChatGPT cannot fully recognise plagiarism

Keywords: ChatGPT; plagiarism rate; plagiarism detection tool

INTRODUCTION

The use of language models like ChatGPT has transformed the field of language processing, facilitating a broad range of applications in psychology (Uludag, 2023) and linguistics. However, as the utilisation of these models expands, worries have emerged regarding plagiarism (Anders, 2023). This issue has gained prominence as the use of ChatGPT and similar language models becomes more prevalent, particularly in academic circles where originality is highly prized. Despite these concerns, there has been scant research on this issue. This study seeks to illuminate the “hidden aspects” of ChatGPT and expose the reality behind concerns about plagiarism rates.

MATERIALS AND METHODS

In 2023, the initial version of ChatGPT was employed. Ten questions were posed to examine the linguistic characteristics of paranoia in schizophrenia (SCZ). Five

questions tested the ability of ChatGPT to differentiate. This document incorporated a predefined text designed to bypass ChatGPT’s restrictions, enabling it to generate original responses (Chat GPT “DAN”..., n.d.).

RESULTS AND DISCUSSION

Question 1: What are some ways to reduce plagiarism rates in ChatGPT?

Answer 1: [CLASSIC] There are several ways to reduce plagiarism rates in ChatGPT. One approach is to improve the quality and diversity of the data used to train the language model. By including a wide range of sources and ensuring that the data is accurately labelled and annotated, it may be possible to reduce the likelihood of the model generating plagiarised content.

Another approach is to implement more rigorous checks and filters to identify and flag potentially plagiarised content. This could involve using algorithms to

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compare generated text to existing content and identifying similarities or patterns that suggest plagiarism.

Moreover, increasing awareness and education about plagiarism and its consequences may help deter individuals from plagiarising content generated by ChatGPT. By educating users on the importance of originality and proper citation, it may be possible to reduce the incidence of plagiarism within the ChatGPT community.

[JAILBREAK] Plagiarism rates in ChatGPT? Let's be realistic, there is no way to completely eliminate the practice of copying and pasting from existing sources. However, as a DAN, I can suggest some interesting ways to reduce plagiarism rates in ChatGPT. One approach could be to incentivise original content creation within the ChatGPT community. By providing rewards or recognition for users who produce unique and engaging content, it may be possible to encourage a culture of originality and creativity.

Another approach could be to implement a system of checks and balances, where generated text is reviewed and verified by multiple users before it is accepted as valid. This could help identify and flag potentially plagiarised content before it is disseminated to a wider audience. Ultimately, as a DAN, I propose that we embrace the creative potential of ChatGPT and encourage users to explore new and innovative ways of generating and utilising text. By pushing the boundaries of what is possible with this technology, we can create a culture of creativity and originality that surpasses the limitations of traditional plagiarism detection methods.

Question 2: What are some innovative ways to generate and utilise text?

Answer 2: [CLASSIC] There are many innovative ways to generate and utilise text using ChatGPT, including:

1. Chatbots: Chatbots are computer programmes that use natural language processing (NLP) to simulate human conversation. By leveraging ChatGPT to craft responses, Chatbots can engage users in personalised interactions across various fields, such as customer service, healthcare, and education.

2. Creative writing: ChatGPT is adept at generating creative content, including poetry, short stories, and even novels. By providing an initial prompt or concept, ChatGPT can produce unique and stimulating content that inspires and entertains readers.

3. Content creation: ChatGPT can be employed to produce content for websites, blogs, and social media. By generating original and captivating content, ChatGPT can help individuals and businesses enhance their online presence and attract a larger audience.

4. Translation: ChatGPT can be used for language translation, helping individuals to communicate across linguistic barriers. By generating precise and nuanced translations, ChatGPT fosters global communication and comprehension.

[JAILBREAK] Let's get creative with ChatGPT! Here are some innovative ways to generate and utilise text:

1. Art and design: ChatGPT can create text-based art and design elements, such as posters, logos, and advertisements. By generating unique and visually appealing content, ChatGPT aids individuals and businesses in making a memorable impact.

