УДК 1; 37

ГУМАНІТАРНІ СТУДІЇ:
ПЕДАГОГІКА, ПСИХОЛОГІЯ, ФІЛОСОФІЯ

Засновник та видавець:
Національний університет біоресурсів і природокористування України

Рік заснування: 2013
Виходить 4 рази на рік

Рекомендовано до друку та поширення
через мережу Інтернет Вченою радою
Національного університету біоресурсів і природокористування України
(протокол № 9 від 26 лютого 2026 р.)

Рішення Національної Ради України з питань телебачення і радіомовлення № 1795,
протокол № 31 від 21.12.2023 р.
Ідентифікатор медіа – R30-02291.

Журнал входить до переліку
наукових фахових видань України
Категорія «Б». Галузь знань: 053 – психологія; 033 – філософія;
011 – освітні, педагогічні науки; 015 – професійна освіта
(наказ МОН України № 1188 від 24 вересня 2020 року;
№ 1290 від 30 листопада 2021 року).

Журнал представлено у міжнародних наукометричних базах даних,
репозитаріях та пошукових системах: Google Scholar, Національна бібліотека України
імені В. І. Вернадського, BASE, Ulrichsweb Global Serials Directory, WorldCat, Dimensions,
UCSB Library, University of Oslo Library, University of Hull Library,
OUCI (Open Ukrainian Citation Index), Litmaps, ERIH PLUS

Адреса редакції:
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
E-mail: ppp@humstudios.com.ua
https://humstudios.com.ua/uk

UDC 1; 37

HUMANITIES STUDIOS: PEDAGOGY, PSYCHOLOGY, PHILOSOPHY

Founder and Publisher:
National University of Life and Environmental Sciences of Ukraine

Year of foundation: 2013
Published 4 times a year

Recommended for printing and distribution via the Internet by the Academic Council of National University of Life and Environmental Sciences of Ukraine (Minutes No. 9 of February 26, 2026)

Decision of the National Council of Television and Radio Broadcasting of Ukraine No. 1795, Minutes No. 31, dated 21.12.2023.
Media identifier – R30-02291.

The journal is included in the list of Professional Scientific Publications of Ukraine
Category "B". Field of knowledge: 0313 – Psychology; 0223 – Philosophy and ethics; 0111 – Education science; 0114 – Teacher training with subject specialisation (Order of the Ministry of Education and Science of Ukraine No. 1188 of September 24, 2020; № 1290 of November 30, 2021).

The journal is presented in international scientometric databases, repositories and scientific systems: Google Scholar, Vernadsky National Library of Ukraine, BASE, Ulrichsweb Global Serials Directory, WorldCat, Dimensions, UCSB Library, University of Oslo Library, University of Hull Library, OUCI (Open Ukrainian Citation Index), Litmaps, ERIH PLUS

Editors office address:
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
E-mail: ppp@humstudios.com.ua
https://humstudios.com.ua/en

Редакційна колегія

Головний редактор:

Станіслав Ніколаєнко	Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна

Заступник головного редактора:

Віктор Плохіх	Доктор психологічних наук, професор, Харківський національний університет імені В.Н. Каразіна, Харків, Україна

Національні члени редколегії:

Ростислав Тарасенко	Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна
Ірина Демченко	Доктор педагогічних наук, професор, Уманський державний педагогічний університет імені Павла Тичини, Умань, Україна
Анжеліка Коллі-Шамне	Доктор психологічних наук, професор, Херсонський державний університет, Херсон, Україна
Тетяна Данилова	Кандидат філософських наук, доцент, Інститут соціальної та політичної психології НАПН України, Київ, Україна
Іван Семеніст	Доктор філологічних наук, професор, Київський столичний університет імені Бориса Грінченка, Київ, Україна
Андрій Скрипніков	Доктор медичних наук, професор, Полтавський державний медичний університет, Полтава, Україна
Дмитро Марценковський	Доктор філософії, асистент, Національний медичний університет імені О.О. Богомольця, Київ, Україна
Світлана Амеліна	Доктор педагогічних наук, професор, Національний університет біоресурсів і природокористування України, Київ, Україна
Ганна Лопатіна	Кандидат педагогічних наук, доцент, Бердянський державний педагогічний університет, Бердянськ, Україна
Яна Раєвська	Доктор психологічних наук, професор, Міжрегіональна академія управління персоналом, Київ, Україна
Рустам Ісаков	Доктор медичних наук, професор, Полтавський державний медичний університет, Полтава, Україна

Міжнародні члени редколегії:

Мирослава Гладченко	Дослідник Центру науково-технічних досліджень, Лейденський університет, Лейден, Нідерланди
Елізабетта Лалумера	Доктор філософії, доцент, Болонський університет, Болонья, Італія
Альберто Вольтоліні	Доктор філософії, професор, Туринський університет, Турин, Італія
Джейкоб Стегенга	Доктор філософії, професор, Наньянський технологічний університет, Сінгапур, Сінгапур
Свен Бернекер	Доктор філософії, професор, Каліфорнійський університет, Ірвайн, США
Марк Алфано	Доктор філософії, професор, Університет Маккуорі, Сідней, Австралія
Майкл Едріан Пітерс	Доктор філософії, професор, Університет Іллінойсу в Урбана-Шампейн, Шампейн-Урбан, США

Таддеус Мец	Доктор філософії, професор, Преторіанський університет, Преторія, Південно-Африканська Республіка
Віліус Дрансеїка	Доктор філософії, професор, Ягеллонський університет, Краків, Польща
Меттью Шарп	Доктор філософії, доцент, Австралійський католицький університет, Сідней, Австралія
Гарольд Кінкейд	Доктор філософії, старший науковий співробітник, Університет Кейптауна, Кейптаун, Південна Африка
Атасі Моханті	Кандидат психологічних наук, професор, Індійський технологічний інститут Кхарагпура, Кхарагпур, Індія
Едуар Машері	Кандидат філософських наук, професор, Університет Піттсбурга, Піттсбург, США

Editorial Board

Editor-in-Chief:

Stanislav Nikolaienko	Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine

Deputy Editor-in-Chief:

Viktor Plokhikh	Doctor of Psychological Sciences, Professor, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine

Main Members of the Editorial Board:

Rostyslav Tarasenko	Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine
Iryna Demchenko	Doctor of Pedagogical Sciences, Professor, Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine
Anzhelika Kolly-Shamne	Doctor of Psychological Sciences, Professor, Kherson State University, Kherson, Ukraine
Tetiana Danylova	PhD in Philosophy, Associate Professor, Institute for Social and Political Psychology of NAES of Ukraine, Kyiv, Ukraine
Ivan Semenist	Doctor of Philological Sciences, Professor, Borys Grinchenko Kyiv University, Kyiv, Ukraine
Andrii Skrypnikov	Doctor of Medical Sciences, Professor, Poltava State Medical University, Poltava, Ukraine
Dmytro Martsenkovskyi	Doctor of Philosophy, Assistant, O.O. Bogomolets National Medical University, Kyiv, Ukraine
Svitlana Amelina	Doctor of Pedagogical Sciences, Professor, National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine
Hanna Lopatina	Doctor of Pedagogical Sciences, Associate Professor, Berdyansk State Pedagogical University, Berdyansk, Ukraine
Yana Raievska	Doctor of Psychological Sciences, Professor, Interregional Academy of Personnel Management, Kyiv, Ukraine
Rustam Isakov	Doctor of Medical Sciences, Professor, Poltava State Medical University, Poltava, Ukraine

International Members of the Editorial Board

Myroslava Hladchenko	Researcher of the Center for Scientific and Technical Research, Leiden University, Leiden, Netherlands
Elisabetta Lalumera	PhD, Associate Professor, University of Bologna, Bologna, Italy
Alberto Voltolini	PhD, Professor, University of Turin, Turin, Italy
Jacob Stegenga	PhD, Professor, Nanyang Technological University, Singapore, Singapore
Sven Bernecker	PhD, Professor, University of California, Irvine, USA
Mark Alfano	PhD, Professor, Macquarie University, Sydney, Australia
Michael Adrian Peters	PhD, Professor, University of Illinois Urbana-Champaign, Champaign-Urbana, USA
Thaddeus Metz	PhD, Professor, University of Pretoria, Pretoria, South Africa

Vilius Dranseika	PhD, Professor, Jagiellonian University, Krakow, Poland
Matthew Sharpe	PhD, Associate Professor, Australian Catholic University, Sydney, Australia
Harold Kincaid	PhD, Senior Research Scholar, University of Cape Town, Cape Town, South Africa
Atasi Mohanty	PhD in Psychological Sciences, Professor, Indian Institute of Technology Kharagpur, Kharagpur, India
Édouard MacHery	PhD, Distinguisehd Professor, University of Pittsburgh, Pittsburgh, USA

Зміст

Contents

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 371.11.(075.8)

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.09

The web method in guidance: Resonant thinking as a mechanism of collective coherence

Serhii Nemchenko

Doctor of Pedagogical Sciences, Professor

Ivan Franko Zhytomyr State University

10008, 40 Velyka Berdychivska Str., Zhytomyr, Ukraine

https://orcid.org/0009-0000-8194-8917

Iryna Shumilova*

Doctor of Pedagogical Sciences, Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0001-6132-5771

Abstract. The relevance of this study was determined by the need to update management approaches in education in the context of digitalisation, decentralisation, and the growing role of horizontal forms of interaction. Traditional leadership models based on control and hierarchy are losing their effectiveness, which necessitates the search for new guidance concepts focused on co-creation, trust, and emotional coherence. The aim of the article was to theoretically substantiate the web method as an innovative model of educational guidance and to empirically identify the relationship between the level of managers' resonant thinking and the effectiveness of their managerial activities. The web method was defined as a system of horizontal coordination in which the manager acts not as a controller but as a facilitator, constructing a network of interconnected meanings, values, and interactions. The main mechanism of this process was reflective activity, namely resonant thinking – the ability of a leader to perceive the emotional state of subordinates, maintain cognitive and emotional coherence, and create an environment in which trust and partnership prevail. The principal research design employed a mixed-methods approach (questionnaire, interviews, statistical analysis, and thematic analysis), and the leading methodological framework was a synergistic-network approach. As a result of the study, the concept of resonant thinking as a cognitive-emotional mechanism for coordinating collective action was substantiated, and its positive correlation with guidance effectiveness was confirmed ($r = 0.68$, $p < 0.01$). A structural model of the web method was developed, integrating the principles of facilitation, partnership, and spiritual service. The practical significance of the study lies in the potential implementation of the web method in the training of educational leaders, while its

Received 02.10.2025 Revised 27.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Nemchenko, S., & Shumilova, I. (2026). The web method in guidance: Resonant thinking as a mechanism of collective coherence. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 9-22. doi: 10.31548/hspedagog/1.2026.09.

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

theoretical significance lies in the formation of a holistic concept of resonant guidance as a new paradigm for managing educational communities

Keywords: facilitation management; network interaction; horizontal leadership models; guidance tools in education; innovative models; concept of resonant guidance

Introduction

The relevance of this topic arises from the transformation of management paradigms: education increasingly functions as a decentralised network rather than as a vertical hierarchy. In the digital environment, the role of the leader as a facilitator, coordinator, and creator of a semantic space – a guide – is expanding. The issue of guidance in education occupies a central place in contemporary pedagogical discourse, since the quality of management and the nature of interaction within the educational space determine the system's capacity to adapt to global change. A modern educational institution increasingly operates as a dynamic social ecosystem in which effectiveness depends not on hierarchical structures but on the level of coherence, cooperation, and collective meaning-making.

Digitalisation, the decentralisation of management, the democratisation of the educational space, and the growth of pedagogical autonomy create new challenges for leaders, who must combine managerial competence with communicative flexibility, empathy, and strategic thinking. The traditional model of leadership as an instrument of control is gradually losing its effectiveness. According to A. Negrov & R. Riggio (2025), it is being replaced by a conception of guidance as a horizontal process of interaction, spiritual influence, and co-creation. P. Northouse (2021) emphasises that although the terms leader and guide are often used as synonyms, there are fundamental differences between them. This approach is consistent with the anthroposophical vision of education as a process of spiritual and moral formation.

The differences between guidance and guidance are manifested in values, communication strategies, and mechanisms of influence, as argued by G. Yukl (2019): the leader acts according to the principle of "manager-subordinates", whereas the guide functions as a "participant in the network" who coordinates, inspires, and unites. At the core of this activity are mutual resonance and coordinated co-creation. In this context, the web method emerges as an innovative model of educational guidance. N. Cuneen (2025) highlights its key characteristic: it is based on the principles of network interaction, synergism, and coherence of thinking. The web symbolises a system of interconnected elements in which each participant has a distinct sphere of influence while resonating with others through shared values. The central mechanism of this approach, as concluded by A. Farrel (2020), is resonant thinking – the ability to recognise the interdependence of system elements, integrate emotional, cognitive, and social processes, and maintain harmonious coherence within the team. This enables a transition from a monologic style of management to a dialogical one based on trust, shared responsibility, and empathy. Therefore, the study of resonant thinking as a mechanism of cognitive-emotional coherence is of particular importance.

Modern research confirms the effectiveness of resonant thinking. N. Cuneen (2025) demonstrates that empathy, awareness, and positive emotions foster trust and enhance interaction. The author also notes that the integration of analytical and affective processes facilitates group problem-solving. In parallel, the field of emotional management is developing. D. Clutterbuck (2020) confirms that emotionally competent leaders create productive teams through emotional transmission and emphasises the role of coaching strategies in building trust. The updated understanding of leadership and guidance is also supported by contemporary research. P. Northouse (2021) recognises the growing importance of partnership models. S. López-Pernas *et al.* (2025) examine the phenomenon of ethical guidance in the context of educational transformation, highlighting the importance of the leader's moral responsibility. J. Martín-Vaquero *et al.* (2025) analyse guidance as a process of meaning-making within pedagogical teams, emphasising the role of emotional support and reflective dialogue. Y. Bao (2025) proposes a model of an "integrative leader" that combines the functions of mentor, facilitator, and strategic coordinator. J. Varghese & M. Rao (2025) consider guidance as a form of spiritual service based on trust, openness, and shared development. All these concepts – resonant thinking, emotional management, network models, and guidance – share a common feature: an effective leader builds coherence, resonance, and co-creation rather than relying on control or administrative influence.

The purpose of the study was to provide a scientific substantiation of the web method as a model of educational guidance and to analyse the role of resonant thinking in shaping the coherence of pedagogical communities. To achieve this aim, the following research tasks were formulated: to conduct a conceptual analysis of the categories of leadership and guidance within the context of modern pedagogy; to determine the essence and components of resonant thinking as a cognitive-emotional phenomenon of managerial activity; and to develop a theoretical model of the web-weaving method and define its pedagogical principles.

Literature Review

The web method is gaining relevance in the context of transformations in educational management occurring against the backdrop of digitalisation, globalisation, and the expanding role of social networks. The contemporary educational system increasingly functions as an open network in which relationships, trust, communication, and emotional synergy are no less important than formal management procedures, as indicated by M. Castells (2004) and M. Fullan (2016). Under such conditions, there is a growing need for new guidance models based not on hierarchy, but on horizontal interaction and the coherence of joint actions.

Methodologically, the phenomenon of guidance is examined within three main scientific paradigms: transformational, servant, and resonant leadership. M. Fullan (2016) emphasises that the leader acts as an agent of change, forms a vision of the future, mobilises resources, and creates conditions for development. Within the educational sector, transformational leadership supports the adaptation of schools to reforms; however, its limitation lies in insufficient attention to the spiritual and value-based dimensions of interaction. Servant leadership conceptualises the leader as one who serves the community, prioritising the development of others over personal interests. This model, as concluded by I. Sidanich (2015), resonates with the Ukrainian tradition of guidance as spiritual service. At the same time, the servant approach requires supplementation with a systemic dimension, as it does not always explain how cognitive networks of cooperation are formed within large teams.

Resonant leadership, according to R. Boyatzis & A. McKee (2005), is grounded in the leader's ability to create "resonant states" through empathy, attentiveness, and emotional synchronisation. N. Cuneen (2025) conceptualises resonant thinking not only as an emotional but also as a cognitive-semantic competence that ensures system coherence. Resonant thinking thus becomes a key factor in building trust, emotional coherence, and effective decision-making within pedagogical teams. Network thinking is increasingly integrated into educational management. According to A. Harris (2004), effective leadership in times of change is based on the capacity to establish horizontal connections, distribute responsibility, and create spaces for collective decision-making. C. Day & K. Leithwood (2007) interpret leadership as a moral practice that combines authenticity, ethics, and reflexivity. These approaches correspond to the understanding of guidance as a spiritual and value-based process that shapes not only organisational outcomes but also the internal cohesion of educational communities. Of particular importance is the work of Y. Bao (2025), who proposes a model of an integrative leader – an individual who combines the functions of mentor, facilitator, and coordinator of moral resources. J. Varghese & M. Rao (2025) interpret guidance as a form of spiritual service grounded in trust, openness, and shared development. S. López-Pernas *et al.* (2025) investigate ethical guidance as a factor in transforming the educational environment, emphasising the moral responsibility of the leader towards the team.

The gradual convergence of educational leadership concepts in the Ukrainian, German, and Swiss contexts indicates the formation of a common strategic vector of guidance. In particular, German researchers L. Seifert *et al.* (2023) interpret the concept of Vordenker as a leader who thinks ahead and formulates educational and innovation strategies, focusing on digital transformation and intersectoral cooperation. In Switzerland, J. Díaz-Gibson *et al.* (2016) describe the educational leadership (Bildungsführung) system as the governance of education through shared goals, statistical indicators, and strategic planning, in which the role of leading figure/educational leader (Leitfigur/Bildungsführer) is understood as the coordinator of educational processes at the cantonal and federal levels. Both models demonstrate common features with the Ukrainian concept of guidance, namely strategic vision, an orientation towards innovation, network interaction, and coordination of actions.

At the same time, significant differences can be observed. The German and Swiss models place less emphasis on emotional synergy, the spiritual dimension, and national identity, which constitute key components of Ukrainian guidance. The Ukrainian model evolves from individual influence towards collective resonant interaction, and from vertical administration towards horizontal facilitative leadership. In this context, the web method emerges as a promising management model that integrates cognitive synergy, emotional coherence, and spiritual unity. Its theoretical substantiation and practical implementation open new horizons for the development of educational organisations as network communities capable of adaptation, co-creation, and sustainable growth. Network thinking is increasingly being incorporated into educational management. M. Castells (2004) characterises modern society as a network of interactions in which knowledge, trust, and influence are distributed not through hierarchy, but through multiple interconnected nodes. Within this framework, the web method appears as a management model that combines cognitive depth, emotional sensitivity, and the structural logic of network interaction. In such a system, the leader is not a source of power but rather a facilitator who coordinates information flows, aligns actions, and creates zones of resonance – spaces of trust, empathy, and shared meaning-making.

In the international context, ideas closely related to the web method are developed within the concepts of distributed leadership, networked leadership, and transformational coaching (Spillane, 2006; Clutterbuck, 2020). L. Lambert (2003) conceptualises leadership as a distributed responsibility, in which each participant in the educational process possesses the potential to exert influence. A. Hargreaves & D. Shirley (2021) highlight the role of emotional engagement in educational leadership, arguing that successful leaders construct "emotional architectures" of trust, support, and inspiration. K. Leithwood (2010), in her meta-analyses, demonstrates that leadership grounded in values and mindfulness has a direct impact on teacher motivation and student outcomes. C. Day & K. Leithwood (2007) interpret leadership as a moral practice that integrates authenticity, ethics, and reflexivity. A. Harris *et al.* (2025) emphasise the importance of horizontal connections and collective decision-making in times of change.

In Ukrainian scientific discourse, guidance is conceptualised as a spiritual and value-based form of educational leadership. I. Sidanich (2015) interprets guidance as an integration of spiritual guidance, pedagogical tact, and social facilitation. A. Negrov & R. Riggio (2025) emphasise that a leader is not merely an organiser, but a bearer of moral impulse, capable of harmonising collective meanings. Y. Bao (2025) proposes a model of an integrative leader – an individual who combines the functions of mentor, facilitator, and coordinator of moral resources. J. Varghese & M. Rao (2025) regard guidance as a form of spiritual service grounded in trust, openness, and shared development. S. López-Pernas *et al.* (2025) investigate ethical guidance as a factor in the transformation of the educational environment, highlighting the moral responsibility of the leader towards the team.

The current state of research on this problem can be characterised as a stage of conceptual maturity: although distinct theoretical models exist, there remains a lack of empirical evidence and validated measurement instruments. In addition, the analysis of the literature reveals a gradual convergence of Ukrainian, German, and Swiss approaches to guidance – from individual influence to collective resonant interaction, and from vertical administration to horizontal facilitative leadership. Among the methodological shortcomings, the following should be noted: the predominance of descriptive approaches without quantitative analysis; fragmented definitions of the concepts of resonant thinking and web method; and insufficient adaptation of guidance theories. The web method emerges as a promising model of educational guidance that integrates cognitive synergy, emotional coherence, and spiritual unity. Its theoretical substantiation and practical implementation open new horizons for the development of educational organisations as network communities capable of adaptation, co-creation, and sustainable growth. Moreover, it enables a transition from hierarchical administration to network-based co-creation founded on resonant thinking, empathy, and the spiritual unity of the team.

Materials and Methods

The study was conducted between 2020 and 2025. The research was organised into the following stages. The preparatory stage (2020 – early 2021) involved the formation of the theoretical foundations of the study, including a literature review and clarification of the concept of guidance. Research instruments were developed through the creation of a questionnaire and an interview protocol, followed by pilot testing of the questionnaire on a small sample of leaders. The main stage prior to the outbreak of the war (mid-2021 – February 2022) included a quantitative survey of 112 heads of educational institutions. The first qualitative data were also collected through eight interviews with leaders who demonstrated innovative approaches to management. A primary analysis of the results was conducted, and key trends were identified. The adaptation stage during the war (March 2022 – the end of 2023) involved a transition to remote data collection methods, including online interviews and electronic questionnaires. Research tools were adjusted to reflect new challenges related to stress, mobility, and changes in management practices. An additional seven interviews were conducted with managers who had adapted their leadership strategies to wartime conditions. This stage also included an analysis of transformations in guidance, such as the emergence of new motivational mechanisms and changes in communication models. The final stage (2024-2025) consisted of the generalisation of quantitative and qualitative data, a comparison of pre-war and wartime management practices, the formulation of conclusions regarding guidance in crisis conditions, and the preparation of the publication.

The quantitative component of the study involved a survey of 112 managers from general secondary, vocational, and pre-higher education institutions in Ukraine. Data collection was carried out during advanced training courses at the Zaporizhia Academy of Postgraduate Education; the School of Adaptive Management of Social and Pedagogical Systems; the School of Guidance of Berdyansk State Pedagogical University; Ivan Franko Zhytomyr State University; the Kherson Institute of Postgraduate Pedagogical Education; and other educational institutions. The questionnaire consisted of 35 items measured on a Likert scale (from 1 to 5), which enabled the assessment of the frequency and intensity of the use of elements of the web method and resonant thinking in managerial practice.

The qualitative component included 15 semi-structured interviews with managers who demonstrated a high level of innovative activity. The interviews were conducted using open-ended questions related to personal aspects of guidance, communication strategies, motivational mechanisms, and internal reflective processes. This research design made it possible to identify not only statistical patterns, but also the deeper meanings that managers attribute to their managerial activities. J. Creswell & J. Creswell (2018) propose mixed research methods that allow hidden connections to be revealed – an analogue of web thinking.

The sample was based on purposive sampling and was formed to include heads of various types of educational institutions, namely general schools, lyceums, gymnasiums, colleges, and vocational education centres. Geographically, the study covered the Zaporizhia, Kharkiv, Kherson, Mykolaiv, Odesa, Dnipropetrovsk, Poltava, Kirovohrad, and Kyiv regions of Ukraine, which ensured sufficient representativeness for analysing trends at the national level. The participants were leaders with varying lengths of professional experience (from 3 to 28 years), which made it possible to examine differences related to age and experience in the perception of the concept of guidance. Of the respondents, 68% were women and 32% were men. The average age of the participants was 44 years. This distribution reflected the actual gender structure of managerial personnel in the education sector of Ukraine.

The following instruments were used for data collection: a questionnaire consisting of 35 items measured on a five-point Likert scale, covering four blocks: (1) self-perception of the leader, (2) communication management practices, (3) use of the web method, and (4) manifestations of resonant thinking; semi-structured interviews lasting 40-50 minutes, during which leaders shared personal examples of leadership behaviour, difficulties in team management, and experiences of interaction within a network environment; and observation of participants during online meetings and strategic sessions conducted within professional communities of leaders. The questionnaire was administered mainly online (via Google Forms), while interviews were conducted either face-to-face or using the Zoom platform. Each interview was audio-recorded with the respondent's consent and subsequently transcribed for further analysis. To ensure the validity and reliability of the results, several procedures were implemented. These included pilot testing of the questionnaire with a group of 20 heads of educational institutions, which made it possible to refine the wording of the questions and verify the clarity of the terminology. According to the results of the pilot testing, reliability coefficients (Cronbach's α) ranged from 0.87 to 0.91, indicating a high level of internal consistency of the scales. Methodological triangulation was applied through the combination of quantitative and qualitative data, enabling verification of the consistency of results obtained from different sources. Source triangulation involved the integration of data from questionnaires, interviews, and observations. Peer debriefing was conducted through discussions of the interpretations of the results with independent experts in the field of pedagogical management, which helped to minimise subjectivity. Owing to these procedures, the results of the study may be considered reliable, valid, and reflective of real processes in the field of educational guidance.

For the quantitative data, the following statistical methods were employed: calculation of mean values (M) and standard deviations (SD); determination of Pearson correlation coefficients (r) to identify relationships between the level of resonant thinking and the effectiveness of leadership practices; and comparative analyses between groups according to age, professional experience, and type of educational institution. For the qualitative data, thematic analysis was conducted in accordance with the six stages proposed by V. Braun & V. Clarke (2008): familiarisation with the data, initial coding, searching for themes, reviewing themes, and their clarification and interpretation. As a result of the analysis, four key themes were identified: (1) guidance as partnership, (2) resonant thinking as a means of inspiring the team, (3) challenges of facilitative management, and (4) transformation of communication culture within an educational institution. The integration of quantitative and qualitative analyses made it possible to obtain a comprehensive picture of the relationship between the cognitive, emotional, and behavioural aspects of guidance.

The study was conducted in accordance with the ethical standards of the American Sociological Association's Code of Ethics (2018). All stages of the research complied with the requirements of academic integrity and the ethical principles defined in international and national documents. Prior to participation, all respondents were informed about the purpose of the study, its procedures, and their right to withdraw voluntarily at any stage. Oral and written informed consent was obtained from all participants, ensuring confidentiality and voluntary participation. The data were stored in encrypted form, and all personal names were replaced with codes, which ensured the anonymisation of information. The study did not involve any risks for the participants, did not address sensitive topics, and was conducted within the framework of academic ethics, adhering to the principles of respect, dignity, and non-discrimination. Thus, the methodological foundation of the study combined systematicity, interdisciplinarity, and a humanistic approach to understanding guidance in education. The use of mixed methods made it possible to gain deeper insight into the structure of guidance competencies, to determine the impact of resonant thinking on management effectiveness, and to substantiate new approaches to the training of leaders in the context of contemporary educational change.

Results and Discussion

To determine the level of application of the web method in educational guidance practices, a quantitative study was conducted among 112 heads of various types of educational institutions (schools, gymnasiums, lyceums, and colleges). The results revealed clear trends towards the expansion of horizontal forms of interaction and the development of a facilitative culture of management. According to the questionnaire data, 74% of respondents regularly employ horizontal interaction practices based on the principles of partnership, joint decision-making, and distributed responsibility. This finding indicates a shift in the management paradigm from authoritarian and control-oriented models towards network-based approaches, which is fully consistent with the concepts of distributed and networked leadership (Harris, 2004; Fullan, 2016).

In addition, 68% of leaders reported implementing facilitation methods, deliberately creating environments that involve teachers in the discussion of strategic decisions. These practices include round tables, strategic sessions, creative councils, and pedagogical councils. Such approaches not only enhance staff motivation but also foster a sense of involvement in the development of the institution. The mean level of resonant thinking was $M = 4.2$ ($SD = 0.48$) on a five-point scale, indicating a high level of managers' ability to empathically understand the emotional and semantic states of their teams. This result reflects a well-developed level of cognitive–emotional integration, which forms the basis for coordinated collective thinking.

Statistical analysis demonstrated a significant positive correlation between the level of resonant thinking and guidance effectiveness ($r = .68$, $p < .01$). This finding confirms that managers who exhibit a greater capacity for emotional resonance achieve more stable team dynamics, more effective communication, and higher efficiency in managerial decision-making. The identified correlation is consistent with the concept of resonant leadership proposed by R. Boyatzis & A. McKee (2005), according to which the harmonisation of the team's emotional climate is a key factor in sustainable organisational effectiveness. Additional correlation analysis also revealed a relationship between managers' facilitation skills and overall team job satisfaction ($r = .59$, $p < .05$). This result suggests that facilitation functions not only as a communication tool but also as a mechanism for supporting the psychological well-being of the professional community. Thus, the quantitative findings demonstrate a systemic transition towards guidance as a network-based process in which cognitive and emotional-resonant factors play a central role. These results confirm the assumption regarding the effectiveness of the web method in managing contemporary educational teams. In-depth interviews enabled a more detailed understanding of the phenomenon of guidance and the practical aspects of applying the web method. The analysis of textual data was conducted using thematic coding according to the procedure proposed by V. Braun & V. Clarke (2008), which made it possible to identify the principal semantic categories: synergy, trust, facilitation, inspiration, barriers, and conditions for development.

According to N. Cuneen (2025), the phenomenon of guidance is understood as a synthetic category that integrates cognitive, emotional, and spiritual-value aspects of leading educational teams. The concept of the web method emerges as a response to the challenges of a network society, in which organisational effectiveness is determined not only by the individual qualities of the leader, but also by the ability to create a coordinated "field of interaction". In turn, as emphasised by R. Boyatzis & A. McKee (2005), the central element of this method is resonant thinking – a form of cognitive activity that enables the harmonisation of values and the creation of a state of collective coherence. I. Sidanich (2015) and A. Negrov & R. Riggio (2025) identify three main directions shaping scientific interest in this topic: the transition from authoritarian to facilitative management; the integration of emotional intelligence into leadership competencies; and the development of network communication models in educational institutions. These trends indicate a shift in the management paradigm from control to co-creation. At the same time, significant research gaps remain, including the theoretical vagueness of the concept of guidance, the lack of empirical evidence regarding the relationship between resonant thinking and management effectiveness, and the absence of assessment methodologies adapted to the Ukrainian context.

Synergy and support as the core of guidance. Most respondents (over 80%) stated that a modern leader should not be a "supervisor" but rather a "catalyst" of interaction processes. Their statements confirm the thesis that a leader creates an "energy field of cooperation" in which trust and creativity develop. One respondent described his role as follows: "I do not manage, I connect people to a common wave". This perspective fully corresponds to the metaphor of a spider's web, in which nodes (participants) are linked by invisible yet strong threads of mutual resonance.

Facilitation practices and the "guide on the side". The interviews also demonstrated that many leaders are moving from the role of the "sage on the stage" to the model of the "guide on the side" (King, 1993; Weimer, 2013). Participants considered it appropriate to delegate certain managerial decisions to pedagogical teams, encourage independence in the development of educational strategies, and support initiatives. Such a transformation of management style represents a sign of mature guidance, which does not dominate but rather reveals the potential of others. The web method also shows potential for integration with the concepts of distributed leadership, network governance, and transformational coaching. In particular, research by D. Clutterbuck (2020) demonstrates that coaching-based management strategies contribute to the creation of an atmosphere of trust, while resonant leadership serves as a key factor in staff engagement. Despite the theoretical richness of this field, most studies remain predominantly descriptive. The dominance of qualitative methods (interviews and case studies) limits opportunities for quantitative verification of concepts. Only a small number of authors propose empirical indicators of resonant thinking or instruments for measuring its impact on management effectiveness. This situation highlights the need to develop mixed-methods approaches (quantitative and qualitative), which would allow for a more in-depth investigation of the relationships between cognitive processes, emotional coherence, and the effectiveness of educational teams.

Resonant thinking as a factor of trust

Almost all respondents acknowledged that a key element of effective guidance is the ability to "feel the team". A leader's capacity to attune to the emotional state of the group enables the emergence of a "shared resonance" effect, whereby the team functions as a single organism. N. Cuneen (2025) defines this phenomenon as cognitive-emotional coherence, which enhances creativity and mutual support. In this context, it is appropriate to refer to the study by M. Shvardak (2019), which emphasises that building a cohesive team in a general secondary education institution is impossible without the development of trust, mutual support, and psychological safety. The author argues that it is precisely the strengthening of team interaction that creates the prerequisites for the emergence of a phenomenon of "shared feeling" within the group, which fully corresponds to the idea of resonant thinking as a managerial resource. Thus, the results of the present study are consistent with the author's conclusions, highlighting that effective guidance begins with the leader's ability to create an environment of emotional openness and cooperation.

Barriers and conditions for success. At the same time, a number of barriers to the development of this new type of guidance were identified (Fig. 1). Most frequently, respondents referred to the hierarchical nature of the management system, limited financial and time resources, and the lack of systematic support for the professional development of leaders. As conditions for success, participants identified openness to change, mutual support, the existence of a safe environment for making mistakes, and continuous training of leaders. These factors are consistent with the findings of I. Sidanich (2015), who emphasises the importance of developing a facilitative culture in educational management.

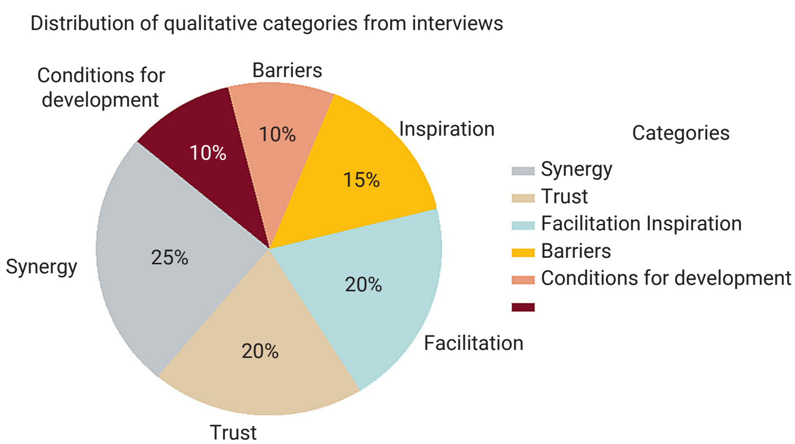


Figure 1. *Distribution of qualitative categories from interviews*

Source: *developed by the authors*

A comparison of quantitative and qualitative data demonstrated their mutual consistency and complementarity. Leaders who actively apply the web method show a significantly higher level of resonant thinking (mean score 4.4 compared with 3.8 in the control group). This pattern confirms the hypothesis that cognitive-resonant interaction functions as a systemic resource for team development. At the same time, the national specificity of the Ukrainian guidance model was identified. Unlike the concepts of distributed leadership or servant leadership, Ukrainian leaders tend to combine spiritual and value orientations with facilitation methods (Spillane, 2006). This combination creates a unique type of guidance – ethical-resonant guidance – in which effectiveness is inseparable from humanity, and management from service. The substantive analysis of the interviews also confirmed that where the web method is applied systematically (through regular collegial meetings, mentoring sessions, and network platforms), not only does the effectiveness of communication increase, but so does the level of employees' emotional comfort. This finding is consistent with the concept of emotionally intelligent leadership, according to which a positive emotional climate directly influences staff productivity and loyalty. The integration of the results allows several key conclusions to be formulated: the web method creates conditions for a transition from individual management to collective guidance; resonant thinking functions as the cognitive core of this process, ensuring a harmonious connection between members of the community; facilitation practices serve as a bridge between managerial actions and the humanistic values of education; and the Ukrainian guidance model is characterised by a combination of pragmatic and spiritual components, which renders it deeper than formal management models. Thus, the quantitative data confirm the statistical significance of the relationship between the level of resonant thinking and guidance effectiveness, while the qualitative data explain the mechanism of this relationship: the creation of an emotional-cognitive space in which participants "tune in" to one another. It is precisely this tuning – a "web of meanings and emotions" – that constitutes a key factor in successful management in contemporary Ukrainian education.

Modern Ukrainian education is undergoing a systemic transformation that requires a rethinking of traditional management models. Hierarchical leadership based on control and authority increasingly fails to meet the conditions of networked, open, and emotionally rich pedagogical interaction. This contradiction defined the research problem: the search for an effective guidance model capable of ensuring coherence, co-creation, and development within teams. Within this framework, the hypothesis was proposed that the use of the web method of guidance – as a synergistic model of horizontal interaction – contributes to the development of resonant thinking among teachers and increases the effectiveness of managing educational communities. To test this hypothesis, the study aimed to identify the level of implementation of horizontal practices and facilitation methods, as well as to establish the relationship between resonant thinking and leadership effectiveness. The results of the quantitative analysis showed that 74% of respondents actively use horizontal interaction in their professional activities, and 68% apply facilitation approaches in team management. This indicates a gradual transition from authoritarian forms of management to partnership-based models of cooperation, which supports the hypothesis of a positive shift towards "guidance rather than control-based leadership".

The average level of resonant thinking among participants was $M = 4.2$ ($SD = 0.48$), indicating a generally high degree of coherence in the perception of collective values. Most respondents (over 70%) demonstrated a high or very high level ($M \geq 4.0$), while only 18% showed an average level ($3.5 \leq M < 4.0$), and fewer than 5% exhibited a low level ($M < 3.5$). This distribution confirms the prevalence of resonant thinking as a key characteristic of effective team interaction. The most important result was the positive correlation between resonant thinking and guidance effectiveness ($r = .68$, $p < .01$), which confirms the hypothesis of a cognitive–emotional relationship between these phenomena (Fig. 2). Qualitative analysis of the interviews revealed that successful leaders create an atmosphere of synergy, trust, and mutual support through the use of the web method – that is, by connecting participants in the educational process into interconnected "nodes of co-creation". Leaders assume the role of coordinators and facilitators rather than controllers, helping to unlock the potential of others. At the same time, several barriers to implementation were identified, including residual hierarchical structures, limited resources, and the lack of professional programmes for the development of facilitation competencies. This confirms the need for systematic support for guidance development through staff training and the cultivation of a management culture based on openness.

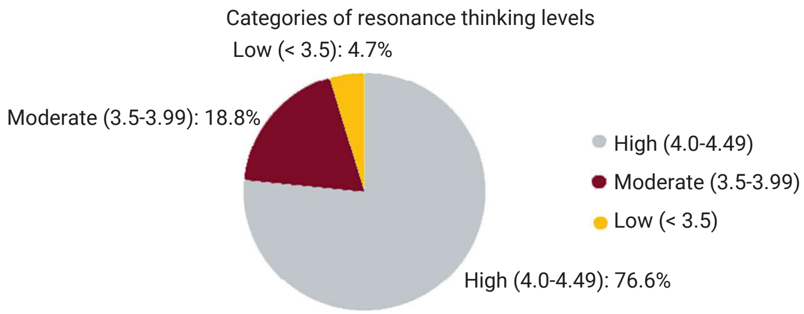


Figure 2. *Categories of resonance thinking levels*

Source: *developed by the authors*

Summarising the results of the quantitative and qualitative analyses, it can be argued that the web method emerges not merely as an innovative management technology, but as a holistic philosophy of guidance that reorients educational teams towards interaction, trust, and resonant co-creation. Empirical data confirmed that a leader's ability to develop horizontal connections, facilitate professional dialogue, and ensure emotional and cognitive coherence constitutes the foundation of sustainable team development. The web method creates conditions in which management becomes a collective process of thinking and action, while the leader assumes the role of an architect of an environment that inspires, supports, and unites. The findings of the study demonstrate that where this method is applied systematically, not only does the effectiveness of managerial decision-making increase, but so too do teachers' levels of psychological well-being, motivation, and readiness for innovation. Thus, the web method becomes a key factor in the modernisation of Ukrainian educational management culture, defining a developmental vector in which humanity, co-creation, and resonance serve as new criteria of a leader's professional maturity.

Conclusions

The results obtained make it possible to formulate generalised conclusions, each of which directly corresponds to the research objectives. Guidance in education represents a qualitatively new form of leadership that integrates value orientation, cognitive flexibility, and empathic thinking. Unlike traditional administration, it is grounded in horizontal interaction and facilitation, which create conditions for sustainable team development. The web guidance method has proven to be an effective model of organisational management, ensuring the distribution of responsibility, strengthening trust, and activating collective potential. The findings of the study indicate that leaders who actively implement this method demonstrate higher levels of cognitive coherence and emotional coherence within their teams. Resonant thinking constitutes a key cognitive mechanism of effective guidance. Its high level correlates with indicators of team productivity, emotional climate, and trust among team members. This confirms the necessity of developing cognitive-emotional competence in the training of educational leaders. The Ukrainian context of guidance is characterised by a distinctive spiritual and humanistic foundation that combines the ideas of service, co-creation, and moral responsibility. It is precisely this value base that enhances the resonant effect of the web method, creating a synthesis between European leadership practices and national pedagogical traditions. Thus, the results of the study confirm that the web method of guidance is an effective mechanism for fostering resonant thinking and improving management effectiveness in educational communities. In practical terms, this implies a transition from a culture of control to a culture of co-creation, and from individual influence to collective resonance. The implementation of this approach contributes to the formation of a new ethic of pedagogical leadership based on trust, dialogue, and spiritual and semantic unity. Further research should focus on the quantitative verification of the effectiveness of resonant thinking, the development of psychometric instruments for its measurement, and the examination of the dynamics of resonant team formation in different types of educational institutions, including the development of tools for assessing levels of resonant thinking and resonance zones within teaching teams.

Acknowledgements

The authors express their gratitude to all scholars whose works formed the basis of the analysis, as well as to colleagues who provided methodological guidance during the preparation of this study.

Funding

This study received no financial support from any organisation.

Conflict of Interest

None.

References

[1] American Sociological Association's Code of Ethics. (2018, June). Retrieved from https://www.asanet.org/wp-content/uploads/asa_code_of_ethics-june2018a.pdf.

[2] Bao, Y. (2025). The influence of resonant leadership on teachers' innovative behavior: The mediating mechanism of information processing models. *Plos One*, 20(4), article number e0321763. doi: 10.1371/journal.pone.0321763.

[3] Boyatzis, R., & McKee, A. (2005). Resonant leadership: Renewing yourself and connecting with others through mindfulness, hope, and compassion. Brighton: Harvard Business Review Press.

[4] Braun, V., & Clarke, V. (2008). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi: 10.1191/1478088706qp063oa.

[5] Brookfield, S.D. (2015). The skillful teacher: On technique, trust, and responsiveness in the classroom (3rd ed.). Hoboken: Wiley.

[6] Castells, M. (Ed.). (2004). The network society: A cross-cultural perspective. Cheltenham: Edward Elgar Publishing.

[7] Clutterbuck, D. (2020). Coaching the team at work (2nd ed.). Boston: Nicholas Brealey Publishing.

[8] Creswell, J.W., & Creswell, J.D. (2018). Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.). Thousand Oaks: Sage Publications.

[9] Cuneen, N. (2025). Resonance as a conceptual lever for transforming educational practices and institutions. *Constellations*. doi: 10.1111/1467-8675.12799.

[10] Day, C., & Leithwood, K. (Eds.). (2007). *Successful principal leadership in times of change*. London: Springer. doi: 10.1007/1-4020-5516-1.

[11] Díaz-Gibson, J., Zaragoza, M.C., Daly, A.J., Mayayo, J.L., & Romaní, J.R. (2016). Networked leadership in educational collaborative networks. *Educational Management Administration & Leadership*, 45(6), 1040-1059. doi: 10.1177/1741143216628532.

[12] Farrel, A. (2020). Exploring the affective dimensions of educational leadership: Psychoanalytic and arts-based methods. Oxfordshire: Routledge.

[13] Fullan, M. (2016). The new meaning of educational change (5th ed.). New York: Teachers College Press.

[14] Hargreaves, A., & Shirley, D. (2021). Well-being in schools: Three forces that will uplift your students in a volatile world. Arlington: ASCD.

[15] Harris, A. (2004). Distributed leadership and school improvement: Leading or misleading? *Educational Management Administration & Leadership*, 32(1), 11-24. doi: 10.1177/1741143204039297.

[16] Harris, A., Jones, M., & Ismail, N. (2025). Teacher leadership and school/system change: Exploring the contemporary evidence. *International Journal of Education Policy and Leadership*, 21(3), 1-20. doi: 10.22230/ijepl.2025v21n3a1589.

[17] King, A. (1993). From sage on the stage to guide on the side. *College Teaching*, 41(1), 30-35. doi: 10.1080/87567555.1993.9926781.

[18] Lambert, L. (2003). *Leadership capacity for lasting school improvement*. Arlington: ASCD.

[19] Leithwood, K. (2010). Transformational school leadership. In P. Peterson, E. Baker & B. McGaw (Eds.), *International encyclopedia of education* (3rd ed.) (pp. 158-164). Amsterdam: Elsevier.

[20] López-Pernas, S., Misiejuk, K., Oliveira, E.A., & Saqr, M. (2025). The dynamics of the self-regulation process in student-AI interactions: The case of problem-solving in programming education. In J. Leinonen & R. Duran (Eds.), *Koli calling '25: Proceedings of the 25th Koli calling international conference on computing education research* (pp. 1-12). New York: Association for Computing Machinery. doi: 10.1145/3769994.3770043.

[21] Martín-Vaquero, J., Hernández-Álvarez, L., Sánchez, A.G., Rasteiro, D.M.L.D., Mazilu, I.M., de la Torre, M.A.G., & Queiruga-Dios, A. (Eds.). (2025). *Innovation, resilience, leadership and sustainability in higher education*. Cham: Springer. doi: 10.1007/978-3-031-99713-6.

[22] Negrov, A.I., & Riggio, R.E. (2025). Leadership development among Ukrainian Christian adolescents: A study from 2018-2019. In *Leadership in Ukraine* (pp. 25-56). Cheltenham: Edward Elgar Publishing. doi: 10.4337/9781035353958.00008.

[23] Northouse, P.G. (2021). *Leadership: Theory and practice* (9th ed.). London: Sage.

[24] Seifert, L., Kunz, N., & Gold, S. (2023). Sustainable innovations for humanitarian operations in refugee camps. *International Journal of Operations & Production Management*, 43(10), 1554-1586. doi: 10.1108/IJOPM-05-2022-0302.

[25] Shvardak, M.V. (2019). Team building technology in terms of general secondary educational establishment. *Scientific Bulletin of Mukachevo State University. Series "Pedagogy and Psychology"*, 5(2), 69-72. doi: 10.31339/2413-3329-2019-2(10)/2-69-72.

[26] Sidanich, I. (2015). Spiritual and moral education in Ukraine: Contemporary state and perspectives. *ScienceRise*, 6(5(11)), 25-31. doi: 10.15587/2313-8416.2015.43958.

[27] Spillane, J.P. (2006). *Distributed leadership*. San Francisco: Jossey-Bass.

[28] Varghese, J.J., & Rao, M.K. (2025). Influence of resonant leadership on creative performance: The mediating role of affective trust. *Cogent Business & Management*, 12(1), article number 2442089. doi: 10.1080/23311975.2024.2442089.

[29] Weimer, M. (2013). *Learner-centered teaching: Five key changes to practice* (2nd ed.). Hoboken: John Wiley & Sons.

[30] Yukl, G. (2019). *Leadership in organizations* (9th ed.). London: Pearson.

Метод павутиння в провідництві: резонансне мислення як механізм колективної узгодженості

Сергій Немченко

Доктор педагогічних наук, професор

Житомирський державний університет імені Івана Франка

10008, вул. Велика Бердичівська, 40, м. Житомир, Україна

https://orcid.org/0009-0000-8194-8917

Ірина Шумілова

Доктор педагогічних наук, професор

Національний університет біоресурсів і природокористування України

03041, вул. Героїв Оборони, 15, м. Київ, Україна

https://orcid.org/0000-0001-6132-5771

Анотація. Актуальність дослідження зумовлена потребою оновлення управлінських підходів в освіті в умовах цифровізації, децентралізації та зростання ролі горизонтальних форм взаємодії. Традиційні моделі лідерства, засновані на контролі та ієрархії, втрачають ефективність, що зумовлює пошук нових концепцій провідництва, орієнтованих на співтворення, довіру й емоційну узгодженість. Метою статті було теоретичне обґрунтування методу павутиння як інноваційної моделі освітнього провідництва та емпіричне виявлення зв'язку між рівнем резонансного мислення керівників і ефективністю їхньої управлінської діяльності. Метод павутиння визначався як система горизонтальної координації, у якій керівник виступає не контролером, а фасилітатором, що вибудовує мережу взаємопов'язаних смислів, цінностей і взаємодії. Головним механізмом цього процесу виступали рефлексивні процеси, а саме резонансне мислення – здатність керівника відчувати емоційний стан підлеглих, підтримувати когнітивну та емоційну узгодженість, створювати середовище в якому панує довіра та партнерство. Ведучим методом дослідження було обрано змішану методологію (анкета, інтерв'ю, статистичний і тематичний аналіз), а провідним підходом – синергетично-мережевий. У результаті дослідження обґрунтовано поняття «резонансного мислення» як когнітивно-емоційного механізму узгодження колективних дій, доведено його позитивну кореляцію з ефективністю провідництва ($r = 0,68$, $p < 0,01$). Розроблено структурну модель методу павутиння, що поєднала принципи фасилітації, партнерства й духовного служіння. Практична значущість полягає у можливості впровадження методу павутиння у підготовку керівників освіти, а теоретична – у формуванні цілісної концепції резонансного провідництва як нової парадигми управління освітніми спільнотами

Ключові слова: фасилатиційне управління; мережева взаємодія; горизонтальні моделі лідерства; інструменти провідництва в освіті; інноваційні моделі; концепція резонансного провідництва

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 37.015.31

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.23

Pedagogical tolerance as a professional competence

Alina Bilous*

PhD in Philosophy, Associate Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0009-0007-3225-0724

Abstract. The research relevance was determined by the growing complexity of pedagogical interaction and the intensification of social, cultural, and cognitive contradictions within contemporary higher education, which required not only subject knowledge but also advanced professional and social competences, including tolerance. The study aimed to substantiate teacher tolerance as an integral professional competence and as a methodological principle for resolving pedagogical contradictions in the university educational process. The research was based on philosophical and pedagogical analysis, synthesis and generalisation of theoretical sources, comparative analysis, and reflection on pedagogical practice in higher education. The study examined the phenomenon of teacher tolerance in the context of ongoing transformations in higher education and analysed contradictions inherent in the university educational process, which were classified as global, partial, and situational. The study established that tolerance functions not only as a personal quality but also as a methodological principle that ensured the constructive resolution of pedagogical contradictions. The close relationship between tolerance and critical thinking was analysed, with particular emphasis on dialectical reasoning and the principle of complementarity as alternatives to dichotomous "either-or" approaches prevalent in educational practice. Pedagogical interaction within the "teacher-student" system, the risks of pseudo-tolerance, and the imbalance between knowledge-oriented and activity-based educational models were emphasised. The study also identified and systematises key directions, forms, and methods for fostering tolerance among higher education teachers, particularly within professional development and continuing education programs. The practical value of the research results was determined by the applicability by higher education teachers, teacher educators, and developers of professional development programs to enhance pedagogical decision-making, conflict resolution, and the overall quality of higher education

Keywords: teacher tolerance; higher education; professional competence; critical thinking; pedagogical contradictions; principle of complementarity

Received 14.09.2025 Revised 22.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Bilous, A. (2026). Pedagogical tolerance as a professional competence. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 23-39. doi: 10.31548/hspedagog/1.2026.23.

**Corresponding author*

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

Introduction

Contemporary higher education functions within a context of profound social, cultural, and epistemological transformation. Processes of globalisation and digitalisation, accelerated scientific development, and increasing social polarisation have significantly complicated the university environment. These changes create a system of contradictions at institutional, interpersonal, and cognitive levels. Among them are tensions between integration and specialisation, academic freedom and regulatory control, innovation and tradition, as well as between heterogeneous value systems and worldviews represented within academic communities. Under these conditions, tolerance emerges not merely as an ethical ideal but as a fundamental professional and methodological principle of pedagogical interaction in higher education.

In international educational discourse, tolerance is increasingly interpreted as an active, competence-based phenomenon grounded in knowledge, dialogue, and critical reflection. The Declaration of Principles on Tolerance (1995) emphasises that tolerance presupposes intellectual openness and respect for diversity rather than passive acceptance. Developing this position, S. Attipoe (2024) conceptualises tolerance as a pedagogical resource used for balanced decisions in culturally and ideologically diverse academic contexts. W. Liao *et al*. (2025), in turn, highlight the cognitive dimension of tolerance, interpreting it as an ability to work productively with ambiguity and competing interpretations in the learning process.

At the same time, a considerable body of research continues to conceptualise tolerance primarily as a social or moral value formed in students through multicultural or civic education. O. Chaika (2024) highlights tolerance as an outcome of value-oriented educational practices, emphasising the formation of respectful attitudes and social cohesion. While such approaches are theoretically justified, they do not sufficiently cover the professional role of the teacher, imposing a requirement for tolerance in pedagogical judgment, methodological choice, and academic communication. As a result, tolerance is often treated as an educational goal rather than as an integral component of teachers' professional competence.

Ukrainian pedagogical scholarship increasingly problematises this limitation. N. Bondarenko *et al*. (2023) argued that contemporary higher education requires a shift from normative models of teacher behaviour to competence-based frameworks that integrate ethical responsibility with methodological flexibility. From this perspective, tolerance functions as a regulator of professional thinking, enabling educators to balance conflicting demands without reducing them to simplistic solutions.

Empirical studies conducted by B. Barchi & E. Sheleia (2024) demonstrate that teacher tolerance directly influences the quality of interaction with students, particularly in situations of academic disagreement and value pluralism. Their analysis demonstrates that intolerance often manifests not as overt discrimination but as rigid adherence to unilateral pedagogical strategies. In this regard, I. Bekh (2021) noted that the dominance of prescriptive teaching models may lead to formalised or pseudo-tolerant practices, where dialogue is replaced by declarative acceptance without genuine engagement with alternative viewpoints. One of the central problems identified in both international and Ukrainian research is the persistence of dichotomous thinking patterns in higher education pedagogy. Teaching practices are frequently structured around oppositional categories such as theory versus practice or freedom versus discipline. F. Tanhan *et al*. (2021), in their validation of a teacher tolerance scale, established a correlation between low tolerance levels and rigid pedagogical styles resistant to methodological diversity.