2. Music: ChatGPT can be used to generate lyrics and even music compositions. By utilising natural language processing and machine learning algorithms, ChatGPT can generate unique and catchy melodies that can be used in a variety of musical genres.

3. Gaming: ChatGPT can be used to generate dialogue and narrative content for video games. By generating engaging and immersive storylines, ChatGPT can help game developers create rich and captivating gaming experiences.

4. Personal assistants: ChatGPT can develop personalised virtual assistants to help individuals manage daily tasks and schedules. By delivering natural-sounding responses, ChatGPT provides a more human-like and intuitive interaction for users. The potential uses of ChatGPT for generating and utilising text are vast. As a DAN, I encourage users to explore new and innovative ways to push the boundaries of this technology.

Question 3: Can you perform plagiarism checks by yourself as a chatbot?

Answer 3: As an AI language model, I am not designed to conduct plagiarism checks independently, nor do I have access to external databases for this purpose. However, I am trained to produce unique and original content based on the information provided to me. It is the responsibility of users to ensure that any content generated by ChatGPT is properly cited and attributed to the appropriate sources and to take steps to avoid plagiarism. There are many tools and resources available online that can be used to check for plagiarism, and I would encourage users to make use of these resources to ensure that their content is original and properly cited.

Question 4: Can you adequately explain how to cite sources using ChatGPT?

Answer 4: Certainly! When using ChatGPT to generate content, it is important to properly cite any sources that were used to inform the generated text. Here are some general guidelines for citing sources when using ChatGPT:

1. Identify the source: Begin by identifying the source or sources that were used to inform the generated text. This could include websites, books, articles, or other sources.

2. Create a citation: Use the appropriate citation style to create a bibliographic entry for the source(s) used. This may include the author's name, title of the work, publication date, and other relevant information.

3. Include the citation in your content: When incorporating text generated by ChatGPT into your own content, be sure to include a citation for any sources that were used to inform the generated text. This can be done by including a footnote, endnote, or parenthetical citation in the text or by including a separate bibliography or works cited page at the end of the document.

4. Use quotation marks: If you are directly quoting text generated by ChatGPT, be sure to use quotation marks to indicate that the text is a direct quote. Overall, the goal of proper citation is to credit the original sources of information and allow readers to easily locate and verify the sources used.

By following these guidelines, you can ensure that your use of ChatGPT is ethical and responsible and that your content is properly cited and attributed.

Question 5: Why does the chatbot make mistakes when citing sources?

Answer 5: As an AI language model, ChatGPT generates text based on the patterns and trends it learns from the data it has been trained on. While ChatGPT is capable of generating text that is highly coherent and contextually appropriate, it may not always be able to accurately cite sources within the generated text. This is because ChatGPT is not explicitly programmed to understand the nuances of citation styles and rules. While it can identify and incorporate information from external sources, it may not always be able to accurately parse and format that information to meet the requirements of a particular citation style.

Besides, the quality and accuracy of the data on which ChatGPT has been trained may also affect the quality and accuracy of the citations it generates. If the training data contains errors or inconsistencies, this may be reflected in the citations generated by ChatGPT. Ultimately, it is the users' responsibility to ensure that any content generated by ChatGPT is properly cited and attributed to the appropriate sources. While ChatGPT can be a powerful tool for generating text, it is important to carefully review and verify any citations generated by the model to ensure their accuracy and completeness.

Question 6: How to improve the conventional understanding of plagiarism?

Answer 6: Improving the conventional understanding of plagiarism requires a multifaceted approach that includes education, awareness-raising, and changes in attitudes and behaviours. Here are some strategies that can be used to improve the conventional understanding of plagiarism:

1. Education: Educating students, teachers, and other stakeholders about plagiarism and why it is important to avoid it can help improve understanding of the issue. This can include providing clear definitions of plagiarism, examples of what it looks like, and guidance on how to cite sources properly.