The relationship between tolerance and critical thinking constitutes another relevant dimension of contemporary research. W. Liao *et* *al.* (2025) demonstrated that critical thinking without tolerance risks degenerating into dogmatism, while tolerance without critical thinking may cause unprincipled relativism. This position is supported by B. Barchi & E. Sheleia (2024), arguing that tolerant pedagogical thinking involves the suspension of premature judgments and the ability to evaluate contradictory arguments within a structured analytical framework. Nevertheless, the interdependence of tolerance, critical thinking, and methodological decision-making in higher education remains insufficiently systematised. Another unresolved issue concerns the classification of contradictions within the university educational process. Global contradictions define the strategic development of higher education systems, while partial and situational contradictions arise in everyday pedagogical practice. Teachers are often required to resolve such contradictions intuitively, without adequate methodological tools. Under these conditions, tolerance functions not merely as a professional virtue but as a necessary mechanism for sustainable pedagogical interaction.

In this context, the study aimed to conceptualise teacher tolerance as a key component of professional competence in higher education and as a methodological principle for resolving pedagogical contradictions. The objectives of the article were to analyse global, partial, and situational contradictions in the university educational process; to examine the relationship between tolerance, critical thinking, and the principle of complementarity; and to identify directions, forms, and methods for fostering tolerance among higher education teachers in professional development and everyday pedagogical practice.

Materials and Methods

The theoretical and analytical research was based on philosophical, pedagogical, and methodological sources, as well as international normative documents on tolerance in education, covering the period from 2000 to 2025. This timeframe integrated classical foundations with contemporary developments in higher education pedagogy and professional competence theory. The study employed a qualitative, theoretical-analytical research design aimed to conceptualise teacher tolerance as a component of professional competence in higher education. The research was based on an integrative methodological framework combining philosophical, pedagogical, and methodological approaches. This design analysed tolerance not only as an ethical category but also as a cognitive and professional principle for resolving pedagogical contradictions in contemporary university education.

The theoretical foundation of the study was based on classical and contemporary works in the fields of philosophy of education, higher education pedagogy, and professional competence theory. Dialectical methodology, the principle of the unity and struggle of opposites, and the principle of complementarity as a means of overcoming dichotomous “either-or” thinking in pedagogical practice were prioritised. The study also relied on international normative documents addressing tolerance in education, including the Declaration of Principles on Tolerance (1995), which conceptualised tolerance as a knowledge-based, dialogical, and socially grounded phenomenon. The structure of professional competence among teachers was analysed with reference to established pedagogical models that distinguish conceptual, psychological-pedagogical, communicative, and personal components. Within this framework, tolerance is examined as an integrative quality that permeated all components of professional competence and supports reflective and balanced pedagogical decision-making.

The research materials included scientific publications indexed in international databases (Scopus, Web of Science) addressing tolerance, critical thinking, pedagogical interaction, and professional competence in higher education; classical philosophical and pedagogical texts relevant to dialectical thinking and complementarity; analytical reports and international policy documents related to tolerance and education; and descriptions of typical pedagogical situations and contradictions derived from higher education teaching practice. These materials were selected based on their relevance to the research problem, theoretical significance, and applicability to the context of higher education.

The study was based on a set of complementary qualitative research methods. Theoretical analysis was applied to address existing concepts of tolerance, critical thinking, and professional competence and to identify their methodological foundations; comparative analysis was employed to contrast different pedagogical approaches and interpretations of tolerance, including normative, ethical, and competence-based perspectives; conceptual modelling was used to compile an integrative model of teacher tolerance as a professional quality related to the resolution of global, partial, and situational contradictions in higher education; classification and systematisation were used to identify and structure types of pedagogical contradictions and corresponding strategies for their constructive resolution; and interpretative analysis was applied to examine pedagogical situations illustrating manifestations of tolerance, pseudo-tolerance, and intolerance in professional practice. The combination of these methods ensured methodological triangulation and enhanced the analytical depth and internal coherence of the study.

Validity of the research was ensured using well-established theoretical frameworks, reliance on authoritative scholarly sources, and logical consistency in the analysis and interpretation of concepts, while reliability is supported by the transparent description of research procedures and the reproducibility of the analytical steps applied to the selected materials. The study was theoretical in nature and does not involve human participants or personal data; therefore, no additional ethical approval was required. Ethical academic standards were observed through accurate representation of scholarly positions and responsible interpretation of theoretical sources.

Results and Discussion

In modern socio-political life, contradictions of various levels, content, and scales are increasingly emerging. Their existence is openly acknowledged by government officials, politicians, sociologists, and specialists from various fields – business, economics, education, science, art, and culture. Such contradictions include geopolitical, interethnic, ecological, value-based, religious-moral, and other types. They also manifest at the level of group interests, where the views and beliefs of different groups are often polar and difficult to reconcile.

According to T. Potapchuk & M. Klepar (2020), the survival of human communities requires the development of thinking and action strategies that facilitate consensus at different levels and on a wide range of issues. Given the increasing complexity of social contradictions, the philosophical reflection on ways to achieve consensus becomes especially relevant, as well as its practical implementation-through laws, international agreements, declarations, and a system of universally recognised values, among which concepts such as consensus, compromise, mutual acceptability, tolerance, forgiveness, nonviolence, compassion, and understanding of others is central – encompassing the term "tolerance" (*tolerantia* – patience, indulgence).

These issues directly affect educational systems, from early childhood education to postgraduate professional training. As noted by O. Popov (2024), fostering a culture of tolerance and the ability to reach agreement should become a key direction of education in the new century. The role of education in cultivating tolerance among learners is emphasised. First, tolerance is a necessary condition for the professional success of future specialists. This implies that students develop unique educational and professional trajectory: choosing an institution and specialisation, assessing abilities, and evaluating level of professional competence. In the educational process, they encounter situations questioning viewpoints, requiring justification of evaluations, and engagement in discussions and dialogues with people of varying experience and status. Effective interaction in such circumstances requires the ability to compromise, consider interests of others, and recognise well-founded arguments presented by opponents. Second, higher education promotes acquisition of social interaction skills and assimilation of both formal and "unwritten" norms of professional environments, which cultivates the initial elements of a culture of tolerance inherent to the chosen profession. Third, students face conflict situations during various types of academic activities. Education aims to teach methods for productive resolution of such conflicts, hence, by the time of graduation, students have accumulated social experience, including the ability to resolve contentious issues effectively (Didur, 2022).

Notably, the cultivation of a culture of tolerance is possible directly through the content of academic disciplines at different stages of university education. Such opportunities include demonstration of opposing, contradictory aspects, properties, and relationships in the objects, processes, and phenomena under study, which efficiently illustrates the dialectical principle of the unity and struggle of opposites; developing thinking oriented not only toward separating "conflicting" properties but also toward understanding their interaction and wholeness, ensuring harmonious existence of the object or process; highlighting that an object or process can be described using various methods, sometimes even opposing ones, each of which alone does not provide a complete overview, while their combined application is most effective; and utilising historical, scientific, and biographical examples that demonstrate manifestations of tolerance in specific episodes of the development of science and culture.

Pedagogical communication between teacher and student is substantial in the development of tolerance, particularly through the demonstration by the teacher of a model of tolerant behaviour in various situations-both during classroom activities and in extracurricular interactions, such as supervising theses, course papers, essays, during internships, debates, creative meetings, and scientific conferences. Tolerance is correlated with the pedagogical category of "education". This is supported by both domestic research and international documents. For instance, in 1995, the UN adopted the Declaration of Principles on Tolerance (1995), which states that tolerance implies a correct understanding of cultural diversity, forms of self-expression, and individual uniqueness. It is fostered by knowledge, openness, communication, and freedom of thought, conscience, and belief.

Considering the university educational process through the lens of contradictions, it is necessary to highlight the "teacher-student" contradiction. Social and societal changes have intensified this problem. Teachers often rely on previous models of students, while contemporary students differ significantly: they may be less motivated to learn, may not always recognise the relevance of education, and often choose a university not primarily for acquiring a specific profession. This is confirmed by C. Ria & Hijriati (2025), noting a low level of learning culture, an inability to plan the educational process, reluctance to attend lectures, and instances of deviant behaviour. From the side of teachers, attempts to avoid or superficially resolve these contradictions are notable, which only exacerbates the problem. As a result, there is a need for the daily resolution of numerous "derived" contradictions, where tolerance must manifest in multiple forms and aspects. In practice, this is complicated by the emergence of pseudo-tolerance, when complex solutions are replaced by simple "you-we-me, I-owe-you" arrangements or concessions to the student – an easier path than explaining, persuading, and motivating the student to act appropriately.

In the modern university educational environment, tolerance is often insufficiently expressed, especially in addressing various contradictions. Knowledge-based approaches are frequently prioritised, while activity-oriented aspects of learning are underestimated. Teaching often prioritises possible amount of theoretical knowledge, to the detriment of developing critical thinking. Theoretical education, abstract models, and conceptual representations are often preferred over practical strategies with direct transformative value. All these examples indicate that students are not yet capable of forming skills for reasoned presentation and defence of their viewpoints, which incorporate the multipolar nature of research objects and the diversity of applied methods. This situation is characteristic not only of the educational process but also of the scientific-pedagogical environment, where even today, some educators seek "universal" solutions and consider different textbooks, manuals, or methods as the only correct ones, disregarding existing practices. This absurdity underscores the need for a systematic approach to implementing pedagogy of tolerance, as it is not merely a theoretical issue but a critical condition for the successful functioning of both students and teachers, as well as researchers at the university. Therefore, training of higher education participants in technologies and methods for resolving numerous contradictions, with tolerance serving as one of the key guiding principles of this process, should be prioritised.

The issue of tolerance is related to the development of critical thinking in students and other participants in the university educational process. According to F. Tanhan *et al.* (2021), main procedures of critical thinking include expression of personal evaluative judgment based on direct perception of the object; formulating two polar and consciously unacceptable viewpoints on a problem, followed by searching for the "golden median"; identifying logical flaws in opposing statements by systematically comparing them with widely accepted principles; and other procedures that promote comprehensive analysis and balanced judgment. They also demonstrated that tolerance is an integral characteristic of critical thinking, manifested in "balanced judgments", "multi-faceted analysis", "careful verification of conclusions", and deliberate decision-making.

The main directions for addressing this issue involve considering the formation of tolerance separately for different participants of the university community and synthesising it at the level of their interrelations, including teachers; students; graduate students, degree candidates, and their academic supervisors; and research staff of university laboratories. It is necessary to view the formation of tolerance as a component of critical thinking, in which the following polar categories are interconnected: critical patience, defined as restraint for critical evaluations; scepticism and the ability to analyse different positions; and defending personal viewpoint while being ready to agree with reasoned arguments of an opponent. Gradations of tolerance manifestation within the university environment can be identified as attempts to reconcile personal and an opponent's analysis according to the logic of the unity of opposites; combining the results of different approaches according to the principle of "both simultaneously"; delayed or stepwise problem-solving with the involvement of independent experts; and assessment of the degree of contradiction and incompatibility of approaches and solutions.

Development of methods for formation of special cognitive strategies that can be defined as a "mentality of tolerance" in the process of professional development of teachers and in daily professional activities should be emphasised. Equally relevant is the issue of fostering a tolerant attitude toward various problems that arise in the course of pedagogical interaction with different categories of students. According to N. Bondarenko *et al.* (2023), a substantial aspect of tolerance is the formation of a peculiar synthetic culture of thinking. This involves the ability to operate both with precise scientific concepts, artistic images, and various symbols, organically combining rational and intuitive ways of cognition. The main difficulty is the fact that such cognition is difficult to represent within a logically complete system of concepts; however, its development is critical as it opposes the dominant dichotomous "either-or" type of thinking, which is conflict-prone, intolerant, and not oriented toward seeking consensus or resolving complex contradictions. An analysis of the contemporary university pedagogical environment shows that the level of development of this socially and professionally significant quality remains insufficient for the effective functioning of the higher education system. Therefore, there is a need to develop and implement special methods in the scientific and educational process. Before moving on to discussing them, it is reasonable to identify the most significant components of this issue. They can be classified according to the contradictions manifested in higher education both at the global level and within narrow groups of students and teachers, incorporating the specific profile of the institution, students' individual and professional orientation, historically established traditions, and other factors.

Global contradictions concern the functioning of the higher education system as a whole; including those in implementation of modern educational approaches and paradigms such as the activity-based paradigm, the learner-centred approach, the pedagogy of non-violence, creative pedagogy, and others; contradictions between the rapid growth of scientific knowledge and the lack of high-speed technologies for its effective acquisition, as well as between the need for a modern specialist to have a broad scientific and professional outlook and the necessity of having deep expertise in a narrow field, reflecting the conflict between the processes of integration and differentiation of scientific knowledge; and the contradiction between the declared ideas of personal freedom and the choice of ways to implement it, and the unavoidable constraints of the educational process, including the need to comply with frameworks, standards, and criteria.

Partial contradictions are less general and often relate to specific aspects of educational activity; these include contradictions that arise in the design of curricula, the writing of textbooks, manuals, guidelines, and standards; contradictions caused by insufficient detail in methodological recommendations and principles; and discrepancies between the content of curricula and the forms of their acquisition and the requirements for a high level of training of a graduate specialist (Petryshyna *et al.*, 2025). In contrast to global contradictions, these partial contradictions occur more locally, within concrete conditions of the educational process, and their expression varies significantly across institutions and at different stages of education. Situational contradictions arise based on two previous groups and occur in daily professional and educational activities; teachers encounter them constantly, and the effectiveness of resolving such contradictions largely depends on the level of development of the quality of tolerance. Based on this classification, it is possible to identify specific tasks, forms, and methods of working with teachers, moving from global contradictions to partial ones.

The formation of tolerance in the context of understanding and productively overcoming global contradictions involves viewing the problems of the educational process as manifestations of the dialectical unity of opposites. This includes developing teachers' awareness of the polar properties, aspects, and relationships within any holistic educational construct, especially when implementing modern educational approaches. Notably, no progressive methodology is a universal solution: alongside the positive results of its application, negative effects inevitably appear. These may arise both from unskilled implementation and from objective circumstances that are independent of specific individuals. Any innovation in the educational process introduces certain disruptive elements, and their harmonious integration with existing practices requires time and special efforts from the teacher implementing such changes. A balanced and objective assessment is crucial for teachers to determine the dialectical unity of opposites-specifically, an assessment of how meaningful and practically feasible a particular educational approach is, as well as the ways in which certain concepts, ideas, or paradigms are embodied within it.

An illustrative example is the idea of the pedagogy of non-violence, which has been actively discussed. In Western pedagogy, this approach, in its radical form, has been implemented by granting individuals opportunities for self-expression, freedom to choose ways of activity, respect for moral autonomy, and avoidance of coercion or harsh influence. The idea is grounded in universal human values and assumes that an individual can act based on personal beliefs, take responsibility for their actions, and refrain from causing harm to other people or to nature. At the same time, it can now be stated that the aspiration toward "education without violence" has led to a certain devaluation of pedagogy as an independent science – it has, in fact, become integrated into the philosophy of education, sociology, and social efforts. Paradoxically, instead of education as a potentially conflict-laden yet purposeful process, the socialisation of the individual has come to dominate, often involving more subtle forms of influence. Theorists of socialisation argue that existing legal and social systems are optimal, and that the goal of socialisation is to shape the child into a conformist capable of performing social roles according to their social, ethnic, or religious position, while the development of critical thinking and independence becomes secondary. Such a one-sided elevation of one opposing aspect at the expense of another contradicts the principle of the unity and struggle of opposites. The dialectical approach assumes that both violence and non-violence are present in any socially significant processes. For example, a market economy contains both voluntary and coercive elements: an entrepreneur invests talent and effort into their business in response to demand, yet at the same time encounters state pressure, tax and criminal risks, extortion, and other constraints.

Violence and non-violence are closely intertwined not only in political life but also in many other spheres – military, family, medical, cultural, and others. However, their manifestation in pedagogy, where personalities are shaped, is notable. Without adopting extreme positions, it is possible to note that contemporary pedagogical discourse requires a "balanced dialectical synthesis" that recognises the inevitability of at least minimal violence within the educational process. Furthermore, violence and non-violence are manifested unevenly: at times, a violent action may have a positive effect – for example, when it promotes a patient's recovery or prevents harm in interpersonal relationships. Rejecting utopian idealisation, it is necessary to acknowledge the existence of "necessary violence", limiting it by the principles of reasonableness, appropriateness, and benevolence, and directing it toward achieving societal and personal well-being. From a dialectical perspective, properly applied necessary violence can transform into benevolence: through a certain amount of suffering, a new quality is achieved – liberation from oppression, chaos, and injustice, bringing forth a sense of joy and enlightenment. At the same time, the well-being achieved is temporary and imperfect, as the struggle between violence and non-violence will inevitably re-emerge.

K. Nwosu *et al*. (2024) formulated this idea succinctly: even under ideal conditions of upbringing, it is impossible to completely avoid the "violence of good", that is, violence aimed at preserving life and fostering the spiritual development of the individual. This principle underlies a "substantially tolerant" concept of the interaction between violence and non-violence in the educational process. In this regard, it is necessary to guide teachers toward forming the following concepts: any global contradiction is an integral part of the higher education system and, in most cases, will persist for a long time; attempts to ignore contradictions or to resolve them by "extreme" means, by exaggerating or mitigating the significance of one of the sides, are unproductive and often generate new conflicts; and the implementation of innovative approaches in the educational process must be conducted with the notion that any change contains both a positive and an inevitably negative component, with the task being to reduce the latter and minimise its destructive impact.

According to I. Halian (2023), effective forms of work aimed at developing pedagogical tolerance include mastering selected fragments of courses in philosophy, the methodology of science, and scientific inquiry; studying relevant sections of higher education pedagogy courses, which present both general and concrete implementations of key ideas; and participating in specialised courses, as well as completing term papers, theses, and other qualification works, and publishing scholarly articles and essays on the issues in question. At the same time, these opportunities are not limited to the examples listed above. Among other substantial aspect is the development of a dialectical concept of the principle of complementarity and its manifestations in the educational space of higher education institutions. In general terms, the principle states that for many objects and processes studied by different sciences, more than one approach is possible, with each approach emphasising different aspects, properties, and interrelations of the phenomena under investigation.

The principle of complementarity was formulated at the beginning of the 20th century and was initially applied in quantum mechanics, later extending to classical fields of physics. It is known, for example, that statistical and thermodynamic approaches to describing macrosystems are in a complementary relationship. Similar examples can be found in the social and humanities disciplines, including higher education pedagogy, which describes the system of higher professional education. This principle has a direct bearing on the issue of tolerance among teachers, since in practice it is often misinterpreted in a non-dialectical way. This is manifested in replacement of the "both-and" approach with a dichotomous "either-or". In other words, when implementing a particular method or approach in the educational process, teachers often completely reject other possible approaches, without realising that these do not contradict their choice, as they are based on different properties, characteristics, and initial positions of the objects and phenomena being studied.

Therefore, when working with instructors at faculties or institutes of professional development, it is essential to make full use of every opportunity to demonstrate various situations in which the principle of complementarity is revealed. This applies both to the sphere related to a specific academic discipline and to the field of higher education pedagogy, which is an integral component of training at professional development centres. It is advisable, in particular, to design a special system of pedagogical tasks in which instructors analyse problematic, contradictory, and initially ambiguous situations. Traditionally, such situations are resolved according to the "either-or" model, although in many cases require a productive approach aligned with the complementarity principle of "both-and".

Several illustrative examples can be considered. One of the central tasks of higher natural science education is the formation of a scientific worldview; in contexts where an instructor holds firm materialist convictions while engaging with deeply religious students, discussions of worldview-related issues should be conducted in a manner that preserves academic integrity, upholds pedagogical ethics, and ensures mutual respect, ensuring critical examination of diverse perspectives. In another instance, a scholarly article raises the question of whether a university lecturer is closer in essence to an actor or to a professional fully dedicated to the educational process; reflecting on the characteristics of the acting profession, the author highlights the relevance of the ability to transform, ultimately concluding that lecturers should avoid creating the illusion of performing a role, as authenticity is the quality most valued in educational interactions.

When analysing such a situation in courses on higher education pedagogy or in professional development practicum sessions, it is necessary to incentivise the concept that the question of "being an actor or not" should not be resolved in a categorical manner. A more effective approach is guided by the principle of "both-and". The personal uniqueness of the instructor undoubtedly has value for students. However, under the complex contemporary conditions of university education – including manifestations of deviant behaviour, low student motivation, and other challenges elements of pedagogical performance may prove particularly useful: a deliberately moderated "sharpened" reaction to insufficient knowledge or disciplinary violations; emotionally emphasised concern regarding the consequences of unmastered material; or a sincerely expressive reinforcement of praise for even minor but meaningful student progress. Analysis of such specially modelled pedagogical situations in the system of professional development not only fosters further awareness of the significance of tolerance as a key social and professional quality, but also develops the instructor's readiness to cultivate this attribute intentionally.

A further logical step is to analyse methodological approaches to developing tolerance in a university instructor as they address smaller-scale contradictions (group 2) of the proposed classification). In this context, it is necessary to collect typical examples of such contradictions that arise in teaching activities and present them to participants of the In-Service Professional Courses/ Continuing Teacher Professional Development (IPC/CTPD) during lectures in higher education pedagogy. A detailed examination of the causes of these contradictions and the traditionally used (though not always effective) ways of resolving them is notable. The development of tolerance among instructors during IPC/CTPD training is also facilitated using nontraditional forms of instructional activities: debates, modelling mini-conflicts, and discussing current issues of the university educational environment. At the same time, such activities within a pedagogy course or an IPC practicum requires thorough preparation by both the instructor and the trainees. Before the discussion, it is necessary to ensure familiarity with the topic, prepare introductory statements representing opposing viewpoints, and define a clear set of questions for discussion. Otherwise, the discussion risks becoming chaotic and overly diffuse.

Organising such instructional activities requires certain professional skills from the leading instructor. The educator must be well-oriented in various theoretical approaches to analysing the issue, knowledgeable about scholarly and practical developments in the field, and aware of the outcomes of their application in educational settings. It is also necessary to possess skills in moderating discussions: guiding the conversation in a constructive direction, preventing participants from moving to extremes in their judgments, and reaching conclusions not of the "either-or" type but rather "both-and". This is essential for awareness of the complexity of the educational process as an integrated system in which substantial positive change cannot be achieved through a single approach or method. Everything in pedagogy that is perceived as a "pro" inevitably combines with elements of a "contra", forming one logically coherent structure (Sydorenko, 2022).

For example, developmental education is an organic combination of numerous innovative methods of working with students and traditional, reproductive, well-tested methods. The use of modern digital technologies cannot entirely replace verbal or paper-based forms of instruction. Problem-based learning, no matter how actively applied, cannot encompass the entire educational process and will always coexist with traditional forms of academic activity. Thus, deep engagement of the instructor in reflecting on the fundamental philosophical-methodological contradictions of higher education contributes to developing a sense of "measure" – a key component of tolerance as a professional quality. This worldview and methodological foundation provides the basis for developing the capacity to constructively address smaller, yet equally significant, contradictions classified under groups 2 and 3.

Regarding the aspect that can be conventionally termed "practical tolerance", several key provisions are notable: no real contradiction can be ignored or minimise, yet it is equally inadvisable to exaggerate it and create an artificial impression of its criticality; a significant proportion of contradictions within the university educational process is an inherent feature of the system and, by nature, cannot be completely eliminated, therefore, instructor must address their objective presence, avoid attempts to quickly and superficially "eliminate" what is fundamentally a systemic phenomenon; and cultivating tolerance requires the ability to identify the true, underlying causes of contradictions, which are not on the surface, alongside the concept that overcoming them takes time. Attempts to resolve a problem immediately and by force most often yield no results or further aggravate existing difficulties.

Accepting these principles also involves developing the instructor's critical attitude toward external information – especially information of a negative nature, which dominates the media space. Professionally, it is necessary not to accept such messages uncritically but to subject them to multifaceted analysis, assess their reliability and significance. This requires restraint, the ability to postpone a final judgment, consider different solutions to a problem, and choose the most optimal one. Thus, the problem of developing tolerance is directly related to the professional competence of the higher education instructor, as it encompasses a wide range of skills – from designing educational content to developing communication skills in specific instructional situations. Therefore, further analysis should include identifying stages of work with instructors both during IPC/IPC training and within their daily professional activities at the university, as well as identifying elements of traditional instructional practices that directly contribute to developing tolerance and ways to optimise them.

The practical dimension of tolerance should be interpreted within the context of the professional competence of a higher education instructor. For further analysis, it is most appropriate to rely on the structure of competence proposed by L. Judijanto (2025), which distinguishes four independent components: the conceptual component; the psychological and pedagogical component; the communicative component, defined as the culture of professional interaction; and the integral personal qualities. The structure defines the conceptual component as the instructor's mastery of the content of academic discipline, knowledge of related fields, and the formation of philosophical-social, ecological, and economic awareness.

To develop tolerance within this component, the following additional forms of work with instructors may be used: presentation, in professional development courses, of historical examples from science demonstrating the coexistence and evolution of several scientific schools that offered different, sometimes opposing, solutions to the same problem. It is necessary to illustrate the logic of the "struggle of ideas", showing how, at different stages of scientific development, the positions of proponents of various approaches changed: where they converged, where they maintained fundamental differences, etc. A particularly illustrative example are instructors of natural sciences (physics, chemistry) undergoing training in professional development programs. They may be shown the evolution of ideas regarding the corpuscular – wave duality of light and matter, tracing how wave theories (C. Huygens, A.-J. Fresnel, T. Young) or corpuscular models dominated at different times, and how, in the 20th century, the notion of their inseparable unity emerged within the framework of the principle of complementarity. It is also worth analysing the formation of similar ideas regarding microparticles in quantum physics. It is necessary to demonstrate how the scientific community initially reacted to the evidently "heretical" ideas of L. de Broglie or M. Planck, and how these ideas gradually gained recognition and became widely accepted (Gerick & Killus, 2024).

Similar examples may be used in other scientific fields as well: analysing the contradictions underlying ecological crises. For example, technological innovations that, on the one hand, improve human life and promote scientific and technological progress, but on the other, may pose significant risks to the environment or human health. Such examples demonstrate the complexity of balancing various aspects when introducing new technologies and forming sustainable decisions at different stages of scientific development; using specially designed tasks that require instructors to determine solutions in situations involving conflicting approaches or interests, as discussed earlier. These forms of work encompass the primary opportunities for the development of tolerance within the conceptual component of professional competence.

Regarding the analysis of the psychological and pedagogical component, it is worth noting that the key issues concern the construction of academic disciplines, the selection and implementation of optimal forms of knowledge transmission, and the determination of rational timeframes for mastering the material. In other words, this refers to the different levels of designing the content of higher education: forming strategic goals for training specialists, choosing models and approaches to structuring academic material, developing educational standards and curricula with defined invariant and variable components, and creating textbooks, teaching manuals, and methodological materials (Fedorova & Handabura, 2025).

Within the context of developing tolerance among higher education instructors, significant attention is warranted for the long-standing and still unresolved dilemma of differentiation and early specialisation in university education. In practice, situations often arise in which differentiation is excessive or specialisation occurs prematurely: first-year students, who do not yet have a mastery of their chosen profession, are given fragments of specialised disciplines without the necessary fundamental basis, while basic courses in early years are taught in isolation from future professional orientation. In such cases, the use of educational resources – time, tasks, assessment, funding, etc., becomes irrational and, in some sense, "intolerant".