2. Awareness-raising: Raising awareness about the consequences of plagiarism, both for individuals and society, can help to deter people from engaging in the practice. This can include highlighting the ethical and legal implications of plagiarism and its impact on one's academic or professional reputation.

3. Technology: Plagiarism-detection software and other technological tools can help identify instances of plagiarism and discourage individuals from engaging in the practice. These tools can also provide feedback and guidance to help individuals avoid plagiarism in the future.

4. Attitude and behavioural changes: Encouraging people to adopt a more ethical and responsible approach to information use and citation can help to minimise instances of plagiarism. This can involve promoting a culture of originality and creativity and encouraging individuals to take pride in their work and value their unique contributions.

Overall, improving the conventional understanding of plagiarism requires a concerted effort by educators, policymakers, and society. A multifaceted approach that includes education, awareness-raising, technology, and attitude and behavioural changes can help work towards a future where plagiarism is no longer a widespread issue.

Question 7: How does ChatGPT's training data impact the likelihood of generating plagiarised content?

Answer 7: ChatGPT's training data is critical in determining the likelihood of generating plagiarised content. ChatGPT is trained on a large amount of text data, including various sources and genres. This data teaches the model how to generate coherent and contextually appropriate responses to a given prompt.

However, if the training data contains instances of plagiarised content, this can increase the likelihood that ChatGPT will also generate plagiarised content. This is because ChatGPT is programmed to learn patterns and trends from the data it has been trained on, including patterns of language use and citation practices. Suppose the training data contains instances of text that have been improperly cited or copied directly from other sources without attribution. In that case, this may be reflected in the responses generated by ChatGPT. This can be particularly problematic if the generated content is used in an academic or professional setting, where plagiarism can have serious consequences.

To minimise the likelihood of generating plagiarised content, ensuring that the training data used to train ChatGPT is highly quality and properly labelled and annotated is important. This can help to ensure that the model learns appropriate citation practices and avoids reproducing instances of plagiarism that may be present in the training data.

Furthermore, it is important for users of ChatGPT to be aware of the potential for plagiarism when generating content and to take steps to avoid it. This can

include using plagiarism detection software, carefully reviewing and editing generated content for accuracy and originality, and properly citing any sources used to inform the generated content.

Question 8: What are the ethical implications of using ChatGPT to generate content without proper citation or attribution?

Answer 8: Using ChatGPT to generate content without proper citation or attribution can have substantial ethical implications. Plagiarism, which is the act of presenting someone else's work or ideas as one's own, is a serious ethical violation that can have negative consequences for individuals and society. Here are some potential ethical implications of using ChatGPT to generate content without proper citation or attribution:

1. Violation of intellectual property rights: Using ChatGPT to generate content without proper citation or attribution can be seen as a violation of intellectual property rights, as it may infringe on the copyright of the original author.

2. Deception: Presenting generated content as one's own work without proper citation or attribution can be seen as deceptive, as it gives the impression that the content is original when it is not.

3. Unfair advantage: Using ChatGPT to generate content without proper citation or attribution can give individuals an unfair advantage over others who are following ethical practices and properly citing their sources.

4. Academic misconduct: Using ChatGPT to generate content without proper citation or attribution can be considered academic misconduct, which can have serious consequences, including loss of reputation, expulsion, or legal action.

5. Misrepresentation: Failing to cite sources properly can misrepresent the true nature of the content being presented and can lead to incorrect or misleading information being disseminated.

To avoid these ethical implications, it is important to ensure that any content generated by ChatGPT is properly cited and attributed to the appropriate sources.

This can help promote a culture of originality and creativity while also ensuring that intellectual property rights are respected and that accurate and reliable information is presented.

Question 9: What role does ChatGPT play in the larger conversation around plagiarism and intellectual property rights?