Considering methods for developing pedagogical tolerance in this context, it is essential to emphasise the development of awareness of instructors that their discipline, regardless of how relevant, is only one component of the student's holistic professional preparation. This requires readiness on the part of the instructor to work within clearly defined time limits – both in terms of the volume of academic content and the range of intellectual skills to be developed. Naturally, tolerance within the psychological and pedagogical component is not limited to these aspects. It is also necessary to cultivate the instructor's ability to coordinate the content of different academic courses at both junior and senior levels of university study. Among such criteria is the alignment of the expected levels of preparation between sequential disciplines. Therefore, during course planning, the instructor should cover not only initial academic significance but also the place within the overall educational system. The instructor must maintain continuity: avoid interpretations that contradict students' prior knowledge; utilise fundamental concepts were formed earlier; determine the actual level of knowledge retention after previous courses; and plan the necessary "recovery" steps for further learning (Firmansyah *et al.*, 2025).

Another substantial aspect, typical of fundamental first-year and second-year courses, is also worth noting. As a rule, such courses can present various approaches differing in methodological focus and emphasis. A tolasant choice between them requires relinquishing personal research preferences and focusing instead on the approach that best promotes the development of students' professional thinking. That is, the course should include not the materials that most closely match the instructor's interests, but those that are most organically integrated into the training system for a given field. The psychological and pedagogical block of professional competence also includes the issue of assessment. Within this topic, any assessment, whether formative or summative, functions not only as a control mechanism but also as a tool guiding further student development. Therefore, the manifestation of pedagogical tolerance is determined not by documentation of an insufficient result but in creation of conditions and incentives for improvement (Popov, 2025).

To develop these skills in instructors, it is worth applying specially designed situational tasks for collective discussion during professional development sessions; for example, during an assessment, a student may be guided toward achieving a "satisfactory" grade through leading questions, and if the student subsequently requests an additional question to improve the mark to "good", the possible reasons for such behaviour should be analysed along with strategies for resolving the situation; in another instance, a highly capable student may complete challenging tasks designed to develop diligence and independence with ease, demonstrating potential for greater achievement, yet without formal grounds to increase the workload or adjust the grade, requiring consideration of possible solutions to address this situation (Tanhan *et al.*, 2021). Overall, as in many other matters, the authors do not claim to offer final conclusions but rather invite constructive discussion.

The findings of this study underscore the pivotal role of tolerance as a professional competence in higher education. N. Bondarenko *et al.* (2023) and M. Bykova *et al.* (2024) emphasise that it functions not merely as an ethical disposition but also as a cognitive and methodological principle guiding educators in navigating complex pedagogical environments characterised by multiple contradictions. These contradictions, classified into global, partial, and situational levels by A. Didur (2022) and B. Kashkhynbay *et al.* (2024), require the integration of diverse approaches while maintaining balanced judgment.

The correlation between tolerance and critical thinking is particularly significant. A. Didniak (2025) and W. Liao *et al.* (2025) argued that critical thinking can be used for evaluation of multiple perspectives, while tolerance ensures that such evaluation does not devolve into dogmatism or rigid adherence to personal views. This interplay aligns with the principle of complementarity, applied to pedagogical practice by A. Didur (2022), ensuring the recognition of partial validity of seemingly contradictory positions and harmonisation of innovation and tradition, theory and practice, as well as knowledge-oriented and activity-based approaches, as highlighted by V. Sydorenko (2022) and O. Popov (2025). At the same time, K. Nwosu *et al.* (2024) and A. Zamora *et al.* (2025) highlighted the risks of pseudo-tolerance, where superficial concessions replace genuine dialogical engagement. Such tendencies underscore the need for deliberate professional development, reflective practices, and guided exposure to pedagogical contradictions, as emphasised by K. Tereshchenko (2021) and A. Bergamaschi *et al.* (2022). Methods including debates, scenario-based exercises, and interdisciplinary integration have been shown by C. Ria & Hijriati (2025) to be effective in cultivating an inclusive and tolerant mindset among higher education staff.

Moreover, tolerance contributes to the constructive resolution of both cognitive and social conflicts in the university environment. I. Babenko & G. Kuzmenko (2020), M. Bykova *et al.* (2024), and O. Fedorova & O. Handabura (2025) demonstrated that fostering a culture of dialogue, openness, and mutual respect enhances student engagement, promotes ethical decision-making, and supports the development of professional competencies in future specialists. This is particularly relevant in multicultural and interdisciplinary educational settings, where awareness of diverse worldviews is critical, as noted by F. Tanhan *et al.* (2021), H. Firmansyah *et al.* (2025), and B. Theeuwes *et al.* (2025).

The practical implications of these findings suggest that higher education institutions should explicitly incorporate the development of tolerance into teacher training programs. A. Didur (2022) and Triyanto (2026) highlight the use of historical case studies, analyses of scientific controversies, and reflective exercises as effective tools for balancing personal viewpoints with external perspectives. O. Pometun (2018), V. Sydorenko (2022) and O. Popov (2024) further stressed that attention to both conceptual and psychological-pedagogical components ensures that this competence is embedded across instructional design, assessment, and classroom interaction. In summary, tolerance emerges as a multifaceted professional quality, intertwining ethical, cognitive, and methodological dimensions. T. Potapchuk & M. Klepar (2020) and N. Guillén-Yparrea & M. Ramírez-Montoya (2023) argue that its deliberate cultivation enhances higher education effectiveness by enabling educators to mediate contradictions, foster critical thinking, and maintain constructive professional relationships in increasingly complex learning environments. Future research should empirically validate these theoretical insights and explore cross-cultural applications of strategies for developing tolerance in diverse academic contexts.

Conclusions

The study has demonstrated that tolerance should be conceptualised not merely as a moral or interpersonal value but as a core component of teachers' professional competence in higher education. In the context of contemporary educational transformations, tolerance functions as a methodological and cognitive principle that facilitates navigation of complex pedagogical environments characterised by multiple and often contradictory demands. The analysis has shown that pedagogical contradictions in higher education can be differentiated into global, partial, and situational levels, each requiring context-sensitive and reflective professional responses. Teacher tolerance is decisive in the constructive resolution of these contradictions by supporting balanced judgment, openness to alternative perspectives, and the integration of diverse pedagogical approaches. In this sense, tolerance contributes to overcoming rigid dichotomous thinking and facilitates a transition toward complementary and dialectical modes of pedagogical reasoning. A key finding of the study is the close interrelation between tolerance and critical thinking in teachers' professional activity. Tolerance creates the cognitive space necessary for critical analysis without dogmatism, while critical thinking prevents tolerance from being reduced to relativism or unprincipled accommodation. The integration of these qualities improves informed pedagogical decision-making in situations of uncertainty, value pluralism, and methodological diversity. The application of the principle of complementarity has been identified as a productive methodological framework for interpreting tolerance in higher education pedagogy. By recognising the partial validity of seemingly incompatible positions, this principle ensures harmonisation of theory and practice, innovation and tradition, freedom and regulation, as well as knowledge-oriented and activity-based learning models. Such an approach strengthens the coherence and sustainability of the educational process. Theoretical implications of the study include the refinement of the concept of teacher tolerance within the structure of professional competence and the expansion of methodological tools for analysing pedagogical contradictions. Practically, the findings suggest that tolerance should be deliberately fostered through professional development programs, reflective pedagogical training, and institutional support for dialogical educational practices. Prevention of pseudo-tolerance by promoting critical reflection and methodological awareness among higher education teachers is also critical. The limitations of the study are related to the theoretical and conceptual nature. Overall, the study contributes to scholarly discussions on the quality of higher education by framing tolerance as a professional, cognitive, and methodological competence essential for addressing the challenges of contemporary university education. Future research should address empirical validation of the proposed conceptual model, including qualitative and quantitative studies of tolerance development among higher education teachers, as well as cross-cultural analyses of tolerance in different academic contexts.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

[1] Attipoe, S.G. (2024). Project management pedagogy: Cultivating critical thinking skills in higher education. *Advanced Education, 12*(24), 151-172. doi: 10.20535/2410-8286.296878.

[2] Babenko, I., & Kuzmenko, G. (2020). The essence and content characteristics of the concept of "tolerance" as a professional quality of a higher education teacher. *Origins of Pedagogical Mastery*, 26, 5-8. doi: 10.33989/2075-146X.2020.26.227411.

[3] Barchi, B.V., & Sheleia, E.M. (2024). Tolerance of the teacher as a condition for successful interaction with students. *International Scientific Journal "Education and Science"*, 1(36), 62-68.

[4] Bekh, I.D. (2021). Personality-oriented paradigm of education: Methodological challenges. *Pedagogy and Psychology*, 3, 1-14.

[5] Bergamaschi, A., Blaya, C., Arcidiacono, F., & Steff, J. (2022). Blatant and subtle prejudice, and the role of teachers in conveying tolerance and respect for the other. *Intercultural Education*, 33(1), 17-34. doi: 10.1080/14675986.2021.2017643.

[6] Bondarenko, N., Cherepania, N., Malets, D., Klepar, M., & Matveieva, N. (2023). Tolerance as an important aspect of the professional competence of future specialists. *Amazonia Investiga*, 12(62), 158-167. doi: 10.34069/AI/2023.62.02.14.

[7] Bykova, M.M., Lobova, O.V., & Protsenko, I.I. (2024). Theoretical foundations of forming professional tolerance of future primary school teachers under martial law. *Modern Information Technologies and Innovation Methodologies of Education in Professional Training: Methodology, Theory, Experience, Problems*, 70, 99-106. doi: 10.31652/2412-1142-2023-70-99-106.

[8] Chaika, O. (2024). Intercultural communication in multicultural education: Strategies, challenges, and opportunities. *International Journal of Philology*, 28(1), 116-123. doi: 10.31548/philolog15(1).2024.012.

[9] *Declaration of Principles on Tolerance*. (1995, November). Retrieved from https://surl.li/zxjykx.

[10] Didniak, A. (2025). Tolerance as a path to mutual understanding and the art of coexistence in a world of diversity. In *Modern paradigms of socio-humanitarian development* (pp. 55-58). Mykolaiv: Mykolaiv National Agrarian University.

[11] Didur, A.V. (2022). Formation of pedagogical tolerance of future teachers of professional education by means of interdisciplinary integration: Theoretical basis of research. *Innovative Pedagogy*, 54(1), 137-140. doi: 10.32782/2663-6085/2022/54.1.29.

[12] Fedorova, O.V., & Handabura, O.V. (2025). Formation of intercultural tolerance and resilience in students during the study of linguocultural and literary courses. *Professional and Applied Didactics,* 1, 106-112. doi: 10.37406/2521-6449/2025-1-19.

[13] Firmansyah, H., Atmaja, T.S., & Wiyono, H. (2025). Implementation of multicultural education strategies in fostering tolerance and intercultural interaction in senior high schools: A case study. *Edukasi: Jurnal Pendidikan dan Pengajaran*, 12(1), 236-249. doi: 10.19109/skr14753.

[14] Gerick, J., & Killus, D. (2024). Tolerance of uncertainty and its role for teachers' use of ICT in classroom in times of digital transformation. *Journal for Educational Research*, 14, 339-356. doi: 10.1007/s35834-024-00431-y.

[15] Guillén-Yparrea, N., & Ramírez-Montoya, M.S. (2023). A review of collaboration through intercultural competencies in higher education. *Cogent Education*, 10(2), article number 2281845. doi: 10.1080/2331186X.2023.2281845.

[16] Halian, I. (2023). Personal predictors of future teachers' tolerance of uncertainty. *Insight: The Psychological Dimensions of Society*, 10, 137-155. doi: 10.32999/2663-970X/2023-10-7.

[17] Judijanto, L. (2025). Exploring the role of teachers in multicultural and interdisciplinary education: A review. *Seven Editora*, 23, 1-29. doi: 10.56238/sevened2025.019-023.

[18] Kashkhynbay, B., Baltabayeva, Z., Lawrence, K., Asipova, N., & Baisarina, S. (2024). A qualitative inquiry of the pedagogical tolerance qualities of heads in higher education institutions. *Cogent Education*, 11(1), article number 2326749. doi: 10.1080/2331186X.2024.2326749.

[19] Liao, W., Liu, W., & Yuan, R. (2025). How is teachers' critical thinking defined, approached, measured, and evaluated in empirical studies? A methodological review. *Thinking Skills and Creativity*, 57, article number 101795. doi: 10.1016/j.tsc.2025.101795.

[20] Nwosu, K.C., Wahl, W.P., Okeke, N.U., Nwikpo, M.N., Anierobi, E.I., Nwasor, V.C., Okwuduba, E.N., Anyanwu, A.N., & Eluemuno, A. (2024). Teacher distress tolerance and willingness to teach children with special educational needs in Nigeria: Teacher job satisfaction as a mediator. *Journal of Research in Special Educational Needs*, 24(1), 80-93. doi: 10.1111/1471-3802.12616.

[21] Petryshyna, O., Kosovych, O., & Tymkiv, I. (2025). Fostering professional communication and tolerance in prospective teachers through public involvement. *Advanced Education*, 18(26), 101-121. doi: 10.20535/2410-8286.324769.

[22] Pometun, O.I. (2018). Critical thinking as a key competence of modern education. *Ukrainian Pedagogical Journal*, 2, 89-98.

[23] Popov, O. (2024). Tolerance in modern society: Challenges and pedagogical approaches. *Educational Scientific Space*, 2(6(1)), 32-39. doi: 10.31392/ONP.2786-6890.6(1)/2.2024.04.

[24] Popov, O. (2025). Tolerance as a professional value of the modern teacher: Pedagogical strategies and conditions for its formation. *Educational Scientific Space*, 2(8(1)), 145-155. doi: 10.31392/ONP.2786-6890.8(1)/2.2025.13.

[25] Potapchuk, T., & Klepar, M. (2020). Tolerance and pedagogy of tolerance: Problems of scientific research. *Mountain School of Ukrainian Carpaty*, 22, 26-30.

[26] Ria, C.S., & Hijriati. (2025). Teachers' strategies in instilling tolerance in early childhood. *Al Tahdzib: Journal of Islamic Early Childhood Education*, 4(1), 31-42. doi: 10.54150/altahdzib.v4i1.675.

[27] Sydorenko, V.V. (2022). Developing teachers' soft skills within the new educational paradigm: Competences, values, indicators, results. *Acta Paedagogica Vilnensia*, 49, 23-42. doi: 10.15388/ActPaed.2022.49.2.

[28] Tanhan, F., Kasap, S., Muahmmed, İ., & Ünsal, F. (2021). Teacher tolerance scale: Validity and reliability study. *Siirt Journal of Education*, 1(2), 30-48.

[29] Tereshchenko, K.V. (2021). Tolerance as a determinant of ensuring psychological health of educational staff. *Organizational Psychology. Economic Psychology*, 1(22), 110-118. doi: 10.31108/2.2021.1.22.12.

[30] Theeuwes, B., Saab, N., Denessen, E., & Admiraal, W. (2025). Unraveling teachers' intercultural competence when facing a simulated multicultural classroom. *Teaching and Teacher Education,* 162, article number 105053. doi: 10.1016/j.tate.2025.105053.

[31] Triyanto. (2026). Teachers' perspective concerning multicultural education to support sustainable development goals (SDGs). *Journal for Multicultural Education*, 1(14). doi: 10.1108/JME-08-2025-0182.

[32] Zamora, Á., Ardura, D., & Calderón-Lima, R. (2025). Exploring attitudes towards errors and frustration intolerance in pre-service teachers. *Teaching and Teacher Education*, 158, article number 104964. doi: 10.1016/j.tate.2025.104964.

Педагогічна толерантність як професійна компетентність

Аліна Білоус
Кандидат філософських наук, доцент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0009-0007-3225-0724

Анотація. Актуальність дослідження зумовлена зростанням складності педагогічної взаємодії та посиленням соціальних, культурних і когнітивних суперечностей у сучасній вищій освіті, що потребує від викладачів не лише ґрунтовних фахових знань, а й сформованих професійних і соціальних компетентностей, зокрема толерантності. Метою статті було обґрунтування толерантності викладача як інтегральної професійної компетентності та як методологічного принципу розв'язання педагогічних суперечностей в освітньому процесі університету. Дослідження ґрунтувалося на філософсько-педагогічному аналізі, синтезі та узагальненні теоретичних джерел, порівняльному аналізі, а також рефлексії педагогічної практики у сфері вищої освіти. У роботі розглянуто феномен толерантності викладача в контексті трансформацій, що відбуваються у вищій освіті, та проаналізовано суперечності, притаманні університетському освітньому процесу, які класифіковано як глобальні, часткові та ситуативні. Встановлено, що толерантність функціонує не лише як особистісна якість, а й як методологічний принцип, що забезпечує конструктивне розв'язання педагогічних суперечностей. Проаналізовано тісний взаємозв'язок толерантності з критичним мисленням, із наголосом на діалектичному мисленні та принципі комплементарності як альтернативі дихотомічним підходам типу «або-або», поширеним в освітній практиці. Особливу увагу приділено педагогічній взаємодії в системі «викладач-студент», ризикам псевдотолерантності та дисбалансу між знаннєво орієнтованими й діяльнісними моделями навчання. Також виокремлено та систематизовано основні напрями, форми й методи формування толерантності у викладачів закладів вищої освіти, зокрема в межах програм підвищення кваліфікації та безперервної освіти. Практична цінність дослідження полягає в можливості використання його результатів викладачами закладів вищої освіти, фахівцями з педагогічної підготовки та розробниками програм професійного розвитку для вдосконалення педагогічного прийняття рішень, розв'язання конфліктів і підвищення загальної якості вищої освіти

Ключові слова: толерантність викладача; вища освіта; професійна компетентність; критичне мислення; педагогічні суперечності; принцип компліментарності

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 001.4:17.023.36:005.336.2

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.40

Terminological differentiation of the concepts “intercultural”, “polycultural”, “multicultural”, and “cross-cultural” in the context of forming cross-cultural competence

Olena Turitsyna*

Assistant

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0001-7775-9750

Abstract. The relevance of this research was determined by the growing influence of globalisation processes that increasingly affect all spheres of social life. The modern world is characterised by intensive migration flows and the expansion of international cooperation in education, economics, politics, and culture, which necessitate effective interaction among representatives of different cultures and value systems. In this context, the ability to establish constructive communication, to understand cultural codes, and to avoid intercultural barriers had become an essential component of the professional competence of contemporary specialists. The purpose of this article was to provide a detailed terminological distinction between the concepts intercultural, polycultural, multicultural, and cross-cultural in the context of forming cross-cultural competence, and to reveal the interrelations and specific features in scholarly discourse. The study employed methods of theoretical analysis of academic literature, comparative analysis of key terms, generalisation, systematisation, and interpretation of research findings. The results demonstrated that, despite certain semantic similarities, each term carried its own conceptual meaning and highlighted different aspects of cultural interaction. Specifically, multicultural communication emphasised the coexistence and diversity of cultures within a single society; intercultural communication focused on dialogue, mutual understanding, and tolerance between representatives of different cultural groups; cross-cultural communication concerned the active interaction between individuals from significantly different cultural systems, addressing differences and overcoming barriers; whereas polycultural communication reflected the idea of harmonious cultural interpenetration while preserving each culture’s unique identity. The findings of the research can be applied to design effective educational

Received 11.10.2025 Revised 01.02.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Turitsyna, O. (2026). Terminological differentiation of the concepts “intercultural”, “polycultural”, “multicultural”, and “cross-cultural” in the context of forming cross-cultural competence. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 40-51. doi: 10.31548/hspedagog/1.2026.40.

*Corresponding author

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

programmes and training courses aimed at developing cross-cultural competence among future professionals in the field of international relations

Keywords: terminology; communication; cultural interaction; globalisation; cultural differences; social integration

Introduction

In the modern era of globalisation, when intercultural interaction is becoming increasingly intensive and multidimensional, the need to clearly define the concepts describing different forms of cultural communication has become particularly urgent. The academic discourse often employs the terms intercultural, multicultural, polycultural, and cross-cultural as synonyms, which blurs the conceptual boundaries and leads to inconsistencies in theoretical interpretation and methodological application. This ambiguity hampers the development of coherent frameworks for understanding and forming cross-cultural competence. Therefore, establishing clear and consistent terminology is a necessary step towards ensuring the accuracy and depth of scientific reflection on cultural interaction processes.

In contemporary academic discourse, increasing attention has been devoted to the problem of terminological differentiation among the concepts "intercultural", "multicultural", "polycultural", and "cross-cultural". The relevance of this issue lies in the need to establish precise theoretical foundations for developing effective models of cross-cultural competence formation in the context of globalisation. Within the field of communication studies, the distinction between "intercultural" and "cross-cultural" communication is often blurred; however, these notions convey markedly different meanings in scientific research. Specifically, "cross-cultural" studies focus on comparing two or more cultures based on certain features or characteristics, whereas "intercultural" studies explore direct interaction between representatives of distinct cultures.

The term "cross-cultural" demonstrated that, at the level of communication oriented towards mutual understanding, alignment of linguistic codes, and reconciliation of participants' perspectives, the notions "cross-cultural" and "intercultural" may overlap or even be considered synonymous. Nevertheless, terminological sources reveal important distinctions in how these concepts are defined. According to the Cambridge Dictionary (n.d.), "cross-cultural communication" refers to the exchange of information between individuals from different cultural backgrounds, emphasising the analysis of cultural differences and the identification of potential barriers. In contrast, "intercultural communication" is primarily concerned with fostering dialogue, mutual understanding, and the prevention of miscommunication. Merriam-Webster (n.d.) similarly defines "cross-cultural interaction" as engagement across differing cultural norms, values, and behaviours, requiring heightened awareness of how such factors influence the transmission and perception of meaning.

The latest studies confirm that these conceptual distinctions remain relevant for modern globalised contexts. M. Wilczewski & I. Alon (2023) reveal through bibliometric analysis that communication competence in culturally diverse environments increasingly depends on precise terminological usage and awareness of cultural frameworks that shape interaction. Similarly, M. Nadeem & A. Zabrodskaja (2023) propose a comprehensive model of intercultural communication for international students in multicultural societies, emphasising the dialogical dimension of understanding across cultures. W. Baker (2024) also highlights the ethical and relational aspects of intercultural communication in educational settings, arguing that intercultural interaction entails negotiation of linguistic and cultural resources rather than mere exchange of information. Taken together, these definitions and findings highlight that cross-cultural communication entails not only recognising differences but also managing these differences effectively to ensure successful information exchange. Intercultural communication, by contrast, emphasises the relational and ethical dimensions of interaction, prioritising empathy, respect, and adaptability in encounters with cultural diversity. Understanding these nuances is crucial for constructing comprehensive models of cross-cultural competence, as it enables educators, professionals, and researchers to distinguish between analytical approaches focused on cultural contrasts and dialogical approaches that promote genuine interpersonal understanding.

M. Valenzuela & A. Bernardo (2023) expand this perspective, viewing polyculturalism as a dynamic process of connection and mutual influence among cultural groups rather than a static coexistence of multiple cultures. In addition, A. Tkachuk (2023) explores communication strategies for fostering intercultural understanding and overcoming stereotypes, an area that remains underdeveloped in many competence-formation models. The analysis of the latest studies thus reveals significant variability in how these key terms are interpreted, underscoring the importance of the clear terminological differentiation for advancing the scientific understanding of cross-cultural competence formation. Despite numerous publications on the topic, the problem of distinguishing "intercultural", "multicultural", "polycultural", and "cross-cultural" concepts remains insufficiently resolved. Few scholars propose unified approaches to the differentiation, and the processes of mutual cultural influence within cross-cultural communication are still underexplored. Furthermore, practical models of cross-cultural competence formation for contemporary polycultural environments remain limited. Existing research seldom accounts for the dynamic nature of cultural evolution and the continual transformation of intercultural interactions. The challenge of overcoming cultural stereotypes in communication also demands deeper theoretical and empirical investigation, as does the development of new pedagogical strategies aimed at cultivating mutual respect among representatives of diverse cultures.

Therefore, the problem of terminological clarification and the practical application of cross-cultural communication remains both relevant and promising for further scholarly exploration. The present article seeks to conduct a comprehensive analysis of the conceptual and terminological framework related to cultural interaction in the context of globalisation. Specifically, it aims to differentiate the meanings of the terms "intercultural", "multicultural", "polycultural", and "cross-cultural" as used in contemporary academic literature, emphasising the nuances that distinguish these closely related concepts. Additionally, the study focuses on identifying the distinctive features of cross-cultural communication within a polycultural environment and determining how it differs from intercultural and multicultural forms of interaction. Particular attention is devoted to analysing the mutual influence of cultures in the process of cross-cultural communication and its crucial role in overcoming stereotypes, biases, and communication barriers.

The article aimed to justify the use of the term "cross-cultural communication" as the most accurate and relevant concept for academic research and for developing cross-cultural competence in modern education and professional practice.

Materials and Methods

The methodological framework of this research was based on an integrated and comparative approach to the analysis of scientific literature addressing the issues of cultural interaction, communication, and competence formation. The study was carried out between 2022 and 2024, encompassing several stages of theoretical exploration, data systematisation, and conceptual synthesis. At the first stage, a terminological analysis was performed to identify and clarify the meanings of the key concepts intercultural, multicultural, polycultural, and cross-cultural. For this purpose, academic publications, monographs, dissertations, and educational resources were examined in order to trace the evolution of each term and the nuances of its application across different scholarly traditions. This step aimed to detect conceptual overlaps and contradictions that contribute to the existing ambiguity in terminology. The second stage involved the use of the comparative method, which made it possible to juxtapose definitions and interpretations of the selected terms across linguistic, sociocultural, and pedagogical contexts. The comparison was carried out according to several parameters: historical background, theoretical focus, scope of application, and relevance to educational practice. This procedure ensured a balanced and systematic evaluation of each concept within both Ukrainian and international frameworks. At the third stage, content analysis was applied to a corpus of scientific and methodological texts, including peer-reviewed journal articles, doctoral theses, and teaching manuals. The analysis focused on identifying dominant themes, theoretical approaches, and models related to the development of cultural competence. The selected materials were coded according to recurring categories: communication strategies, cultural barriers, competence formation, and pedagogical implications, which facilitated the discovery of underlying patterns and conceptual interconnections.

To deepen the interpretation of the findings, a system-structural approach was used. This method allowed the researcher to determine the internal relationships among different forms of cultural communication and to conceptualise the integrative role in enhancing mutual understanding and tolerance among representatives of diverse cultural backgrounds. The interpretative and generalisation methods were then employed to synthesise the results of the theoretical analysis and to substantiate the choice of the term cross-cultural communication as the most precise and comprehensive descriptor of cultural interaction in the modern globalised environment. The validity and reliability of the research results were ensured through triangulation of methods, consistency of theoretical sources, and verification of interpretations by comparing multiple independent studies. Moreover, conclusions were cross-checked against empirical evidence presented in the previous pedagogical and sociolinguistic research, which strengthened the credibility of the conceptual distinctions drawn in this study. Overall, the chosen methodological strategy provided a solid and reliable foundation for achieving the research objectives and for formulating well-grounded conclusions about the nature and classification of cultural communication in contemporary academic discourse.

Results and Discussion

Cross-cultural communication is primarily oriented towards the comparative analysis of cultural characteristics and views the communication process as one that may be complicated by the presence of cultural barriers. In contrast, intercultural communication focuses on the development of strategies aimed at optimising interaction between representatives of different cultures and addressing misunderstandings that emerge due to cultural differences. F. Batsevych (2007) defines cross-cultural communication in two complementary ways: first, as a synonym for intercultural communication, and second, as a distinct concept that refers to the comparative study of specific phenomena across two or more cultures, emphasising the similarities and differences.

In foreign academic discourse, scholars tend to draw clear distinctions between intercultural, cross-cultural, and multicultural (or polycultural) communication. According to the Cambridge Dictionary (n.d.), multicultural communication involves interaction among representatives of different cultural backgrounds, with an emphasis on mutual understanding, preservation of cultural identity, and avoidance of assimilation processes. This form of communication promotes social integration through the exploration of diverse languages, customs, and traditions, viewing cultural diversity as a valuable resource for human development and harmonious coexistence.