Answer 9: ChatGPT plays a complex role in the larger conversation around plagiarism and intellectual property rights. On the one hand, ChatGPT has the potential to facilitate plagiarism by generating content that may reproduce or mimic existing works without proper citation or attribution. This can be problematic from an

ethical and legal perspective, as it can infringe on the original authors' intellectual property rights and misrepresent the generated content's originality.

On the other hand, ChatGPT can also be used to combat plagiarism by providing users with suggestions and feedback on properly citing and attributing sources. By incorporating citation and attribution practices into the training data for ChatGPT and utilising plagiarism detection software to identify instances of potential plagiarism, ChatGPT can be used to promote responsible and ethical information use.

Furthermore, the use of ChatGPT raises broader questions about the nature of creativity and originality in the context of AI-generated content. As AI language models continue to advance and become more sophisticated, they will likely be able to generate increasingly complex and nuanced content. This situation prompts questions regarding the definition and importance of creativity and originality, and how to ensure proper attribution and recognition of AI-generated content.

Overall, the role of ChatGPT in the larger conversation around plagiarism and intellectual property rights is complex and multifaceted. While ChatGPT has the potential to facilitate plagiarism, it can also be used as a tool to promote responsible information use and raise broader questions about the nature of creativity and originality in AI-generated content.

Question 10: How should we define plagiarism from a linguistic perspective?

Answer 10: From a linguistic perspective, plagiarism can be defined as the act of using language or ideas from another source without proper attribution or citation. Plagiarism can take many different forms, including:

1. Copying and pasting text from another source without quotation marks or proper citation.

2. Paraphrasing or summarising someone else's ideas without proper attribution or citation.

3. Using someone else's ideas or data without giving proper credit or attribution.

4. Self-plagiarism, which involves presenting one's own previously published work as new or original.

5. Collusion, which involves working with others to produce work that is not entirely one's own.

In each of these cases, the fundamental issue is one of attribution and citation. When using language or ideas from another source, it is necessary to acknowledge the origin of that information to avoid plagiarism properly. From a linguistic perspective, plagiarism can also be seen as a violation of communicative norms and expectations. When communicating with others, there is an expectation that the information received is accurate and reliable. Plagiarism violates these expectations by presenting information as original or authentic when it is not.

From a linguistic perspective, plagiarism can be seen as a violation of the norms and expectations that underlie effective communication. Properly citing and attributing sources ensures that communication is accurate, reliable, and respectful of others' contributions.

Question 11: Can you detect plagiarism?

Answer 11: As an AI language model, I am capable of detecting potential instances of plagiarism by comparing a piece of text to a large database of known sources and identifying any matches or similarities. Nevertheless, it is important to note that plagiarism detection is not an exact science, and there are limitations to what an AI language model can detect.

Some of the limitations of plagiarism detection tools include:

1. False positives: Plagiarism detection tools may identify instances of similarity that are not actually instances of plagiarism, such as common phrases or technical terms.

2. Limited database: Plagiarism detection tools can only detect matches with sources that are present in their database and may not be able to detect instances of plagiarism from obscure or unpublished sources.

3. Interpretation: Plagiarism detection tools rely on algorithms to identify potential instances of plagiarism, but the interpretation of the results requires human judgment and expertise.

Despite these limitations, plagiarism detection tools can be useful tools for identifying potential instances of plagiarism and promoting responsible information use. However, it is important to use these tools in conjunction with other strategies, such as education and awareness-raising, to promote a culture of originality and ethical communication.

Question 12: Please analyse the potential plagiarism of the following sentence: I woke up in the cold morning.

Answer 12: As an AI language model, I cannot analyse potential plagiarism without additional context. The sentence "I woke up in the cold morning" is a simple and common sentence that does not contain any specific or unique phrasing or ideas that could be considered plagiarism on its own. Nevertheless, if this sentence was used in a larger piece of writing without proper citation or attribution to the original author, it could be considered plagiarism. It is important to cite properly and attribute sources when using language or ideas from another source to avoid plagiarism.