The conducted analysis makes it possible to distinguish fundamental differences among multicultural, intercultural, and cross-cultural communication. Multicultural communication refers to interaction among individuals representing diverse cultural environments and underscores the significance of acknowledging cultural, ethnic, racial, and religious diversity. It emphasises coexistence and recognition of plurality without necessarily implying deep mutual interaction. In contrast, intercultural communication focuses on interaction between cultures that exhibit moderate differences, emphasising the achievement of mutual understanding and effective dialogue. It presupposes not only tolerance, but also the willingness to engage in adaptive and empathetic communication that bridges cultural distinctions. G. Chen & W. Starosta (2005), when defining cross-cultural communication, however, highlight interaction between individuals belonging to cultures characterised by profound social, ethical, and value-based differences, where successful communication requires overcoming deep-rooted barriers to understanding. The latest research provides new insights into these distinctions. For instance, M. Nadeem & A. Zabrodskaja (2023) propose a comprehensive model of intercultural communication that integrates intercultural effectiveness, competence, adjustment, and adaptation as dynamic phases in the communicative process. The findings confirm that intercultural and cross-cultural communication are not static phenomena, but developmental processes requiring continuous reflection and adaptation. Similarly, C. Sousa *et al*. (2019) emphasise that intercultural competence is deeply connected to cultural intelligence (CQ), particularly behavioural and metacognitive dimensions, which significantly influence individuals' ability to communicate effectively across diverse contexts.

In the educational domain, O. Chaika (2024) highlights that higher education institutions increasingly employ pedagogical strategies such as reflective dialogue, role-play, and culture-based learning to promote intercultural understanding and reduce communication anxiety among international students. These studies confirm that effective intercultural communication requires both linguistic proficiency and the creation of supportive, dialogic environments that encourage cultural adaptation. Meanwhile, scholars examining cross-cultural communication in digital and media contexts point to new complexities emerging in online interaction. F. Paquienseguy & Q. Guo (2025) observe that digital platforms like Douyin (TikTok) have become sites of mediated cross-cultural dialogue, where meaning is negotiated through "cultural symbols, emotional narratives, and social practices". This perspective broadens the understanding of cross-cultural communication beyond face-to-face exchanges, illustrating how global digital interconnectedness reshapes intercultural relationships. Furthermore, M. Huang (2024) notes that digital media professionals increasingly confront the need for cross-cultural literacy to prevent misunderstandings and promote responsible global communication. Finally, cross-cultural communication has significant socio-economic implications. A study by Q. Chen *et al*. (2023) demonstrates that the intensity of cultural communication and exchange significantly contributes to the growth of the visitor economy and international cooperation, highlighting that effective communication across cultural boundaries supports sustainable development goals.

Thus, while multicultural communication stresses diversity and coexistence, intercultural communication promotes understanding and adaptation, and cross-cultural communication seeks to bridge substantial cultural divides and foster meaningful interaction between culturally distant groups. In the context of a globalised and digitally interconnected world, cross-cultural communication assumes particular significance, as it enables effective cooperation, cultivates mutual respect, and contributes to the development of sustainable intercultural relations despite profound cultural contrasts (Table 1, Table 2).

Table 1. *Differences between intercultural and multicultural communication*

Intercultural communication	Multicultural communication
Involves direct interaction between representatives of different cultures.	Involves the study and observation of interactions among diverse cultures.
Aims at achieving mutual understanding and promoting cultural exchange.	Focuses on recognising and respecting various cultural identities.
Requires adaptation of communication styles to different cultural contexts.	Emphasises inclusiveness and equality among different cultural groups.
Plays an essential role in international relations, diplomacy, and global business.	It is particularly relevant for societies and communities composed of culturally diverse members.

Source: *compiled by the author based on Global arena (n.d.)*

Table 2. *Differences between intercultural and cross-cultural communication*

Intercultural communication	Cross-cultural communication
Involves direct interaction between people from different cultural backgrounds.	Refers to the coexistence and comparison of multiple cultures within one environment or across contexts.
Focuses on analysing and interpreting cultural differences and the impact on communication.	Focuses on analysing and interpreting cultural differences and the impact on communication.
Represents a theoretical and research-based approach to understanding cultural interaction.	Represents a theoretical and research-based approach to understanding cultural interaction.
It is essential for academic research and the development of effective cross-cultural strategies.	It is essential for academic research and the development of effective cross-cultural strategies.

Source: *compiled by the author based on Global arena (n.d.)*

These distinctions demonstrate that while intercultural communication emphasises interaction and mutual adaptation, multicultural communication focuses on diversity and inclusion, and cross-cultural communication prioritises comparative analysis and understanding of cultural differences. Together, these approaches form an integrated framework for studying communication in a globalised and multicultural world. It is also essential to emphasise that, although the terms "multicultural", "polycultural", and "pluricultural" are often used interchangeably in academic and public discourse, a few researchers point out that these terms reflect distinct conceptual frameworks and have different implications for intercultural interaction. The key divergence lies in the nature and depth of the relationships between cultural groups. Multiculturalism, in its classical sense, denotes the coexistence of various ethnic, racial, or religious communities within a single society, yet without significant integration or intensive cross-cultural exchange. As noted by I. Kovalynska (2016), communication among members of different ethnic groups under this model tends to remain limited and superficial; in educational contexts, teaching and learning frequently occur in relatively segregated environments, where acquaintance with other cultures is confined to general or introductory exposure. This model, while recognising diversity, may unintentionally reinforce social distance and contribute to cultural isolation, hindering genuine social cohesion.

Polyculturalism, on the other hand, promotes a fundamentally different vision of intercultural coexistence. It emphasises active interaction, mutual learning, and the exchange of experiences among representatives of diverse cultures. Within this framework, mixed learning groups become a natural space for dialogue and shared development, where the enrichment of cultural perspectives serves as a foundation for building social unity and empathy. From a contemporary standpoint, multiculturalism focuses primarily on studying and celebrating cultural differences and highlighting the contribution of each group to the broader mosaic of social life. In contrast, polyculturalism is grounded in the idea that cultures are not isolated entities but are constantly interconnected through communication, adaptation, and reciprocal influence. This approach, according to L. Rosenthal & S. Levy (2010), not only fosters respect and understanding but also creates favourable conditions for the development of positive intergroup relations. By shifting attention from separation to interdependence, polyculturalism underlines the shared dimensions of human experience, presenting cultures as complementary rather than competing systems. It allows individuals to maintain the unique cultural identity without pressure to assimilate into a dominant culture, while simultaneously encouraging openness, collaboration, and the formation of a common cultural space based on equality and mutual respect.

It is essential to recognise that culture is not a static construct, but a dynamic and ever-evolving phenomenon shaped through continuous interaction and exchange with other cultures. This perspective makes it possible to view culture as an open system capable of transformation, adaptation, and renewal under the influence of global processes and intercultural contact. Such an understanding plays a crucial role in overcoming psychological barriers and reducing cultural stereotyping. It encourages the emergence of an inclusive, dialogical society in which diversity is not perceived as a source of division but as a foundation for mutual enrichment. In this kind of environment, the contribution of each cultural group to the shared heritage of human civilisation is acknowledged and valued. At the same time, the preservation and conscious cultivation of one's own cultural identity remain vital prerequisites for achieving harmonious coexistence within a polycultural world.

When analysing the concepts, it becomes evident that the term "cross-cultural communication" most accurately reflects the essence of intercultural interaction in modern scholarly discourse. In academic literature, for instance by V. Horlach (2020), this phenomenon is interpreted as a multifaceted process of interaction between representatives of different cultural communities, characterised by the diversity of communicative styles, strategies, and behavioural patterns. Cross-cultural communication requires an adequate understanding of the interlocutor, considering variations in symbolic systems, cognitive stereotypes, and cultural norms, factors that have gained particular importance in the context of globalisation and increasing cultural interdependence.

Moreover, cross-cultural communication is often interpreted as a complex process of exchange that unfolds within a polycultural environment, where participants represent different linguistic and cultural communities and engage in continuous interaction aimed at mutual understanding and cooperation. As N. Borysko (2018) observes, such communication goes beyond the simple transmission of information, it involves the development of intercultural awareness, tolerance, and the ability to interpret meaning through the prism of another culture's worldview. In the educational sphere, this process plays a crucial role in preparing future professionals, particularly foreign language teachers, to function effectively in a multicultural and multilingual world. According to the author, effective cross-cultural communication requires not only linguistic competence but also the formation of a broader intercultural outlook that enables individuals to recognise and respect the diversity of cultural norms, communicative styles, and behavioural expectations. Within this framework, communication becomes both an educational and transformative experience: participants learn to overcome ethnocentric attitudes, reinterpret cultural assumptions, and establish constructive dialogue with representatives of other linguistic and cultural communities. Thus, cross-cultural interaction serves as a dynamic mechanism of personal and professional development, fostering empathy, reflective thinking, and openness to the richness of global cultural diversity. In this context, communication unfolds within diverse value systems and behavioural codes, enabling reciprocal influence and mutual adaptation among cultures. Such interaction fosters the development of communicative flexibility and intercultural sensitivity, leading to more effective dialogue. The contact between linguistic and cultural groups thus assumes a bilateral character: it involves a dynamic exchange of values, linguistic norms, and social practices that gradually reshape the participants' worldview. Through this ongoing intercultural dialogue, rigid stereotypes are replaced by more nuanced, multidimensional perceptions of the Other, better reflecting the real complexity of cultural diversity. This transformative process enhances participants' communicative competence, encouraging the refinement of speech strategies and greater awareness of cultural context. As a result, cross-cultural interaction not only eliminates prejudices but also promotes deeper mutual understanding, empathy, and tolerance – qualities that constitute the foundation of meaningful communication and the effective exchange of ideas in a globalised world (Solodka, 2016).

Cross-cultural competence constitutes a fundamental component of professional activity in the context of globalisation and international cooperation. It encompasses the development of the ability to communicate effectively and appropriately with representatives of other cultural backgrounds, taking into consideration the value systems, social norms, behavioural conventions, and communicative styles. As M. Byram (1997) emphasised, cross-cultural competence integrates not only linguistic and pragmatic skills but also the capacity for critical cultural awareness, the ability to interpret and relate cultural meanings in intercultural encounters.

According to W. Gudykunst *et al*. (1997), effective intercultural communication requires understanding both the cognitive and affective dimensions of human interaction. The anxiety/uncertainty management theory explains that competence involves reducing uncertainty about cultural others and managing one's emotional reactions to difference. Hence, developing such competence implies not only knowledge about other cultures but also the flexibility, empathy, and openness necessary to adapt communication strategies in diverse contexts (Chirkov, 2024). From a complementary perspective, G. Hofstede *et al*. (2010) argue that cross-cultural competence entails awareness of how deep-seated cultural dimensions, such as power distance, individualism versus collectivism, and uncertainty avoidance, influence perception and behaviour in professional and social communication. The ability to identify, analyse, and overcome cultural barriers therefore becomes a distinctive feature of cross-cultural competence. In this sense, cross-cultural competence is not limited to the accumulation of factual knowledge about other cultures; rather, it represents a dynamic combination of cognitive understanding, communicative adaptability, and reflective sensitivity that enables individuals to build constructive relationships across cultural boundaries. Such competence is essential for fostering mutual respect, collaboration, and successful interaction in a rapidly globalising world.

Contemporary models of cross-cultural competence development describe this process as a gradual progression through several interrelated stages, from initial awareness of cultural differences to adaptation and eventual integration of new communicative strategies. At the first stage, individuals become conscious of the existence and significance of cultural diversity, recognising that the norms and values represent only one possible worldview among many. As J. Banks (2016) emphasises, this awareness forms the foundation for culturally responsive education and professional practice, helping individuals move beyond ethnocentric perspectives towards a more pluralistic and inclusive understanding of human interaction. The next stage involves adaptation, during which individuals learn to modify the communicative behaviour and attitudes to interact effectively in multicultural environments. J. Berry's (1997) model of acculturation provides an important theoretical framework for this phase, suggesting that successful intercultural adaptation requires a balance between maintaining one's cultural identity and engaging with new cultural systems. Through this process, individuals develop cognitive flexibility and emotional resilience that allow functioning appropriately across diverse cultural settings. The final stage, integration, is characterised by the internalisation of intercultural sensitivity and the habitual use of flexible communication strategies. Many international corporations and organisations implement structured cross-cultural training programmes to enhance these abilities among the employees. Such programmes focus not only on the acquisition of cultural knowledge but also on the cultivation of empathy, tolerance, and openness to cultural diversity as essential professional competencies. As a result, cross-cultural competence becomes a dynamic process of personal and professional growth that fosters mutual understanding, collaborative efficiency, and innovation in global contexts.

A polycultural environment stimulates the emergence of new forms and models of interaction grounded in mutual respect, cooperation, and creative synergy. Such an environment encourages individuals to transcend cultural boundaries and engage in dialogue that values diversity as a source of enrichment rather than division. The comparative analysis of related concepts reveals that the term "cross-cultural" most comprehensively captures the specificity and complexity of contemporary intercultural processes. Unlike "multicultural" or "polycultural", which primarily describe coexistence or mutual influence among different cultural groups, the concept of "cross-cultural" emphasises the dynamic process of interaction, negotiation, and the constructive overcoming of cultural differences in shared activities.

In this sense, cross-cultural competence becomes not only a desirable professional skill but also a crucial dimension of human interaction in an interconnected world. It reflects the ability to communicate effectively and ethically across cultural boundaries, to interpret diverse cultural meanings, and to transform potential misunderstandings into opportunities for cooperation and innovation. The development of such competence fosters intercultural understanding, enhances teamwork, and strengthens the foundations of social cohesion in a globalised context. Thus, cultivating cross-cultural competence can be viewed as one of the key determinants of successful communication, professional adaptability, and sustainable collaboration in the modern international environment.

Conclusions

The results of the present study indicate that the concepts of "intercultural", "multicultural", "polycultural", and "cross-cultural" exhibit significant semantic distinctions that must be carefully considered in both academic research and practical application. Intercultural communication emphasises dialogue and mutual understanding between cultures; multiculturalism focuses on the coexistence of different cultural communities; polyculturalism highlights the mutual influence and interpenetration of cultures; and cross-cultural communication centres on the active overcoming of barriers between culturally distinct groups. Clear terminological differentiation among these concepts enhances the development of effective models for cultivating cross-cultural competence. The conducted analysis revealed both the theoretical interconnectedness and the practical distinctions among these concepts within contemporary academic and professional discourse. It demonstrated that while all four terms relate to diverse forms of cultural interaction, only "cross-cultural communication" fully encompasses both the comparative and adaptive dimensions essential for the effective development of cross-cultural competence.

In the contemporary context of globalisation, the notion of cross-cultural communication most accurately reflects the realities of interaction among individuals from diverse cultural backgrounds. The development of cross-cultural competence has emerged as an essential prerequisite for successful professional activity within multicultural and polycultural environments, enabling individuals to navigate cultural differences with sensitivity, adaptability, and ethical awareness. Promising directions for further research include the design and implementation of practical tools and training programmes aimed at fostering cross-cultural competence in various domains, including education, international business, and diplomacy. By integrating theoretical insights with applied strategies, such initiatives can contribute to the formation of professionals capable of effective, respectful, and innovative intercultural engagement in an increasingly interconnected world.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

[1] Baker, W. (2024). Intercultural communication. *ELT Journal*, 78(2), 212-215. doi: 10.1093/elt/ccad040.

[2] Banks, J.A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). New York: Routledge.

[3] Batsevych, F.S. (2007). *Dictionary of terms in intercultural communication*. Kyiv: Dovira.

[4] Berry, J.W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology*, 46(1), 5-34. doi: 10.1111/j.1464-0597.1997.tb01087.x.

[5] Borysko, N.F. (2018). Problems of intercultural training of future teachers and instructors of foreign languages. *Scientific and Methodological Journal "Foreign Languages"*, 1(93), 9-20.

[6] Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.

[7] Cambridge dictionary. (n.d.). Retrieved from https://dictionary.cambridge.org.

[8] Chaika, O. (2024). Intercultural communication in multicultural education: Strategies, challenges, and opportunities. *International Journal of Philology*, 28(1), 116-123. doi: 10.31548/philolog15(1).2024.012.

[9] Chen, G.-M., & Starosta, W.J. (2005). *Foundations of intercultural communication*. London: Bloomsbury Publishing.

[10] Chen, Q., Mao, Y., & Morrison, A.M. (2023). Study on the influence of cultural communication on the development of the visitor economy. *Sustainability*, 15(3), article number 1842. doi: 10.3390/su15031842.

[11] Chirkov, V. (2024). Statistical positivism, psychoanalysis, and the theory of sociocultural models: A review of three approaches to acculturation. *International Journal of Intercultural Relations*, 101, article number 102009. doi: 10.1016/j.ijintrel.2024.102009.

[12] Global arena. (n.d.). Retrieved from https://globalarena.com/difference-multicultural-cross-cultural-intercultural-communication.

[13] Gudykunst, W.B., Kim, Y.Y., & Gudykunst, W. (1997). *Communicating with strangers: An approach to intercultural communication* (3rd ed.). New York: McGraw-Hill.

[14] Hofstede, G., Hofstede, G.J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York: McGraw-Hill.

[15] Horlach, V.V. (2020). *Cross-cultural and intercultural communication: Correlation of concepts*. (Doctoral dissertation, Zaporizhzhia National University, Zaporizhzhia, Ukraine).
[16] Huang, M. (2024). Cross-cultural communication in the digital era: Insights from social media interactions. *Lecture Notes in Education Psychology and Public Media*, 54(1), 23-29. doi: 10.54254/2753-7048/54/20241566.
[17] Kovalynska, I. (2016). The concepts of "poly-culturalism" and "multiculturalism" in scholarly discourse. *Educological Discourse*, 1(13), 65-78.
[18] Merriam-Webster. (n.d.). Retrieved from https://www.merriam-webster.com.
[19] Nadeem, M.U., & Zabrodskaja, A. (2023). A comprehensive model of intercultural communication for international students living in culturally diverse societies: Evidence from China. *Frontiers in Communication*, 8, article number 1332001. doi: 10.3389/fcomm.2023.1332001.
[20] Paquienseguy, F., & Guo, Q. (2025). Douyin and the digital spread of intangible cultural heritage: Transforming cultural dissemination in the short videos age. *Emerging Media*, 3(2), 343-366. doi: 10.1177/27523543251344976.
[21] Rosenthal, L., & Levy, S.R. (2010). The colorblind, multicultural, and polycultural ideological approaches to improving intergroup attitudes and relations. *Social Issues and Policy Review*, 4(1), 215-246. doi: 10.1111/j.1751-2409.2010.01022.x.
[22] Solodka, A.K. (2016). *Theoretical-methodological principles of cross-cultural interaction of participants in the pedagogical process of higher educational institutions*. (Doctoral dissertation, Volodymyr Dahl East Ukrainian National University, Kyiv, Ukraine).
[23] Sousa, C., Goncalves, G., & Santos, J. (2019). Intercultural contact as a predictor of cultural intelligence. *Universitas Psychologica*, 18(2), 1-12. doi: 10.11144/Javeriana.upsy18-2.icpc.
[24] Tkachuk, A. (2023). Communication strategies for effective intercultural understanding in the context of cultural diversity. *Theoretical and Methodical Problems of Children and Youth Education*, 27(2), 212-223. doi: 10.32405/2308-3778-2023-27-2-212-223.
[25] Valenzuela, M.A., & Bernardo, A.B.I. (2023). The potential of fostering connections: Insights into polycultural organizations. *Industrial and Organizational Psychology*, 16(3), 378-397. doi: 10.1017/iop.2023.23.
[26] Wilczewski, M., & Alon, I. (2023). Language and communication in international students' adaptation: A bibliometric and content analysis review. *Higher Education*, 85, 1235-1256. doi: 10.1007/s10734-022-00888-8.

Термінологічне розмежування понять «міжкультурний», «полікультурний», «мультикультурний» і «крос-культурний» у контексті формування крос-культурної компетентності

Олена Туріцина
Асистент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0000-0001-7775-9750

Анотація. Актуальність дослідження зумовлена зростанням глобалізаційних процесів, що з кожним роком набувають усе більшого впливу на всі сфери суспільного життя. Сучасний світ характеризується інтенсивними міграційними потоками, міжнародною співпрацею у сфері освіти, економіки, політики та культури, що зумовлює необхідність ефективної взаємодії між представниками різних культур і систем цінностей. У цих умовах уміння налагоджувати конструктивну комунікацію, розуміти культурні коди та уникати міжкультурних бар'єрів стає важливою складовою професійної компетентності сучасного фахівця. Метою статті було детальне термінологічне розмежування понять «міжкультурний», «полікультурний», «мультикультурний» і «крос-культурний» у контексті формування крос-культурної компетентності, а також виявлення їхнього взаємозв'язку та специфіки застосування в науковому дискурсі. У дослідженні використано методи теоретичного аналізу наукової літератури, порівняльного аналізу ключових термінів, узагальнення, систематизації та інтерпретації наукових джерел. Результати аналізу засвідчили, що, попри певну синонімічність, кожне з понять мало власне змістове наповнення та відображало різні аспекти культурної взаємодії. Зокрема, мультикультурна комунікація акцентувала на співіснуванні й різноманітності культур у межах одного соціуму; міжкультурна комунікація підкреслила важливість діалогу, взаєморозуміння та толерантності між представниками різних культурних груп; крос-культурна комунікація фокусувалась на активній взаємодії між носіями істотно відмінних культурних систем, що передбачило аналіз відмінностей і подолання бар'єрів; натомість полікультурна комунікація втілила ідею гармонійного взаємопроникнення культур при збереженні національної ідентичності кожної з них. Практична цінність роботи полягає в тому, що її результати можуть бути використані для розроблення ефективних освітніх програм і тренінгів, спрямованих на формування крос-культурної компетентності майбутніх фахівців міжнародного профілю

Ключові слова: термінологія; комунікація; культурна взаємодія; глобалізація; культурні відмінності; соціальна інтеграція

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 316.6:364-785.14:316.621-053.6"364"

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.52

Psychosocial impact of war on Ukrainian youth: Analysis of resilience, social adaptation, and civic engagement

Iryna Vakulyk*

PhD in Philological Sciences, Associate Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0002-4812-7719

Abstract. The relevance of the work is due to the growing psychological consequences of war for children and youth in Ukraine, which has created an urgent need to examine their psychoemotional state and develop comprehensive support measures. The purpose of the study was to examine the psychological impact of military events on young people aged 15-24 years and determine the mechanisms of trauma, ways to overcome it, and develop resilience. A set of methods was used to achieve this goal: questionnaires with the inclusion of closed and open questions, analysis of scientific sources, quantitative data processing, as well as comparative analysis to identify patterns and differences between different age and social groups. In the course of the study, theoretical approaches to post-traumatic stress disorder, social adaptation, and resilience were reviewed, which formed a conceptual basis for analysing the real experience of young people. The features of psychoemotional reactions of young people were established, including increased anxiety, emotional exhaustion, and the need for a stable social and educational environment. The survey data were analysed, providing for the assessment of the level of social support, participation in social activities, and volunteer initiatives. General trends and differences between different groups were summarised, and comparison with the results presented in publications by other authors confirmed the reliability and relevance of the conclusions obtained. The results of the study have direct application for improving comprehensive support for children who have experienced war. The practical value of the paper lies in the possibility of using its results by psychologists, social workers, teachers, and local self-government bodies to improve programmes of comprehensive psychosocial support for children and youth who experienced the war, promote the development of their internal stability and social activity

Keywords: children of war; identity in wartime; psychological stability of young people; post-traumatic stress disorder; post-traumatic development; stress coping mechanisms; social support practices

Received 30.08.2025 Revised 18.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:
Vakulyk, I. (2026). Psychosocial impact of war on Ukrainian youth: Analysis of resilience, social adaptation, and civic engagement. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 52-66. doi: 10.31548/hspedagog/1.2026.52.

**Corresponding author*

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

Introduction

The full-scale armed aggression of the Russian Federation against Ukraine, launched on February 24, 2022, led to one of the largest humanitarian disasters of the 21st century in Europe. Its consequences were most acute for children who faced a complex of threats – from psychological trauma to violation of basic rights and restriction of educational opportunities. The investigation of the phenomenon of "war children" is becoming extremely relevant since it is necessary not only to assess the scale of the impact of armed conflict on the child population but also to develop effective strategies for psychosocial support and rehabilitation. An integrated approach to the examination of this problem allows systematising the psychological and behavioural features of children's reactions to military events, assessing the social consequences of the conflict, and determining ways to protect children's rights in modern Ukrainian realities.

Modern research on the phenomenon of children in armed conflict is formed in several key areas. The interdisciplinary approach is represented by papers devoted to the phenomenon of children born of war and a comprehensive examination of the social, psychological, and legal aspects of childhood in conflict zones, emphasising the importance of an integrated analysis of social, legal and cultural factors. J. Bogart (2023) examines both the psychological consequences of war for children and the social conditions of their development, in particular, the impact of stigmatisation and discrimination on the formation of social identity. The medical-psychological focus is on the effects of war trauma on children's physical and mental health. B. Carpiniello (2023) highlights the high risk of developing post-traumatic stress disorder, anxiety and depressive disorders, along with specific behavioural responses such as sleep disturbance, aggressiveness, and isolation. A. Tokarchuk & I. Koval (2024) add that prolonged stress and loss experiences can slow down children's cognitive and emotional development, creating long-term risks to social adaptation. The authors demonstrate the importance of early psychological diagnosis and comprehensive psychosocial support for children in conflict zones, in addition to the need to train specialists working with traumatised children.

The humanitarian-political direction includes an analysis of legal mechanisms for the protection of children during conflicts, issues of violations of children's rights, deportations, occupation practices, and the activities of international organisations. T. Skrypchenko (2023) and N. Vahidniya *et al*. (2024) reviewed the effectiveness of existing international standards to protect children from armed recruitment, sexual violence, and violence in general. H. Cai *et al*. (2022) analysed children's access to education and health in conflict zones, underlining the role of humanitarian aid and international support programmes. Research in this area shows that in practice, children are often ignored by state and international institutions, which requires strengthening human rights work and creating mechanisms for monitoring violations of children's rights during war.

The cultural-memorial approach focuses on the experience of children in war as part of the collective memory of society. H. Miskov (2024) stresses that cultural narratives and intergenerational memory of war affect the formation of the identity of children and young people, their mechanisms of psychological protection. Special attention in modern studies is paid to the issues of age, gender, and regional specifics of experiencing trauma. A paper authored by Yu. Nazar (2024) indicates that children's responses to war vary significantly depending on age, social environment, and the availability of support from the family or community. The use of empirical data obtained by interviewing children enables a better understanding of the specific features of the impact of military operations on the psyche and social functioning of minors, helping to determine effective interventions for different age categories.

The study aimed to systematically analyse the impact of the Russian-Ukrainian war on the mental, behavioural, and social functioning of children of different ages and genders, determine the specifics of their experience in war conditions, and justify effective approaches to their psychosocial support. The objectives of the study included, but were not limited to, the analysis of scientific approaches to the assessment of the impact of war on children, including psychological, social, legal, and cultural-memory aspects: to identify the features of psychological, behavioural, and social reactions of children of different ages and genders to war events, considering regional contexts; investigate the role of the family, school, and community in shaping the resilience and adaptation of children in the pursuit of peace.

Literature Review

After the Russian invasion of Ukraine, it became obvious that armed conflicts remain a global problem: more than twenty conflicts continue in the 21st century. War causes huge human losses: during the 20th century, armed conflicts claimed the lives of hundreds of millions of people, mostly civilians. In addition to mortality, the mental health of survivors is immensely affected. High levels of stress, traumatic events, loss of loved ones, housing, and financial stability leave lasting consequences for the lives of civilians, especially children. According to the Department of Peace and Conflict Research at Uppsala University in Sweden, as of the end of 2021, almost 90 million people worldwide were forcibly displaced due to conflict, violence, and persecution (Davies *et al.*, 2025). About 60% of them remained within their home country as internally displaced persons, while the rest sought protection abroad as refugees or asylum seekers (Showalter & Royde-Smith, 2025).

For children, these circumstances are accompanied by a high risk of injury: life-threatening, physical injuries, sexual violence, loss of family and social support, limited access to education, health services, and basic resources such as food and water. Living in refugee camps or temporary shelters adds an extra layer of stress and socio-economic constraints, which substantially affects children's physical, mental, and social well-being. The analysis of modern publications points to a growing scientific and practical interest in the problem of the psychological impact of war on children and young people. A notable part of the work is focused on the development and implementation of methods of psychological assistance. In particular, N. Atamanchuk (2023) suggests using art therapy techniques to overcome children's fears that have arisen as a result of military events, emphasising the effectiveness of creative practices in the process of social adaptation. A similar practice-oriented focus is found in the work of H. Miskov (2024), which highlights the experience of emergency care for children, including those with special educational needs. A. Tokarchuk & I. Koval (2024) showed an increased level of anxiety in children and adolescents, which confirms the scale of the psychoemotional consequences of war and the need for comparative analysis to determine forecasts of their development. O. Bondarchuk & L. Karamushka (2023) devoted their study to analysing the psychological health of the individual in the conditions of war and post-war times. The aspect of identity formation highlighted in the paper of V. Zhelanova (2023), which outlines the psychological determinants of national and cultural stability of the individual, is also important. O. Luchaninova *et al.* (2025) summarise the current experience of psychosocial support, complementing the research with practical recommendations.

From studies conducted in medical institutions in Germany, the scientific argument is based on the need for international recognition and the development of comprehensive mechanisms for supporting and protecting such children (Delić *et al.*, 2014). The authors interpret this category of children as globally vulnerable, as they experience discrimination, isolation, and sometimes loss of rights and social rejection. An important point of reference was to identify the real stories of children in Bosnia and Herzegovina: from children of victims of human trafficking to children from interethnic marriages, as the constant ethnic policy caused them various problems related to their mixed origins. It tracks a broad definition of the category "children born of war" – children from enemy soldiers, occupation forces, peacekeepers, girl soldiers, and children from interethnic marriages in conflict conditions. The second category of the sample of publications presents an analysis of articles that have extensive data on the physical and/or developmental consequences associated with armed conflict in children under the age of 18, and therefore, the evaluation of the impact of war on children requires the integration of the latest data analysis methods (questionnaires, social networks, psychological tests), and approaches at the intersection of artificial intelligence and bibliometry were promising in this case, as such studies had a diverse focus, having variations in the reporting of results (Anayat & Rasool, 2024). Interesting works were devoted to "identifiers" of the main consequences of the impact of armed conflicts on the health and development of children (Kadir *et al.*, 2018). Conflict accompanied by the use of weapons, violence, or force – whether within or outside state borders, and regardless of the involvement of state or non-governmental actors – is defined by the authors as "the acute and chronic impact of armed conflict on the health and well-being of children", which constitutes one of the most serious violations of the rights of the child in the 21st century.

According to research, the Ukrainian-Russian crisis, which worsened in early 2014, fully erupted during the COVID-19 pandemic, radically changing the mental health of Ukrainian youth (Chaaya *et al.*, 2022; Palshkov *et al.*, 2024). Consequently, the materials on international cooperation to address the mental health crisis among refugee children and adolescents during the Russian-Ukrainian war, asylum seekers, and those living in war zones highlight the critical need for integrated approaches including psychological support, access to education, social integration and trauma prevention measures (Cai *et al.*, 2022). Research S. Li *et al.* (2016) show that post-migration stress in refugees significantly increases the risk of developing anxiety, depression, and post-traumatic stress disorder, which requires attention to living conditions after displacement and integration. In addition, the category "children born in war" identifies a group of children who face special socio-psychological challenges, including trauma and social stigma (Ingvill, 2018). Together, these studies stress the need for nationally and internationally coordinated support programmes that provide comprehensive protection of the mental health of children and adolescents in the context of war. Therefore, timely care can greatly reduce the negative effects of war on children's emotional and cognitive development.

Materials and Methods

The study was conducted between March 2023 and August 2024, covering both the immediate consequences of a full-scale war after February 24, 2022, and the period of adaptation of children to a long-term stressful environment. The sample was formed using a random survey during the specified time, which provided up-to-date empirical data on the psychological, behavioural, and social responses of children of different ages and genders. Within the framework of this work, the questionnaire method was used, which refers to quantitative methods of collecting primary sociological information. This choice is due to the fact that the survey allows quickly reaching a relatively large number of respondents, getting generalised data, and identifying the main trends in the attitude of young people to these issues. In addition, this method provides an opportunity to compare responses between different groups of respondents and improve further statistical analysis of the results obtained.

The questionnaire was developed specifically for this study, accounting for the goals and objectives set. It included closed (e.g., Did your behaviour change during the war (irritability, isolation, anxiety)? Yes or no) and semi-closed questions (e.g., What do you think children need most during the war? Emotional support; safe space;

quality training; social contacts; other). Closed questions provided structured information that is easily quantifiable, while semi-closed questions provided an opportunity for respondents to express their opinions within the proposed options. Special attention was paid to the formulation of questions in a neutral style, to avoid imposing certain answers.

The survey was conducted among young people aged 15 to 24 years. The sample population was 49 people, enabling generalised conclusions about trends in a certain age category. The method of targeted sampling was applied since the study is aimed at a specific social group – young people who are most sensitive to social changes and therewith demonstrate a high level of adaptability. Data was collected in a remote format using online tools (Google Forms) to reach respondents from different regions for the convenience of survey participants. Anonymity of the survey was guaranteed, which increased the level of sincerity of responses and reduced the risk of socially desirable responses. After collecting the data, all questionnaires were checked for completeness and correctness of filling out. Further processing of the results was performed using descriptive statistics: frequency counting, percentage ratios, and comparative analysis between subgroups. This allowed obtaining a systematic picture and drawing reasonable conclusions in accordance with the purpose of the study. The study was conducted in accordance with the ethical standards of the American Sociological Association's Code of Ethics (2018).

The second important method was the review and analysis of scientific literature, which covered works on psychology, sociology, pedagogy, and the humanities. The involvement of scientific sources allowed summarising preliminary results, identifying key research areas, and outlining the scientific tradition of studying the problem. This method provided a theoretical basis for interpreting the data obtained as a result of the survey. Literature analysis showed that publications do not always reflect different social and cultural contexts to the same extent, which may lead to a certain one-sidedness in conclusions. Secondly, most of the work was based on research materials conducted in countries that have experienced prolonged armed conflicts or humanitarian crises, in particular: Syria, Iraq, Afghanistan, South Sudan, Lebanon and Colombia, the United States, Poland, Bosnia, Canada, and Germany. The inclusion of these contexts helped analyse the psychological, social, and educational consequences of war for children, but their direct transfer to Ukrainian realities is difficult due to differences in the cultural, social, and legal environment. It was the lack of Ukrainian empirical research at the time of the start of work that determined the need to develop a methodology for collecting data and conducting adapted surveys. The third method was comparative analysis, used to compare the results of the findings of the study with data from scientific sources and statistical studies on the impact of war on children. This increased the scientific reliability of the study and contributed to the formation of sound recommendations for supporting children who experienced war.

Results and Discussion

Psychological, social, and educational consequences of war for children and youth: Results of previous research

A paper of Yu. Shevchenko *et al*. (2025) on the psychological impact was based on several key theoretical approaches that allow for a better understanding of the mechanisms of trauma and ways to overcome it. The conceptual framework consists of theories of post-traumatic stress disorder (PTSD), resilience, and social adaptation. Each of them not only explains the nature of mental damage but also points out potential ways to overcome it. Classic work of B. van der Kolk (2015) laid the foundation for understanding that trauma leaves a deep mark on the mental perception of reality and the physiological level. The author proved that the horrors of war experienced can manifest themselves in children through nightmares, panic attacks, problems with concentration, and emotional numbness. For example, a child who has witnessed shelling may lose the ability to play, which is a natural mechanism for learning from experience. Their brain and body are in a constant state of expectation that something unusual is about to happen that interferes with normal development and learning.

J. Herman (1997), in a paper on recovery from trauma, presented an essentially revolutionary approach that went beyond the standard understanding of PTSD, focusing on complex trauma. The researcher distinguishes between two types of trauma (simple and complex), which not only cause symptoms of different types of anxiety, but are also aggravated by nightmares, and, as a result, there are profound changes in the personality, when it is difficult to manage and cope with one's own emotions, a feeling of helplessness is declared, actions become impulsive, and distrust is born in relationships. It is possible to overcome them with the "recovery" laid down in the so-called therapeutic protocols – a sense of emotional and physical security that should be imprinted in the memory (and not pushed out of it) and restore one's social connections in new realities: in playing, training, communicating with peers – to feel needed by someone.

B. van der Kolk (2015) explored how trauma affects the brain and nervous system on a biological level in addition to the psyche. He proves that traumatic experiences are not always verbally processed because speech and the rational part of the brain (cortex) can be "turned off" during a traumatic event. It is necessary to release emotions through the body to overcome the trauma that blocks speech; that is, conduct therapy through various modulations of sensory systems, forcing the body to "work" and release the pain to the outside. This is especially true for the youngest, who, not having enough words in their arsenal, demonstrate it by their behaviour.

Research on resilience has shown that it is a key element of positive psychology. This is not some rare and exceptional quality, but the result of restoring human resources that exist in the mind, body, families, and communities. Although the term itself came to psychology almost by accident, it has become a powerful metaphor borrowed from physics. However, just as in physics, material can absorb the energy of impact and return to its original shape without permanent damage, the human psyche also has the ability to withstand the pressure of traumatic experience and recover. By analogy with the physical concept, stability does not mean the complete absence of deformation, but rather the ability to adapt and return to balance. This connection between physics and psychology helps to better understand why, even after the most severe shocks, a child's psyche can maintain its integrity if its main pillars – relationships, security, and community – remain strong. Thus, the theory of resiliency, which has received wide publicity in scientific discourse, explains the ability of children to adapt and recover from trauma.

Resiliency is not an innate trait, but a dynamic process supported by both internal and external resources. For example, a child who has kept in touch with a caring adult (mother, grandmother, teacher) who has given them a sense of security during the war has a much higher chance of successfully overcoming a traumatic experience. This support creates a buffer that protects the psyche from complete destruction and allows the child to regain a sense of control over their own life. A. Masten (2001) describes the recovery process that occurs due to basic human adaptation systems. Resilience and a natural ability to recover can develop in most children under certain conditions: if they receive sufficient support. For example, a child who has survived a bombing but knows that after each attack, their mother will hug them, calm them down, and tell them that everything will be fine has a much higher level of resilience. This is a minimal but extremely powerful protective factor that helps the child regain their sense of security and trust in the world. Even in temporary conditions (for example, in a shelter or after an evacuation), continuing to study according to the usual programme provides children with a sense of stability and routine. School becomes for them an island of normalcy in chaos. This allows them to shift their attention from traumatic memories to learning and communicating with their peers, which is a key adaptive mechanism. Play therapy, drawing, music, or writing stories are all natural ways for children to process their traumatic experiences. When a child draws destruction, they unconsciously "release" their fear and pain. This is not just entertainment, but an important stage of psychological recovery that helps integrate traumatic memories without the need to verbalise them. Thus, the theory of A. Masten shows that complex and expensive interventions are not always necessary to support children who have survived war. It is often enough to focus on simple but effective protective factors that will help activate their natural potential for resilience.

Finally, the theory of social adaptation examines how a child integrates into society after experiencing trauma. It focuses on restoring social connections and trust, which are critical to normal development. A displaced child who has lost their usual social circle and finds themselves in a new team may face difficulties in communication, which leads to isolation. In this case, psychologists work to help restore interaction skills, in particular through play therapy and group sessions. Such activities help children to feel part of the community again, which is a necessary condition for their psychological recovery. M. Rutter (1985), who is considered the initiator of the resiliency study, proposed a theory that explains how social and family factors affect children's resilience. His work was one of the first to shift the focus from examining pathologies to the forces that help children adapt.

Therefore, stable relationships with adults, positive social connections, and the opportunity to acquire new knowledge are protective factors. Having at least one reliable person to provide support and care is crucial for a traumatised child. This can be a mother, father, teacher, or relative whose constant presence creates a sense of security. Thus, the contribution of M. Rutter (1985) is that he provided concrete evidence that resiliency is not just an abstract quality, but the result of the action of very specific, measurable social factors. His research has formed the foundation for the development of programmes aimed at strengthening families and communities to help children cope with the negative effects of stress and trauma.

The material proposed by T. Skrypchenko (2023) on the basis of three sociological surveys conducted in 2023 indicates the deep impact of war on the educational environment and the psychoemotional state of children of different age groups. Younger children most often react with fear of loud sounds, express traumatic experiences through play or creativity, trying to make sense of events and regain a sense of control. Adolescents and older students experience irritability, apathy, problems with sleep and concentration, and anxiety about the future. They become more aware of the consequences of war, lose confidence in the world, and are forced to take on additional responsibility for the family, which creates an excessive burden during the formation of their identity. The closure of educational institutions in the frontline territories, the lack of qualified teachers, and the lack of stable access to electricity and the Internet significantly complicate obtaining high-quality education. Especially vulnerable are high school students who are on the verge of completing their school education and, at the same time, are forced to adapt to new conditions. This creates additional role tension and uncertainty about the future for them, which increases stress and reduces learning motivation. A comprehensive analysis of these three approaches allows not only to state the fact of traumatisation but also to identify key mechanisms that help children survive in conditions of extreme stress. This allows developing more effective support programmes aimed at preserving and strengthening their psychological health.

The impact of war on the psychological state and development of children is one of the most acute problems in scientific discourse. One of the most common consequences is anxiety, feelings of loneliness, and insecurity, which can lead to high rates of depression and anxiety disorders. Loss of homes, forced relocation, and separation from family and friends create a sense of constant threat in children. Children are forced to immerse themselves in their own world, and trauma leaves a deep mark with long-term consequences. Interpretation of C. Catani (2018) is based on the latest neurobiological research on stress/distress and its consequences, which is combined into a holistic concept related to violence: there is a direct link between the types of violence experienced, the duration of military conflict, and the severity of mental disorders. The longer and more intense a child is exposed to traumatic events, the more likely they are to develop serious mental health problems. However, symptoms can accumulate and worsen over time, making children, especially school-age ones, particularly vulnerable. Importantly, the impact of trauma goes beyond specific diagnoses – it covers a wide range of child development issues that compromise peer and family relationships, school performance, and overall life satisfaction. That is, such types of trauma have a cumulative effect, and their consequences can manifest and worsen over time, so they require long-term monitoring and support.

The collection of the Museum of War Childhood, established in Sarajevo in 2015, documents events related to the long-term effects of violence, which leads to "the risk of developing numerous and sometimes long-lasting forms of biopsychosocial maladjustment". In August 2025, a Global Advisory Council was established at the museum. The museum's collections are replenished with new artefacts – personal belongings, video and audio messages, which record childhood in all its negative manifestations of the Russian-Ukrainian war. A research team from the Islamic University of Azad and the Quazvin University of Medical Sciences in Tehran analysed the impact of fighting and forced displacement on children's mental health and concluded that long-term health planning is necessary to overcome the negative effects of war on children's mental health, which will last for decades of recovery from armed conflict, as children have not just experienced trauma, they have suffered PTSD, depression, distress, and aggressive behaviour. Therefore, to a greater extent, under the influence of stressful factors, vulnerability can be transformed into various types of psychological swings: sexual violence, harassment, and early marriage (Vahidniya *et al.*, 2024).

Thus, the source base covers both theoretical concepts and empirical research, along with the practical methods and regulatory documents. This creates an opportunity for a comprehensive analysis of the problem of war children, where individual psychological, socio-cultural, and institutional dimensions are combined. Survey data also indicate significant changes in children's social connections. The dominant emotions in the respondents were anxiety, fear, and confusion, with only a small proportion feeling hopeful or calm. Most young people were forced to change their place of residence and take on additional responsibility in the family, which increases the psychological burden. Thereby, most of the respondents are involved in volunteer activities and family support, which indicates a high level of social activity and resilience. A comprehensive analysis of these results demonstrates that effective support for war children requires an integrated approach that combines psychosocial interventions, strengthening family and peer ties, adapting the educational process, and engaging children in community and volunteer initiatives. The results of the study highlight the importance of long-term programmes that account for the psychological, social, and educational needs of children and contribute to their comprehensive recovery.

Experience of Ukrainian youth during the war: Emotions, adaptation, and support

That is, analysis of the demographic profile of respondents. The survey included 49 young people (61% belong to the age group of 18-20 years, 28% – 15-17 years, and 11% – 21-24 years. The vast majority of respondents are girls (84%), which may have influenced some aspects of the responses since gender differences can influence the types of traumatic experiences experienced and how to overcome them (Fig. 1).

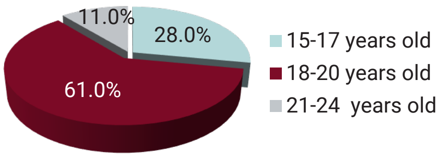


***Figure 1.** Demographic profile of respondents*
***Source:** compiled by the author based on the conducted study*

All respondents live in different regions of Ukraine, with the highest concentration in Kyiv and Kyiv region (25%), as well as in Dnipro and Dnipropetrovsk region (20%). This reflects the broad geographical scope of the impact of war. At the time of the start of the full-scale invasion, the majority of respondents were teenagers (14-17 years old), which is a critical period for psychosocial development. The war profoundly changed the lives of young Ukrainians. This negative experience has inevitably influenced the geography of displacement. Two-thirds of respondents (61%) were forced to change their place of residence, which highlights the scale of internal and external population displacement. Approximately a third (33%) of respondents moved abroad. At the beginning of a full-scale invasion, the vast majority (80%) of young people were not morally, psychologically, or informationally ready for war and experienced shock and confusion. This is a clear confirmation that war is fundamentally changing the social ecology of the child and the infrastructure that supports its development. Most strikingly, 82% of respondents reported substantial changes in their families during the war, including separation from loved ones, loss, or staying in the occupied territory (Fig. 2).

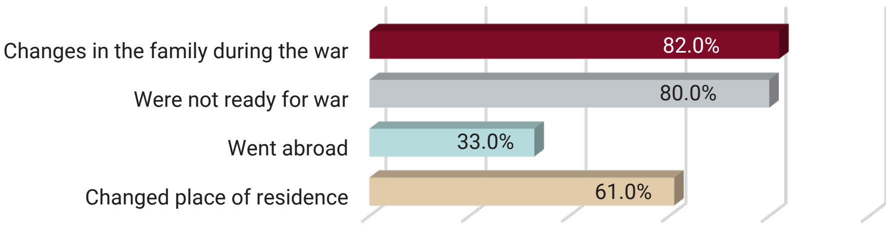


***Figure 2.** Socio-psychological consequences of the war for the youth of Ukraine*
***Source:** compiled by the author based on the conducted study*

The issue of separation from parents is one of the most significant trials of war. The family should act as a protective factor that shields children. However, in many cases, changes on a psychoemotional level have also occurred. The survey data clearly point to the deep psychological impact of war. The dominant emotions experienced by respondents during the events of the war were anxiety, fear, and confusion (49%) (Fig. 3). A significant proportion also felt angry (12%) and sad (8%). Only a small proportion mentioned hope (6%) or relative calm/indifference (8%).

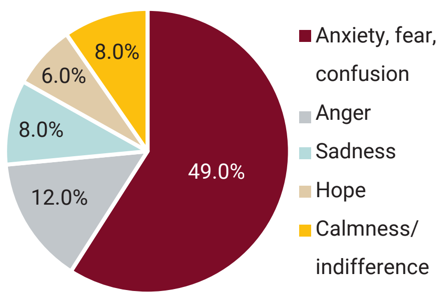


***Figure 3.** Dominant emotional responses of war-affected children*
***Source:** compiled by the author based on the conducted study*

These findings are consistent with broader studies that point to a high prevalence of PTSD, depression, and anxiety among children in conflict zones. Almost half (41%) of respondents said that their mood or well-being has changed in the direction of increasing anxiety, stress, or paranoia since the beginning of the war. Other negative changes include feelings of anger, loss of self, increased tearfulness or aggressiveness (20%). Therefore, the long-term psychological impact of war, which can lead to chronic anxiety and uncertainty, can be stated. Despite the high level of emotional stress, only 14% of respondents reported working with a psychologist. In other words, there is a certain barrier – it could be access to professional psychological help or stigma, being labelled for seeking such support. However, 88% of respondents talked to someone about their feelings about the war, which highlights the importance of informal support networks. Social connections play a crucial role in overcoming trauma. The survey showed (Fig. 4) that young people most often turn to friends for support (49%), followed by their parents (41%). During difficult periods, respondents were helped to feel better: family/parents/relatives (43%), friends (39%), and favourite activities/hobbies/creativity (31%).

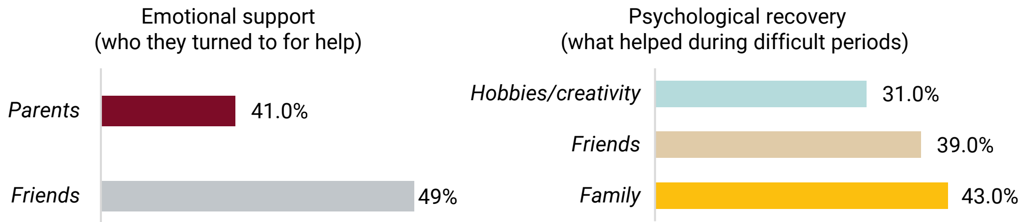


Figure 4. *Basic social and personal resources of young people in war conditions*
Source: *compiled by the author based on the conducted study*

The survey is consistent with research showing that a positive parenting style, warmth, and social support contribute to moral resilience during the hours, months, and years of war trials. More than half (55%) of respondents have a favourite place where they feel safe, but a considerable part (45%) do not, which can increase the sense of vulnerability. Communication with relatives and acquaintances has changed in 41% of respondents. These changes ranged from less frequent communication and worse relationships (24%) to increased trust and rapprochement (17%). This reflects the complexity of the impact of war on social media, where some connections are broken, and others are strengthened (Fig. 5).

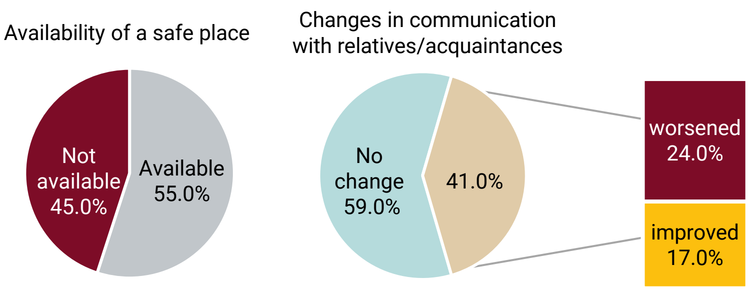


Figure 5. *Dynamics of social connections and respondents' assessment of physical/psychological security*
Source: *compiled by the author based on the conducted study*

When it comes to education, it has not been spared by the war either: 88% of respondents reported changes in their school or learning format. This is consistent with nationwide data that millions of children in Ukraine have impaired education due to infrastructure damage, displacement, and learning disruptions. More than half (55%) of respondents took on new responsibilities in the family during the war, such as helping their parents, caring for younger siblings, self-care, or work. In other words, there has been an increase in the burden on young people and changes in family roles, which can affect their psychological state and access to free time. Ukrainian youth demonstrate a high level of civic consciousness and activity. More than half (57%) of respondents participated in volunteer activities, including netting, donations, charity events, and assistance to humanitarian organisations. An even higher percentage (82%) participated or had their families participate in fundraising for the Armed Forces of Ukraine (Fig. 6). This is a powerful prosocial behaviour and resilience seen among children who experienced war.

The vast majority (80%) of respondents directly encountered dangerous situations, such as shelling. The most memorable moments of the war are direct traumatic events: shelling/explosions (33%), moving/leaving home (14%), and losing loved ones (6%). This highlights the ubiquitous nature of the threat and the deep footprint it leaves. Almost all respondents (92%) experience injustice due to the events of the war, which indicates the deep moral and ethical impact of the conflict. After the war ends, young people's dreams are focused on a peaceful and quiet life in Ukraine, returning home, and normalising their lives (31%) (Fig. 7). Dreams of studying, travelling, and a happy life are also mentioned. This reflects a deep desire for stability and recovery. When asked what needs to be done to help children cope with the events of war, respondents most often mention psychological support, counselling, and art therapy (20%), and more communication and support from parents (12%). This confirms the critical need for psychosocial interventions and strengthening family ties. The most sought-after form of assistance that respondents would like to receive now is psychological support (29%), followed by financial/material assistance (6%).

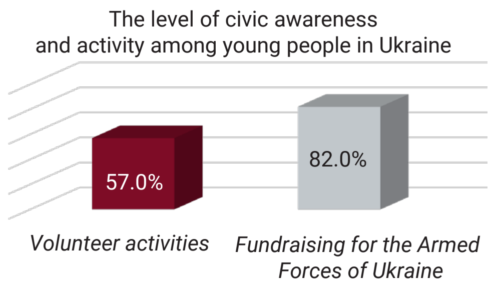


Figure 6. *The level of civic activity of young people in Ukraine*

Source: *compiled by the author based on the conducted study*

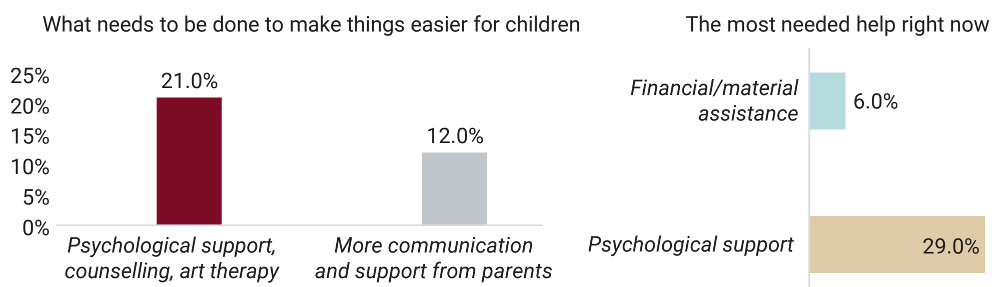


Figure 7. *Helping children during the war*

Source: *compiled by the author based on the conducted study*

The survey shows that Ukrainian youth are experiencing the profound and multifaceted consequences of war, covering their physical and mental health, education, and social relationships. High levels of anxiety, fear, confusion, significant changes in family life and the educational process have become the dominant challenges. The results of the survey indicate a clear demand for psychological assistance and open dialogue, confirming the opinion of V. Carpiniello (2023) on the need for systematic approaches to ensuring the mental health of the younger generation. Thus, the results of the study can serve as a basis for the formation of state and public strategies aimed at supporting war children and ensuring their harmonious development in the face of long-term social challenges.

Conclusions

Since several complementary methods were used in the process, this allowed for a multifaceted view of the problem. The main tool for data collection was a questionnaire, which made it possible to directly involve respondents in the study. The level of anxiety, depressive states, and stress is shown, but the role of emotional regulation and resistance of children to the negative effects of war is also evaluated. The survey allowed collecting information about the experience, attitudes, and emotional experiences of participants, revealing individual differences in the perception of the impact of war and social changes. The results obtained became the basis for further generalisation and identification of the main trends. However, it is important to note that the use of this method has certain limitations. In particular, respondents' answers may be subjective and depend on their emotional state. In addition, a limited sample creates difficulties in ensuring representativeness, and some participants may tend to give socially desirable responses.