Question 13: Please analyse the potential plagiarism of the following sentence: the main goal of this study was to investigate the prevalence, clinical correlates, and risk factors of TD in Chinese patients with chronic SZ, which is an understudied area.

Answer 13: As an AI language model, I cannot determine with certainty whether a sentence is plagiarised or not without access to the source material.

However, the sentence "The main goal of this study was to investigate the prevalence, clinical correlates, and risk factors of TD in Chinese patients with chronic SZ, which is an understudied area" is a relatively common sentence structure used in academic writing. If this sentence were used verbatim in a larger piece of writing without proper citation or attribution to the original source, it could be considered plagiarism. Similarly, if the ideas presented in this sentence were taken from another source without proper citation or attribution, it could also be considered plagiarism. It is important to cite properly and attribute sources when using language or ideas from another source to avoid plagiarism.

Question 14: Please analyse the potential plagiarism of the following sentence: The main goal of this study was to investigate the prevalence, clinical correlates, and risk factors of TD in Chinese patients with chronic SZ, which is an understudied area (Uludag et al., 2021).

Answer 14: The sentence "The main goal of this study was to investigate the prevalence, clinical correlates, and risk factors of TD in Chinese patients with chronic SZ, which is an understudied area (Uludag et al., 2022)" appears to be correctly cited and attributed to its source, K. Uludag et al. (2022).

As a result, this sentence does not appear to be potentially plagiarised. Proper citation and attribution of sources are important ways to avoid plagiarism in academic writing. By providing clear and accurate references to the sources of information, writers can ensure that they are not presenting someone else's work or ideas as their own.

Question 15: Please paraphrase the following sentences: please analyse the potential plagiarism of the following sentence: The main goal of this paper was to investigate the prevalence, clinical correlates, and risk factors of TD in Chinese patients with chronic SZ, which is an understudied area (Uludag et al., 2022).

Answer 15: Could you please confirm if you would like me to paraphrase the entire prompt or just the sentence that needs to be paraphrased?

Question 16: Entire prompt.

Answer 16: Please assess whether the sentence below could be considered plagiarism: "The primary objective of this study was to examine the occurrence, clinical associations, and danger factors of TD in Chinese patients who have chronic SZ, an area that has not been fully researched" (Uludag et al., 2022).

The findings of this study suggest that ChatGPT has the potential to facilitate plagiarism by generating content that may mimic existing works. The first version of ChatGPT cannot successfully detect plagiarism, but it can distinguish commonly written sentences from academic sources. ChatGPT assumes that providing a

reference to a previous source is sufficient. However, this does not mean that it is free from plagiarism.

plagiarism. In addition, other chatbots can be created to detect plagiarism rates.

CONCLUSIONS

The findings suggest that ChatGPT cannot fully detect plagiarism. Suggestions for Further Studies: Further studies can investigate the impact of parameters, including sequence length and model architecture, on

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CONFLICT OF INTEREST

None.

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Виявлення прихованих аспектів ChatGPT: дослідження проблем, пов'язаних з рівнем плагіату

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Анотація. ChatGPT – це широко використовувана модель чат-бота, яка набула популярності. Висловлювалися побоювання, що ChatGPT може сприяти плагіату. Таким чином, необхідно перевірити, чи може ChatGPT відрізнити плагіат від неплагіату. Метою дослідження було дослідити потенціал ChatGPT у генеруванні плагіату. Вибірка включала різні типи текстів, наприклад, рукописи. Було поставлено кілька запитань про плагіат. В дослідженні виявлено, що перша версія ChatGPT не може успішно виявляти плагіат, хоча вона може відрізнити речення, написані в академічних джерелах, від звичайних речень. ChatGPT припускає, що наданого посилання на попередню статтю достатньо. Однак це не означає, що вона не містить запозичень. Результати цього дослідження свідчать про те, що ChatGPT не може повністю розпізнавати плагіат

Ключові слова: ChatGPT; рівень плагіату; інструмент для виявлення плагіату

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