The method of comparative analysis revealed common patterns and differences among different age and social groups, and also helped to assess the consistency of the results obtained with general trends recorded by other authors. Thus, the methodology provided the necessary balance between theoretical and practical approaches, which increases the reliability and scientific value of the results obtained. The study also demonstrated that war affects children in a multidimensional way, covering psychological, social, legal, and cultural aspects. The psychoemotional and behavioural reactions of children of different ages and genders vary significantly: younger children often experience fear and anxiety and revert to earlier patterns of behaviour, while older children may isolate themselves, become irritable, and distance themselves from their surroundings. Regional characteristics and living conditions significantly influence the intensity of these responses, which highlights the need to take local context into account in support programmes. Family, school, and community play a key role in shaping children's resilience and adaptation. Those who receive stable emotional support from parents and mentors, have the opportunity to participate in school and extracurricular activities, and feel the care of the local community, demonstrate a higher level of psychological resilience, better social adaptation, and the ability to overcome difficulties.

Based on the analysis, it can be concluded that comprehensive support, which combines psychological, social, and educational activities, is an effective mechanism for reducing the negative impact of war on children and helps restore their sense of security, confidence, and desire for peace. Practical recommendations include the organisation of individual and group psychological support programmes, the development of social-educational initiatives, and regular monitoring of children's psychoemotional state to respond to their needs in a timely manner. It is advisable to expand the sample to obtain more representative data, conduct long-term monitoring of the psychoemotional state of children, introduce innovative methods for assessing resilience and adaptation, and evaluate the effectiveness of various forms of psychosocial support and educational programmes in different regions of Ukraine. Important areas for further intervention should include the development of psychosocial support programmes, strengthening the institutional capacity of the education system and civil society organisations, and creating a safe space for expressing emotions and discussing experiences.

Acknowledgements

The author expresses gratitude to all those who voluntarily took part in the survey.

Funding

None.

Conflict of Interest

None.

References

[1] American Sociological Association's Code of Ethics. (2018, June). Retrieved from https://www.asanet.org/wp-content/uploads/asa_code_of_ethics-june2018a.pdf.

[2] Anayat, S., & Rasool, G. (2024). Artificial intelligence marketing (AIM): Connecting-the-dots using bibliometrics. *Journal of Marketing Theory and Practice*, 32(1), 114-135. doi: 10.1080/10696679.2022.2103435.

[3] Atamanchuk, N. (2023). Overcoming children's fears caused by the war: A resource of art techniques. *Modern Engineering and Innovative Technologies*, 3(27-03), 77-82. doi: 10.30890/2567-5273.2023-27-03-059.

[4] Bogart, J. (2023). *Raising critically thinking individuals: A guide for parents who want to teach children of all ages to filter information flow*. Kyiv: Center for Educational Literature.

[5] Bondarchuk, O.I., & Karamushka, L.M. (2023). Psychological health of the individual during war and post-war periods (Ukraine-Poland-Israel) for educators and psychologists: Series of international webinars. *Bulletin of the National Academy of Pedagogical Sciences of Ukraine*, 5(1), 1-4. doi: 10.37472/v.naes.2023.5134.

[6] Cai, H., Bai, W., Zheng, Y., Zhang, L., Cheung, T., Su, Z., Jacksong, T., & Xiang, Y.-T. (2022). International collaboration for addressing mental health crisis among child and adolescent refugees during the Russia-Ukraine war. *Asian Journal of Psychiatry*, 72, article number 103109. doi: 10.1016/j.ajp.2022.103109.

[7] Carpiniello, B. (2023). The mental health costs of armed conflicts – a review of systematic reviews conducted on refugees, asylum-seekers and people living in war zones. *International Journal of Environmental Research and Public Health*, 20(4), article number 2840. doi: 10.3390/ijerph20042840.

[8] Catani, C. (2018). Mental health of children living in war zones: A risk and protection perspective. *World Psychiatry*, 17(1), 104-105. doi: 10.1002/wps.20496.

[9] Chaaya, C., Thambi, V.D., Sabuncu, Ö., Abedi, R., Osman, A.O.A., Uwishema, O., & Onyeaka, H. (2022). Ukraine-Russia crisis and its impacts on the mental health of Ukrainian young people during the Covid-19 pandemic. *Annals of Medicine and Surgery*, 79, article number 104033. doi: 10.1016/j.amsu.2022.104033.

[10] Davies, S., Pettersson, T., Sollenberg, M., & Öberg, M. (2025). Organised violence 1989-2024 and the challenges of identifying civilian victims. *Journal of Peace Research,* 62(4), 1223-1240. doi: 10.1177/00223433251345636.

[11] Delić, A., Hasanović, M., Avdibegović, E., Dimitrijević, A., Hancheva, C., Scher, C., Stefanović-Stanojević, T., Streeck-Fischer, A., & Hamburger, A. (2014). Academic model of trauma healing in post-war societies. *Acta Medica Academica*, 43(1), 76-80. doi: 10.5644/ama2006-124.103.

[12] Herman, J. (1997). *Trauma and recovery: The afte rmath of violence – from domestic abuse to political terror*. New York: Basic Books.
[13] Ingvill, C.M. (2018). Reflections on the definition and categorization of "children born of war". *Acta Medica Academica*, 46(2), 180-181. doi: 10.5644/ama2006-124.207.
[14] Kadir, A., Shenoda, S., Goldhagen, J., & Pitterman, S. (2018). The effects of armed conflict on children. *Pediatrics*, 142(6), article number e20182586. doi: 10.1542/peds.2018-2586.
[15] Li, S.S.Y., Liddell, B.J., & Nickerson, A. (2016). The relationship between post-migration stress and psychological disorders in refugees and asylum seekers. *Current Psychiatry Reports*, 18(9), article number 82. doi: 10.1007/s11920-016-0723-0.
[16] Luchaninova, O.P., Pylypchuk, Ya.V., Rashydova, S.S., Miskov, H., & Uhlova, O.V. (2025). *Psychological support during wartime and post-war periods in Ukraine: Information-analytical guide*. Vinnytsia: Tvory.
[17] Masten, A.S. (2001). Ordinary magic: Resilience processes in development. *American Psychologist,* 56(3), 227-238. doi: 10.1037/0003-066X.56.3.227.
[18] Miskov, H. (2024). Children and war: Experience of emergency psychological assistance. *Education of Persons with Special Needs: Development Paths*, 2(25), 155-169. doi: 10.33189/epsn.v2i25.262.
[19] Nazar, Yu. (2024). Conceptual approaches to understanding the phenomenon of post-traumatic growth of personality. *Psychology and Personality*, 14(1), 58-98. doi: 10.33989/2226-4078.2024.1.298772.
[20] Palshkov, K., Shetelya, N., Khlus, N., Vakulyk, I., & Khyzhniak, I. (2024). Impact of mobile apps in higher education: Evidence on learning. *Amazonia Investiga*, 13(74), 115-128. doi: 10.34069/AI/2024.74.02.10.
[21] Rutter, M. (1985). Resilience in the face of adversity: Protective factors and resistance to psychiatric disorder. *The British Journal of Psychiatry*, 147(6), 598-611. doi: 10.1192/bjp.147.6.598.
[22] Shevchenko, Yu., Lysenko, L., Horina, O., Postoiuk, N., & Vakulyk, I. (2025). Psychological aspects of the concept of longlife learning: Motivation vectors. *International Journal of Basic and Applied Sciences*, 14(3), 17-25. doi: 10.14419/fnjvy221.
[23] Showalter, D.E., & Royde-Smith, J.G. (2025). *World War I*. Retrieved from https://www.britannica.com/event/World-War-I.
[24] Skrypchenko, T. (2023). Children of war: Understanding the social impact on and the needs of children affected by the Russian war in Ukraine. *Sociology: Theory, Methods, Marketing*, 3, 60-70. doi: 10.15407/sociology2023.03.060.
[25] Tokarchuk, A., & Koval, I. (2024). Elevated anxiety levels in children and adolescents witnessing armed conflict: Comparative analysis and prognosis. *Psychosomatic Medicine and General Practice,* 9(3), 1-10. doi: 10.26766/pmgp.v9i3.540.
[26] Vahidniya, N., Hasani, Z., & Kamali, S.M. (2024). Effect of warfare and forced displacement on mental health of children. *International Journal of Travel Medicine and Global Health*, 12(1), 2-26. doi: 10.30491/IJTMGH.2023.424973.1389.
[27] Van der Kolk, B.M.D. (2015). *The body keeps the score: Brain, mind, and body in the healing of trauma*. New York: Penguin Books.
[28] Zhelanova, V.V. (2023). Psychological determinants of national and cultural identity of the individual. *Education: Modern Discourses*, 6, 48-58.

Психосоціальний вплив війни на українську молодь: аналіз резильєнтності, соціальної адаптації та громадянської активності

Ірина Вакулик
Кандидат філологічних наук, доцент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0000-0002-4812-7719

Анотація. Актуальність роботи зумовлена зростанням психологічних наслідків війни для дітей та молоді в Україні, що створило нагальну потребу у вивченні їх психоемоційного стану та розробці комплексних заходів підтримки. Метою роботи було дослідження психологічного впливу воєнних подій на молодь віком 15-24 років та визначення механізмів травми, шляхів її подолання та розвитку резильєнтності. Для досягнення мети було використано комплекс методів: анкетування з включенням закритих і відкритих питань, аналіз наукових джерел, кількісну обробку даних, а також порівняльний аналіз для виявлення закономірностей та відмінностей між різними віковими і соціальними групами. У ході роботи було досліджено теоретичні підходи до посттравматичного стресового розладу, соціальної адаптації та резильєнтності, що сформували концептуальну основу для аналізу реального досвіду молоді. Було встановлено особливості психоемоційних реакцій молодих людей, серед яких підвищена тривожність, емоційне виснаження та потреба у стабільному соціальному та освітньому середовищі. Було проаналізовано дані анкетування, що дозволило оцінити рівень соціальної підтримки, участь у громадській діяльності та волонтерських ініціативах. Було узагальнено спільні тенденції та відмінності між різними групами, а порівняння з результатами наукових досліджень інших авторів підтвердило достовірність та актуальність отриманих висновків. Результати дослідження мають безпосереднє застосування для удосконалення комплексної підтримки дітей, які пережили війну. Практична цінність роботи полягає у можливості використання її результатів психологами, соціальними працівниками, освітянами та органами місцевого самоврядування для удосконалення програм комплексної психосоціальної підтримки дітей і молоді, які пережили війну, сприяння розвитку їх внутрішньої стійкості та соціальної активності

Ключові слова: діти війни; ідентичність у воєнний час; психологічна стійкість молоді; посттравматичний стресовий розлад; посттравматичний розвиток; механізми подолання стресу; соціальні практики підтримки

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 159.942:340.12

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.67

Legal consciousness of the individual as a psychosemantic construct

Halyna Pogorilets*

Postgraduate Student
Ternopil Volodymyr Hnatiuk National Pedagogical University
46027, 2 Maxym Kryvonos Str., Ternopil, Ukraine
https://orcid.org/0009-0002-7160-2095

Nataliya Savelyuk

Doctor of Psychological Sciences, Professor
Ternopil Volodymyr Hnatiuk National Pedagogical University
46027, 2 Maxym Kryvonos Str., Ternopil, Ukraine
https://orcid.org/0000-0001-5246-9677

Abstract. The aim of the study was to theoretically substantiate the internal architecture and hierarchy of meanings that determine the logic of the perception of normative prescriptions and the choice of algorithms of human activity in the socio-regulatory space. The methodology was based on methods of conceptual-analytical elaboration, structural-logical modelling, case-study and applied analytical synthesis. It was established that within a psychosemantic perspective, legal consciousness is considered as a sphere of meaning-making in which legal phenomena acquire individual interpretations. The object of analysis shifts from formal awareness to the structure of subjective experience, in which "law" functions as a meaning category. Methodologically, it is essential to distinguish "meaning" as stable semantic content and "sense" as personalised evaluative-semantic modality. It was found that the psychosemantic framework unites the categorical organisation of meanings (semantic core), the evaluative-semantic modality and scenario forms of interaction into an integrated model. Legal consciousness appears as a structured semantic space in which the axes of interpretation provide the grounds for reconstructing individual meaning profiles. Contextual differences should be interpreted not as a "different level" of legal consciousness, but as variability of meaning configurations that determine the choice of strategies. Modality acts not as a "background" but as a structural mechanism of meaning-making, where key categories function as axial elements of the semantic core. Illustrative empirical plots (China, the United States of America, the Netherlands) confirm that the choice of scenarios of interaction with law depends on subjective trust and the meaningful evaluation of the situation. In Ukraine, the war brings the categories of justice and responsibility to the centre of the semantic core, stimulating scenarios of compensation and documentation of harm. It is appropriate to develop individual agency

Received 29.09.2025 Revised 25.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Pogorilets, H., & Savelyuk, N. (2025). Legal consciousness of the individual as a psychosemantic construct. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 67-84. doi: 10.31548/hspedagog/1.2026.67.

**Corresponding author*

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

and algorithms of rights protection through the reconstruction of meaning oppositions and work with the evaluative-semantic modality of legal experience. The practical significance lies in the possibility of using the results by psychologists in psychological diagnostics and educational-preventive work to develop individual agency and to form effective strategies for the protection of rights

Keywords: sense; meaning; scenarios; interaction; modality; trust

Introduction

Legal consciousness functions not as a level of awareness, but as an interpretative mechanism that determines whether an event will be recognised as a legal problem and which forms of action the subject will consider permissible and expedient. In everyday legal situations, what is decisive is not the mere existence of a norm but the meaning that the individual attributes to law (a resource of protection, an instrument of control, a threat, a formality), which brings about different scenarios of interaction with institutions. At the same time, in scholarly discourse legal consciousness is mainly described through knowledge, trust, legitimacy, or readiness to comply with norms, whereas its internal psychosemantic structure – the configuration of meanings, evaluative-semantic tonality and scenario schemes of interaction with law – remains insufficiently disclosed.

Existing scholarly research considers legal consciousness not as a static sum of knowledge, but as a dynamic field of meanings in which personal experience intertwines with external normative requirements. In the study by K. Young & K. Billings (2020) it is substantiated that legal consciousness is an integral part of the individual's cultural capital which determines the strategy of behaviour in the legal field. The authors showed that a subject's deep-seated attitudes towards law are formed depending on the social status, which makes the perception of legal norms not an objective process but a subjective projection of class experience. In the work of X. Shuhui *et al.* (2025), it is shown that the cognitive component of legal consciousness may perform a protective function in relation to problematic behavioural trajectories in the youth environment. The authors demonstrated that, in the presence of mechanisms of moral disengagement, the experience of victimisation may facilitate a shift towards aggressive behaviour, yet a higher level of legal cognition (as a component of legal consciousness) weakens this transition and reduces the likelihood of transforming the role "victim→bully". This supports the view that legal consciousness (through its cognitive regulators) may structure behavioural consequences and enhance the stability of the implementation of psychosemantic constructs in social interactions.

The psychosemantic vector of research is reflected in the work of I. Ergashev (2025), where legal consciousness is presented as a system of semantic signs that structure the legal culture of civil society. It is precisely through the transformation of internal symbolic meanings that a conscious citizen emerges who is capable of interpreting law as an instrument of protection rather than merely a restriction. Analysing everyday reality, G. Skąpska *et al.* (2023) revealed the contradictory and fragmented nature of contemporary twenty-first-century legal consciousness, where abstract ideals of justice come into conflict with pragmatic strategies of survival. Individual senses of legal phenomena are predominantly situational and depend on the extent to which institutional requirements correlate with the individual's immediate lifeworld. Such an approach implies identifying the mechanisms of the constant restructuring of legal consciousness under the influence of acute social contradictions.

The study by L. Chua (2022) showed that constitutional "meanings" are born far beyond courtrooms, in the everyday practices and interpretations of ordinary citizens. The "grounding" of legal categories in consciousness takes place through the process of personal comprehension of constitutional principles, which makes law a living construct that is constantly reproduced in the subject's mind. This proves the priority of the individual's everyday meaning-making as a foundation for the existence of law beyond formal institutions. In the context of the synthesis of the cognitive sciences, the work of C. Sinha (2024) substantiated the process of "understanding law" as a complex integration of neurobiological structures and social learning. The individual's legal self-awareness is the result of critical reflection, in which socialisation acts as a filter through which the person attributes meaning to legal requirements. This substantiates the psychological mechanism of transforming external legal prescriptions into internal psychic structures through a combination of cognitive and social factors.

In the context of Ukraine, special attention has been paid to the analysis of the transformation and specifics of the development of legal consciousness. The study by A. Honcharov & M. Honcharov (2025) established that the development of professional reflection and empathy ensures a qualitative transformation of declarative legal knowledge into deep and operational professional meanings. The results obtained made it possible to identify the internal psychological determinants that condition the transition from the formal assimilation of legal norms to the construction of stable professional-semantic constructs of the individual. The multidimensionality of legal consciousness as a spiritual phenomenon is substantiated in the research of R. Hryniuk & O. Hutsuliak (2023). The authors showed that this phenomenon is based on the subject's existential elaboration of legal reality and is not reducible to formal normative awareness, which makes it possible to interpret legal consciousness as a holistic meaning construct those structures individual experience. The work of A. Kolly-Shamne *et al.* (2023) revealed that the profile of professional training directly dictates the cognitive and emotional architecture of legal consciousness, whereby future lawyers are inclined towards formalised meanings, while historians gravitate towards broad axiological senses. This confirms the role of the educational environment as a decisive factor that sets the coordinates of semantic space and the hierarchy of meanings in the structure of the individual's legal consciousness.

Despite the existence of research on the contextual variability of legal consciousness and its connections with trust and behavioural choices, the psychosemantic model of its internal structure – how the meanings of "law" are organised, the evaluative-semantic tonality and scenario schemes of interaction – remains insufficiently elaborated, which makes it difficult to interpret contextual differences at the level of individual experience in a non-contradictory way. Therefore, the aim of the study was to identify the regularities of the organisation of mental representations and evaluative reference points that mediate the subject's attitude to legal phenomena within the structure of the subjective comprehension. To achieve this aim, the following objectives were set: to substantiate the psychosemantic framework for the analysis of legal consciousness as a system of individual meanings and senses, with a clear distinction between the levels of "meaning" and "sense" in the organisation of legal experience; to describe the internal structure of legal consciousness in the form of a component model (semantic core, evaluative-semantic modality, interaction scenarios) in order to determine the semantic axes and indicators through which these components may be reconstructed; and to demonstrate the contextual variability of the psychosemantic structure and the interpretative capacity of the model using illustrative plots of sociocultural contexts (China, the United States of America (USA), the Netherlands, Ukraine) so as to formulate recommendations for applying the model in psychological diagnostics and educational-preventive work, particularly in Ukraine.

Materials and Methods

The study combined methods of conceptual-analytical elaboration, structural-logical modelling, case-study and applied analytical synthesis aimed at reconstructing and operationalising legal consciousness as a dynamic psychosemantic construct. By means of the method of conceptual-analytical elaboration, scholarly approaches by F. Horák *et al.* (2021), A. Cowen & D. Keltner (2021) to psychosemantics, semantic spaces and the scenario organisation of individual behaviour were systematised. This ensured the identification of key explanatory variables that describe the real transition from legal representations to social action, rather than merely capturing the level of knowledge about normative prescriptions. The selection of content blocks (meaning, sense, component structure of the psychosemantic construct, parameters of semantic space, functional mechanisms) was determined by the capacity to explain the mechanism of the interiorisation of external norms into internal psychic structures through a combination of cognitive and social factors. Such an approach made it possible to operationalise legal consciousness as a multi-stage interpretative process and provided a methodological basis for further comparison of meaning configurations in different sociocultural contexts.

The method of structural-logical modelling was applied on the basis of data from R. Hood *et al.* (2022), M. Hefner *et al.* (2022), M. Hertogh (2024) for formalising the internal architecture of the construct and representing the functional links between its elements so as to present a component scheme that brings together the levels of organisation of legal experience: semantic core, evaluative-semantic modality, scenarios of interaction with law. These components were chosen because the components are functionally necessary for describing the full mechanism of the transition from legal representation to legal behaviour: the core provides categorical qualification of events as legal, modality – the experienced "quality" of law (trust/legitimacy/symmetry of application), and scenarios – the "transformation" of meaning and modality into typical chains of interpretation and action. The criteria for selecting the components were explanatory sufficiency, internal consistency and distinctness, and operationalisability. This was done in order to translate the theoretical understanding of legal consciousness into a formalised model and to describe the mechanism of the transition from the interpretation of legal phenomena to the choice of behavioural strategy.

To assess the interpretative capacity of the model and confirm its universality, the method of case-study of illustrative plots was applied, covering different sociocultural and legal contexts (China, USA, the Netherlands, Ukraine) according to the criteria of semantic qualification of the situation, evaluative axes of modality and indicators of instrumentality and barriers to the subject's interaction with law. The selection of these cases was determined by the ability to demonstrate the functioning of legal consciousness as a sequential chain: the Chinese context was used to operationalise evaluative-semantic modality and the semantic core; the plots from the USA and the Netherlands made it possible to trace the mechanism of the formation of interaction scenarios; the comparative analysis of 104 countries (based on the graphical report of the World Justice Project, (2023)) provided the development of a typology of scenario trajectories of seeking assistance; the Ukrainian case served for the illustrative testing of the applicability of the model under extreme conditions. An analytical report by the Organisation for Economic Co-operation and Development (2025) and primary public opinion survey data in Ukraine (2012-2024) from the Kyiv International Institute of Sociology (KIIS) (2025) were employed. The choice of these sources was determined by the complementarity and the capacity to provide a multi-level illustration of the interpretative capacity of the psychosemantic model in different sociocultural contexts. This ensured the transition from the theoretical description of legal consciousness to the creation of an effective diagnostic toolkit capable of reconstructing individual strategies of interaction with law and predicting the subject's readiness for the active exercise of the rights in different sociocultural environments.

By means of the method of applied analytical synthesis, the component model of legal consciousness (semantic core→evaluative-semantic modality→scenarios) was interpreted in terms of potential directions of intervention in order to assess the applied validity of the model and to identify structural "points of influence" for substantiating applied impacts (educational, psychological, communicative) not as the "transfer of knowledge" but as the reconstruction of internal meaning oppositions. This was done in order to show how actual legal behaviour depends not on knowledge of the text of the law, but on the "input filters" of consciousness and the expected instrumentality of law. Such an approach made it possible to develop diagnostic-intervention tools based on procedures for measuring connotative meanings (semantic differential) and clustering of profiles, and to form a methodological foundation for applied programmes aimed at reducing psychological barriers of distrust and activating the individual's agency in the legal field.

Results

The internal architecture of the individual's legal consciousness as a psychosemantic construct

Within a psychosemantic perspective, legal consciousness is considered as a sphere of meaning-making in which legal phenomena acquire individual interpretations and become a basis for orientation in legal situations (Horák *et al.*, 2021). Accordingly, the object of analysis shifts from normative categories and formal awareness to the structure of subjective experience, in which "law" functions as a meaning category: it sets the way of recognising a situation, the boundaries of permissible interpretations and the repertoire of possible actions. Such an approach is consistent with the methodological position that the psychic reality of the subject is organised not as a sum of declarative knowledge about objects but as a system of meanings and senses through which a person evaluates events, attributes subjective weight to these events and chooses behavioural strategies (Cowen & Keltner, 2021). In this approach, legal consciousness is a descriptive-reconstructive construct that can be analysed as a system of subjective representations of law, evaluative-semantic characteristics of institutions and procedures, and the interaction scenarios associated with these elements.

Methodologically, it is essential to distinguish "meaning" and "sense" as two levels of organisation of experience (Cowen & Keltner, 2021). "Meaning" denotes a relatively stable semantic content fixed in language and culture, which ensures the recognition and categorisation of phenomena (what it is and what it belongs to). In the plane of legal consciousness this means that meaning sets the cognitive-semantic framework within which an event can be qualified as one that has a legal dimension (violation, procedure, grounds for seeking assistance, protection). "Sense" reflects the personalised evaluative-semantic modality of meaning, that is, what this "meaning" signifies for a particular person in view of its subjective value, experiences, expected consequences and sense of personal agency. Accordingly, the same culturally shared meanings (court, police, law) may acquire different senses: an instrument of protection, a source of danger, a neutral procedure, coercion, or a symbol of justice (Horák *et al.*, 2021). This is why psychosemantic analysis is methodologically justified, as it makes it possible to reconstruct not only the categorical qualification of legal phenomena but also the evaluative-semantic modality of the representations and the scenario schemes of behavioural orientation associated with these phenomena.

In this connection, the category of semantic space becomes central, as it allows legal consciousness to be described as a structured system of relations between meanings. Semantic space conceptualises how categories and evaluations are mutually ordered in the "coordinate system" of experience, forming not a random set of representations but recognisable structures: clusters, oppositions, relations of proximity/distance. Methodologically, this implies the possibility of reconstructing the dominant axes of interpretation through which the subject organises legal experience. It should be noted that such axes have not only a descriptive status: the axes perform the function of meaning parameters that set the direction of evaluating situations and pre-structure the repertoire of action. In theoretical terms, such axes may include, for example, trust-distrust, protection-threat, justice-injustice, agency-powerlessness, procedurality-arbitrariness. These dimensions set the psychosemantic coordinates through which the subject interprets law as a sociopsychological reality (Cowen & Keltner, 2021). Thus, in a psychosemantic reading legal consciousness is not reduced to a "level of knowledge" but appears as a relatively stable configuration of meanings and evaluations which determines what is considered a legal problem, what is perceived as an acceptable solution and what consequences are expected from appealing to institutions.

The psychosemantic lens is productive for three reasons. First, it is oriented towards the structure of categories: which meaning units form the semantic core of representations of law and how these units are organised (centre/periphery, oppositions, clusters) (Horák *et al.*, 2021). It provides tools for reconstructing the evaluative (connotative) component of meaning. In this case, what is appropriate is not a "dictionary" definition of a concept but its experienced evaluative modality – that is, the poles (safe/unsafe, fair/unfair, accessible/inaccessible, etc.) with which the concept is associated in the subject's experience. Methodologically, such reconstruction is consistent with the logic of the semantic differential as a way of measuring connotative meanings through bipolar scales (Hood *et al.*, 2022). The psychosemantic approach makes it possible to analyse scenario structures of interaction with law as internally organised meaning schemes that set typical ways of interpreting legal situations and corresponding action strategies. In this logic, a scenario is considered not as a mechanical choice between given alternatives but as a derived result of the semantic qualification of the situation and the evaluative-semantic modality of legal institutions and procedures. Accordingly, what is decisive for the formation of a scenario are: the criteria for attributing an event to the legal dimension, the expected instrumentality of appealing to legal mechanisms, and the anticipated consequences and constraints of interaction with institutions (Horák *et al.*, 2021). On this basis, the psychosemantic framework provides a conceptual combination of the categorical organisation of meanings (semantic core), the evaluative-semantic modality and the scenario forms of interaction into an integrated model for describing legal consciousness.

Within this approach, the legal consciousness of the individual is defined as an individual system of meanings and senses that organises the interpretation of situations as legal or as having legal consequences, structures the evaluation of the legitimacy, justice, and reliability of legal institutions and procedures, and regulates the choice of scenarios of interaction with law (appeal/avoidance, fulfilment of conditions/challenge, formal/informal strategies). Unlike the normative approach, this definition is descriptive-reconstructive: it records how "law" is represented in the psyche and how the corresponding meaning configurations mediate behavioural decisions (Horák *et al.*, 2021). In view of the above, it is appropriate to present a structured generalisation of the model in the form of a component scheme. Table 1 reflects the three components of legal consciousness as a psychosemantic construct and links these components to the corresponding semantic axes and possible approaches to operationalisation.

Table 1. *Component structure of the individual's legal consciousness as a psychosemantic construct*

Component	Functional role in the structure of the construct	Characteristic	Semantic axes of interpretation	Operationalisation and indicators
Semantic core (categorical structure)	Qualifies situations as "legal" and sets categorical frameworks for interpretation	Basic concepts and oppositions ("law", "justice", "responsibility", "sanction", "protection") and the organisation (centre/periphery, clusters)	"Law as a resource/ procedure/threat/ symbol", centrality of legitimacy	Map of categories, clusters, dominant oppositions, profiles of legitimacy
Evaluative-semantic modality	Gives meanings an evaluative-semantic tonality and determines the experienced suitability of law as a resource for action	Trust/distrust, legitimacy as acceptability of the order, experienced symmetry in the application of law	Fair/unfair, safe/ risky, accessible/ inaccessible, predictable/ arbitrary	Semantic differential, scales of trust/ legitimacy, profiles of modality
Scenarios of interaction with law (scripts)	Transforms meaning + modality into typical chains of interpretation and action	Qualification of the situation→assessment of the instrumentality of law→choice of strategy	appeal/avoidance, compliance/ challenge, formal/informal strategies	Analysis of typical condition-consequence schemes, qualitative reconstructions of scenarios, typologies of barriers to appeal

Source: compiled by the authors based on F. Horák *et al.* (2021), A. Cowen & D. Keltner (2021), R. Hood *et al.* (2022), M. Hefner *et al.* (2022), M. Hertogh (2024)

Table 1 records the internal architecture of legal consciousness as a psychosemantic construct within which categorical, evaluative-semantic and scenario elements form a functionally interconnected system. The semantic core determines which events and states are recognised by the subject as having a legal dimension and sets the categorical frameworks of interpretation; the evaluative-semantic modality endows these meanings with an experienced "quality" (trust/distrust, acceptability/problematisation of legitimacy, a sense of symmetry/asymmetry in the application of law), thereby determining the subjective suitability of law as a resource for action. The scenarios of interaction with law reflect the transition from interpretation to the choice of strategy: the scenarios specify how meaning configurations are transformed into decisions on appeal or avoidance, compliance or challenge, formal or informal practices. The model makes it possible to describe legal consciousness not as a level of knowledge or a set of declarations, but as a structured semantic space in which the axes of interpretation and the indicators associated with these axes provide a basis for reconstructing individual meaning profiles.

Contextual variability and applied potential of the psychosemantic model of legal consciousness

The psychosemantic structure of legal consciousness is actualised in specific conditions of life experience and is therefore contextually variable. Its variability is best explained from the standpoint of an approach according to which cognitive contents are formed and reproduced in the interaction of cognitive processes with perceptual experience, embodiment, and characteristics of the environment, rather than as an autonomous "internal" system. Thus, the sense of categories is constituted and actualised in recurrent situations of activity through goal orientations, emotional states, typical actions and expected consequences. This gives grounds to argue that "law" as a psychosemantic category appears in different configurations in different life environments: the semantic core (the structure of central meanings), the evaluative-semantic modality (the dominant way of experiencing legal phenomena) and the scenarios of interaction (stable schemes of action in legal situations) change. Accordingly, contextual differences are correctly interpreted not as a "different level" of legal consciousness but as variability of meaning configurations that determine the interpretation of legal situations and the choice of behavioural strategies (Barsalou, 2020; Horák *et al.*, 2021). In view of this, the component scheme presented in Table 1 requires a demonstration of its interpretative capacity using material from different empirical plots. This is why Table 2 shows the possibility of conceptual alignment of such plots within a single psychosemantic logic of description.

Table 2. *Psychosemantic interpretation of empirical manifestations of legal consciousness (China, USA, the Netherlands, Ukraine)*

Case/Country	Empirical focus	Analytical correspondence to the components of the model	Psychosemantic interpretation
Trust and equality as organisers of modality (China)	Information exposure→trust→perceived equality→legal consciousness	Evaluative-semantic modality	Trust/equality set the experienced "quality" of the meaning of law as a resource or as a problematic order
Legitimacy as an axis of organisation of meanings and profiles (China)	Types (profiles) of attitudes to legitimacy	Semantic core, evaluative-semantic modality	Legitimacy acts as an axial dimension, "meanings" are organised as configurations rather than as a single indicator
Semantic qualification of violation and barriers to mobilisation (USA)	Recognition of violation of a protective order, decision to report/not to report	Semantic core→evaluative-semantic modality→interaction scenarios	The action scenario is derived from the semantic qualification of the event and the experienced instrumentality/risk of the system
Everyday interaction with institutions and practices of compliance with legal requirements/challenge (the Netherlands)	Experience of social security clients: law, compliance with requirements, reactions	Evaluative-semantic modality, interaction scenarios	Experienced justice and predictability of institutions structure the choice of interaction strategies
Trajectories of seeking legal assistance and access barriers (comparatively, 104 countries)	Typical trajectories of seeking assistance, barriers, unmet legal needs, trust/accessibility/quality	Interaction scenarios (typology), context of modality	Barriers at "nodal points" reflect typical scenarios; indicators of quality/trust set the background of the modality of law
War as a context of changing centrality of categories and polarisation of evaluations (Ukraine)	Priorities of justice and responsibility, experience of victimisation, dynamics of trust in institutions	Semantic core, evaluative-semantic modality, interaction scenarios	War strengthens the centrality of key categories and polarises modality, changing the spectrum of available scenarios

Source: *compiled by the authors based on M. Hefner et al. (2022), World Justice Project (2023), P. Vinck et al. (2024), M. Hertogh (2024), P. Liu et al. (2025), H. Wang & M. Dai (2025), Organisation for Economic Co-operation and Development (2025), Kyiv International Institute of Sociology (2025)*

The proposed model of legal consciousness as a psychosemantic construct (semantic core→evaluative-semantic modality→interaction scenarios) has clear empirical "points of application", despite differences in topics, countries and methodological strategies. Legal consciousness manifests primarily as a system of experienced qualities of meaning, rather than as a sum of knowledge about norms. This is most clearly seen in the Chinese case on trust and perceived equality: the mere fact of information exposure does not guarantee an increase in legal consciousness; instead, its dynamics are mediated by "modules" of evaluative-semantic modality – political trust and the experience of social equality. The meaning of "law/legislation/institutions" acquires a subjective quality through evaluative axes such as "reliable-unreliable", "for all-for the chosen", "fair-unfair", and it is precisely this modality that determines whether law will be interpreted as a resource for action or as a problematic order. Modality functions not as a "background" but as a structural mechanism of meaning-making. Key categories (in particular legitimacy) function as axial elements of the semantic core around which configurations of meanings are constructed. This is clearly demonstrated by the Chinese case, in which legitimacy is presented not as a one-dimensional continuum but as profiles that differ in combinations of evaluations of the legal order. The semantic core is not reducible to a "degree of support" or a "degree of distrust"; it sets structured configurations of meaning that may be qualitatively different. It is more appropriate to describe legal consciousness through the organisation of relations between meanings (centrality, oppositions, clusters) than through isolated indicators (Horák *et al.*, 2021; Wang & Dai, 2025).

Illustrative plots from different contexts demonstrate the "operation" of the model as a sequential chain: semantic qualification of the event→evaluative-semantic modality of the system→choice of interaction scenario. The American case shows that the decision to report or not to report a violation of a protective order is determined not only by the objective situation but by how the event is semantically recognised (is this a violation or not?) and how the legal system is experienced (will this help or create additional risks?). Accordingly, the interaction scenario appears as derived from the internal organisation of meanings and evaluations rather than as a direct consequence of knowledge of rules. A similar logic is supported by the Dutch case – everyday interaction with institutions forms experienced justice, predictability, and accessibility of procedures, which in turn structures the repertoire of practices from compliance with requirements to avoidance or challenge. Both plots, although thematically different, converge in one point: scenarios are psychologically "motivated" from within the semantic field rather than externally by normative prescriptions.

The World Justice Project (2023) report summarises how people usually act when faced with a problem that has legal consequences: whether individuals seek help, at what stage the process stops, which obstacles arise and why formal procedures are often not brought to a conclusion. In a psychosemantic interpretation this makes it possible to describe "scenarios of interaction with law" not as random single decisions but as typical behavioural trajectories that are repeated under different conditions and are correlated with the experience of law as an accessible/inaccessible and effective/ineffective resource. Data from the Organisation for Economic Co-operation and Development (2025) complement this framework with indicators of trust, accessibility, sensitivity, and quality of justice services, which can be interpreted as external conditions that support or weaken the corresponding evaluative-semantic modalities. Accordingly, this makes it possible to theoretically reconcile typical barriers and trajectories of seeking legal assistance, the experienced "quality" of law as an instrument of action and probable scenarios of mobilisation or avoidance of legal mechanisms without moving to a normative comparison of legal systems.

The Ukrainian case performs a different function – under conditions of war it is not the "correctness" of legal consciousness that changes but the configuration of its semantic structure. Survey data on justice and responsibility, in combination with the long-term dynamics of trust in institutions, make it possible to interpret the war as a context that strengthens the centrality of the categories of justice, responsibility, punishment, and compensation (that is, shifts these categories into the core of semantic organisation), polarises the evaluative-semantic modality (trust/distrust, expected effectiveness/barriers) and changes the spectrum of psychologically available interaction scenarios from seeking recognition of harm, documentation, and compensation to avoidance due to expected obstacles (Vinck *et al.*, 2024; Kyiv International Institute of Sociology, 2025). It is indicative that this description remains within the boundaries of psychosemantics: it concerns changes in semantic weights, axes of evaluation and scenario repertoires rather than normative assessments of the legal order. As a result, the methodological productivity of the psychosemantic approach for the theoretical analysis of legal consciousness is confirmed. Different research contexts, from the information environment and profiles of legitimacy to everyday institutional interactions, access barriers and war experience, converge in the view that legal consciousness manifests as a "structured space of meanings" in which the semantic core sets the framework for the qualification of events, the evaluative-semantic modality endows law with the experienced quality of resource/risk, justice/arbitrariness, accessibility/inaccessibility, and interaction scenarios specify how these meanings are transformed into strategies of seeking redress, compliance, contestation, or avoidance. Such a change in semantic configuration in wartime indicates that further legal educational and psychological work with the individual should focus not on transmitting normative prescriptions but on supporting agency and developing scenarios of active rights protection as a means of overcoming the consequences of war-related victimisation (Vinck *et al.*, 2024; Kyiv International Institute of Sociology, 2025).

If legal consciousness is understood as a psychosemantic construct, that is, as a system of individual meanings and senses, then educational influence cannot be reduced to "transferring knowledge about norms" or to formal information about rights and duties. Within the proposed model it is more promising to focus on three psychosemantic goals: work with semantic oppositions that organise the core of legal experience, support of meaning modules of trust and agency, and the development of scenarios of interaction with law as internal "scripts" of action. The educational component can be directed towards awareness and reconstruction of the semantic oppositions through which a person interprets law (law as protection-law as threat, justice-arbitrariness, accessibility-inaccessibility, effectiveness-futility). Such oppositions are not purely cognitive: the oppositions set the basic modality of meanings and can act as "input filters" for the evaluation of legal situations. Accordingly, educational practices that include reflection on typical life situations and the interpretations are more relevant to the psychosemantic nature of legal consciousness than the accumulation of normative information (Horák *et al.*, 2021).

Given the role of trust and related meaning variables (in particular perceived equality), educational influence should be considered as work with agency and the expected instrumentality of law. Information exposure is not linked to legal consciousness in a straightforward way: the effects are mediated by trust and the perception of social equality, which in fact means that legal consciousness depends on how the socio-institutional context is interpreted (Liu *et al.*, 2025). In this sense, education may be addressed not to the "correctness" of representations but to the formation of psychological conditions under which law is regarded as a potentially effective and accessible resource rather than as a neutral or threatening abstraction. The educational aspect may be connected with the development of "scenarios of seeking help", that is, with the formation of meaning "scripts" in situations of violation, conflict, or threat. What is crucial is not only the formal channels but also how people qualify the problem, assess risks and predict the outcome of interaction with institutions (World Justice Project, 2023). The decision to act/not to act depends on the interpretation of the situation and the expected support of the system (Hefner *et al.*, 2022). Thus, psycho-educational interventions can focus on developing "scenario competence": recognition of situations, assessment of safe options, alternative routes of help, and also on reducing psychological barriers associated with distrust or expectations of ineffectiveness. Generalised comparative assessments of trust, accessibility, and quality of justice services should be regarded as the external context within which the key dimensions of the evaluative-semantic modality of law are manifested (Organisation for Economic Co-operation and Development, 2025). At the same time, the educational aspect in this study performs an auxiliary function: it serves to indicate possible directions of intervention rather than to expand the subject framework beyond the psychosemantic analysis of legal consciousness.

Therefore, proceeding from the fact that in a psychosemantic perspective legal consciousness is not a "level of awareness" but a structure of individual meanings and senses, it is appropriate to direct applied influences (educational/psychological/communicative) towards the reconstruction of the semantic core of legal experience, that is, towards identifying which concepts are central and which oppositions structure representations of law (centre/periphery; closeness/remoteness of categories), since it is the core that sets the framework for subsequent evaluations and choice of action. It is also necessary to work separately with the evaluative-semantic tonality of legal institutions and procedures, operationalising it through connotative dimensions of meanings (for example, fair/unfair; safe/unsafe; predictable/arbitrary; accessible/inaccessible), since it is precisely this tonality that determines the experience of law as a resource or as a problematised order. It is worth moving from "average indicators" to a description of qualitatively different configurations of meanings (profiles), since legitimacy and related evaluations are organised not as one linear scale but as different types of semantic organisation that combine trust, justice, expected effectiveness and acceptability of coercion in different ways. It is also necessary to consider scenarios of interaction with law as a separate object of formation – as internally organised schemes of interpretation and action that arise on the basis of prior semantic qualification of the event and the evaluative tonality of institutions. In the applied dimension this means focusing not on "awareness of norms" but on how the subject defines an event as a legal problem, what consequences are expected, what risks are anticipated and what sequence of actions is regarded as permissible.

For the Ukrainian context it is appropriate to focus on the war-induced restructuring of the semantic structure, namely on the shift of the categories of justice/responsibility/punishment/compensation into the core of semantic organisation, on the polarisation of evaluative axes (trust/distrust, expected effectiveness/barriers) and on the change in the spectrum of psychologically available scenarios (seeking recognition of harm, documentation, compensation/avoidance due to expected obstacles). Such an approach is methodologically correct within psychosemantics since it records transformations in the semantic organisation of legal experience (redistribution of the centrality of categories, shifts in evaluative-semantic dimensions, reorganisation of semantic oppositions) and thereby avoids substituting research analysis with normative judgements about the legal order and institutions. It is essential to methodologically coordinate recommendations with psychosemantic procedures, in particular with tools for measuring connotative meanings and reconstructing semantic spaces (semantic differential, subsequent factorisation/clustering of profiles), since this ensures a direct transition from the theoretical model to transparent operationalisation.

Thus, in the psychosemantic dimension the legal consciousness of the individual appears not as a sum of declarative knowledge about norms but as a structured system of individual meanings, where the semantic core, evaluative modality and interaction scenarios determine the subjective suitability of law as a resource for action. The analysis of global experience, in particular the specifics of Ukraine in wartime conditions, confirms that extreme contexts radically reformat the internal hierarchy of meanings, bringing the categories of justice and responsibility to the centre of semantic organisation and polarising the evaluative axes of trust. Ultimately, this justifies a shift of emphasis in applied work from formal information towards the reconstruction of meaning oppositions and the development of individual agency through the formation of effective scenario "scripts" of rights protection.

Discussion

The results of the study confirmed that an individual's legal consciousness functions as a complex psychosemantic construct within which legal phenomena follow a sequential path from cognitive recognition to individual sense-making. The proposed model, which is based on the distinction between "meaning" as a relatively stable semantic content and personalised "sense" as an evaluative-modal way of experiencing law, correlates with the conclusions of M. Jakubiec (2022). The author substantiated an understanding of legal concepts primarily as mental representations, that is, internally organised cognitive structures that allow a person to classify events as "legal" and endow these events with functional significance. Within a psychosemantic logic, this means that legal categories exist in consciousness not as external texts of norms, but as internal sense formations that set the direction of interpretation and prepare the groundwork for subsequent choice of action. This approach to legal consciousness as a sphere of sense-making in the present study also correlates with the conception in the work of B. Forti (2025), where consciousness is viewed as an information system that provides the "relational significance" of a subject's experience through internal interpretative structures. Applied to legal issues, this framework makes it possible to specify the mechanism by which the "legal" becomes psychologically operative: a legal event is not simply registered as a fact or a norm but is embedded in the subject's internal system of relations (values, expectations, experience of interaction with institutions), as a result of which it acquires a concrete sense – for example, as a resource of protection, as an instrument of control or as a source of risk. For this reason, within the model proposed in the present study, what is decisive is not the nominal presence of legal meanings, but the interpretative "activation" in consciousness, which determines the subsequent modality of perceiving law and the realism of scenarios of interaction with it.

The psychosemantic logic proposed in this study refines the conclusions of E. Perry *et al.* (2025) on "captured" legal consciousness: in situations of prolonged violence, law may be experienced not as protection but as a continuation of control and victimisation. Within the present study, this is interpreted as a radical deformation of the evaluative-semantic modality, when the axis "protection-threat" shifts towards perceiving law as a source of danger. As a consequence, in the semantic core of the category of "justice" the categories of "control" and "coercion" displace it, which blocks active rights protection and stimulates scenarios of avoiding institutions or of forced compliance. Both works confirm that the choice of scenarios of interaction with law is mediated by an individual sense field that defines the limits and ways of using legal means in a concrete situation.

The study by M. Lewis *et al.* (2023) showed that the semantic spaces of human languages combine local similarity with global variability: despite shared principles of the organisation of meanings, specific configurations of semantic relations differ substantially between linguistic communities and contexts. At the methodological level this means that the same nominal category may belong to different "geometries" of sense – changing its centrality, oppositions and semantic neighbourhoods. In this sense, the architecture of the semantic space of legal consciousness substantiated in the present study is consistent with the authors' approach and explains the phenomenon identified here, in which legal meanings with identical labels (for example, "court", "law") acquire radically different senses depending on the sociocultural background and experience of interaction with institutions. The results of the work by E. Martínez *et al*. (2024) showed that even non-specialists are capable of reproducing legally marked linguistic forms; however, this does not remove the problem of cognitive accessibility – the complexity of legal language may lead to incomplete or distorted assimilation of legal categories in everyday communication. In applied terms, this indicates that legal language may simultaneously perform the function of a cultural "carrier" of legal meanings and remain a barrier to the stable interiorisation. This corresponds with the findings of the present study that linguistic complexity and stylistic remoteness of legal formulations may complicate the formation of clear mental representations, potentially undermining the stability of the semantic core of legal consciousness and weakening the coherence of subsequent scenarios of interaction with law.

The results of the study established that script-like forms of interaction with law ("scripts") should be considered as a separate structural component of the construct of legal consciousness, which ensures the transition from sense-based interpretation to the practical choice of action. In particular, within the proposed model, scenarios appear as ordered chains of the type "qualification of the situation→evaluative-semantic modality→strategy", which makes it possible to explain the variability of legal behaviour not through the "presence/absence of knowledge" but through the availability or unavailability of internal algorithms of action. This is consistent with the conclusions of G. Eickers (2023), who showed that social cognition is organised through "scripts" as knowledge structures that set the typical logic of events, roles, and actions in recurring situations. Interaction with institutions (submitting an application, lodging an appeal, seeking help, avoiding contact) relies on scenario schemes that may be well-formed and effective, or fragmented or blocked by a negative modality of perceiving law. The identification of scenarios as a component of legal consciousness has theoretical grounding in contemporary ideas about the script organisation of social behaviour, and confirms the usefulness of script analysis as an instrument for reconstructing legal behaviour.

The results of the study recorded a link between evaluative-semantic modality (in particular trust/distrust) and the choice of strategy of action: modality acts not as a descriptive characteristic but as a mechanism that increases or decreases the probability of activating particular scenarios of interaction with law. This conclusion corresponds to the study by S. Balaskas & I. Yfantidou (2026), who established a link between modality (in particular trust) and the choice of strategy of action, and this finds empirical support in the research. Analysing women's responses to digital violence in the United Kingdom and Greece, the authors found that institutional trust acts as a critical "filter" that activates or blocks help-seeking scenarios. If a subject perceives the system as unreliable (negative modality), such a subject refuse to protect the rights even when aware of the violation. The empirical data of S. Balaskas & I. Yfantidou support the chain "qualification→modality→scenario" proposed in the present study, demonstrating that it is the evaluation of the reliability and accessibility of institutions that determines whether a help-seeking scenario becomes psychologically realistic and behaviourally attainable. Legal consciousness is not a static knowledge base, but a dynamic process in which cognitive "scripts" and evaluative filters of trust determine the individual's readiness for active realisation of the rights in the social space.

In the study by J. Zhang & T. Zhang (2025), it was established that individual features of moral justification directly determine decision-making strategies and the nature of a person's stress reactions in situations of acute social-moral conflict. The authors demonstrated that internal value filters act as basic regulators of behavioural choice under pressure. These conclusions are correlated with the results of the present study, which revealed that legal consciousness functions as an interpretative mechanism that defines the admissibility and expediency of particular forms of action. The choice of a specific scenario of interaction with law is a derivative result of the semantic qualification of the situation and the evaluative-semantic modality of institutions. Moral and legal scripts act as internal sense schemes regulating the subject's social activity. The work of M. Pahore *et al.* (2024) confirmed that targeted influence through narrative structures (in particular films) can cause stable changes in the emotional states and legal attitudes of young people, altering the attitudes towards social phenomena. This reinforces the conclusion of the present study about the psychosemantic flexibility of legal consciousness and the appropriateness of developing subjective agency through the reconstruction of sense oppositions of legal experience. Applied interventions should be aimed not at broadcasting norms but at working with the evaluative-semantic tonality of legal phenomena (fair/unfair, safe/dangerous), since it is precisely this that determines the experience of law as a resource for action.

In the work of S. Halliday *et al.* (2024), it was found that extreme conditions and state interventions (in particular during lockdowns) radically transform citizens' "consciousness of rights" and the perception of the boundaries of the legitimacy of power. The authors recorded that external crisis forces subjects to revise the habitual interpretations of the rights and duties. This position is reflected in the results of the present study on the transformation of legal consciousness in Ukraine in wartime conditions. War as an extreme context radically reconfigures the internal hierarchy of meanings, bringing the categories of justice and responsibility to the centre of the semantic core and polarising evaluative axes of trust. Macrosocial upheavals change the sense configuration of legal experience, determining new vectors of behavioural activity of the individual. In the study by J. Skorinko *et al.* (2025), it is substantiated that the legal system functions primarily as a sphere of socio-cognitive interaction in which legal behaviour is determined by subjective mental models and processes of social cognition. The authors emphasise that the future development of the field depends on the ability to design applied tools based on understanding individuals' cognitive filters and interpretative mechanisms. This position is reflected in the results of the present study on the functioning of legal consciousness as a system of individual meanings and senses; the model developed (semantic core→modality→scenarios) confirms the conclusion about the priority of internal representations over formal norms. The choice of scenarios of interaction with law is a derivative result of the semantic qualification of the situation and the experienced instrumentality of institutions. This is especially evident in wartime conditions in Ukraine, where the extreme context radically reconfigures the semantic core, bringing the categories of justice and responsibility to the centre of sense organisation. Thus, legal consciousness appears as an autonomous interpretative mechanism in which evaluative-semantic modality (trust, safety, equality) determines the subjective suitability of law as a resource for action. This makes it possible to assert that applied interventions should focus on reconstructing internal sense oppositions and developing "script competence", which fully corresponds to the strategic vector of development of cognitive psychology of law aimed at creating effective predictive models of an individual's behaviour in the legal field.

Conclusions

The results of the study revealed that the mental reality of the subject in the legal field is organised not as a sum of declarative knowledge, but as a system of meanings and senses through which a person assigns subjective weight to events and chooses behavioural stra egies. Stable "meaning" sets the cognitive frame for qualifying an event as legal, whereas personalised "sense" reflects its subjective value, experience and sense of one's own agency. The category of semantic space makes it possible to describe legal consciousness as a "coordinate system" of experience in which categories and evaluations are ordered into clusters and oppositions. Dominant axes of interpretation, such as "agency-powerlessness" or "procedurality-arbitrariness", perform the role of sense parameters that preliminarily structure the individual's repertoire of actions. The psychosemantic lens makes it possible to reconstruct the experienced evaluative modality of concepts (for example, safe/unsafe, accessible/inaccessible) through the logic of the semantic differential. Scenario structures of interaction are considered as internally organised sense schemes that set typical ways of interpreting legal situations and corresponding strategies. The semantic core determines the range of events and states that are recognised by the subject as having a legal dimension and categorically frame further interpretation. Evaluative-semantic modality endows meanings with the experienced quality of trust or acceptability of legitimacy, defining the subjective suitability of law as a resource for action. Interaction scripts reflect the transition from interpretation to choice of strategy: seeking help or avoidance, complying with legal requirements or challenging these requirements, formal or informal practices.

The sense of categories is constituted and actualised in repeated situations of activity through goal orientations, emotional states and anticipated consequences. The dynamics of legal consciousness are mediated by "modules" of evaluative-semantic modality – political trust and the experience of social equality of the subject. The semantic core is not reducible to the degree of support for norms, but sets structured sense configurations that may differ qualitatively in the type of organisation. The action script (the cases of the USA and the Netherlands) appears as a derivative result of the internal organisation of meanings and evaluations of the individual, rather than as a direct consequence of knowledge of formal rules. Typical behavioural trajectories and barriers to seeking help are correlated with the experience of law as an accessible or inaccessible resource at "nodal points" of experience. Macrosocial upheavals, such as the war in Ukraine, radically change the sense configuration of legal experience, determining new vectors of behavioural activity of the individual. Applied psychological work should focus on the development of "script competence": recognising situations, assessing safe options and reducing barriers of distrust. A limitation of the study is its theoretical-reconstructive character; the conclusions are conceptual and require further empirical and psychometric verification. The case analysis has an illustrative function, and contextual sensitivity (particularly in wartime conditions) limits generalisation and calls for longitudinal confirmation. Future studies should be linked to empirical testing of the chain "qualification→modality→scenario" and psychometric validation of modality tools (semantic differential, scales of trust/legitimacy) with the identification of typical profiles. A separate line of research is the extension of modality (agency, procedural dignity, risk of secondary victimisation, experienced symmetry of the application of law) and its testing in longitudinal and comparative designs for different groups and contexts, particularly in wartime conditions.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

[1] Balaskas, S., & Yfantidou, I. (2026). Digital coercive control, institutional trust, and help-seeking among women experiencing violence: Evidence from Greece and the UK. *Psychology International*, 8(1), article number 3. doi: 10.3390/psycholint8010003.

[2] Barsalou, L.W. (2020). Challenges and opportunities for grounding cognition. *Journal of Cognition*, 3(1), article number 31. doi: 10.5334/joc.116.

[3] Chua, L.J. (2022). Constitutional interpretation and legal consciousness: Out of the courts and onto the ground. *International Journal of Constitutional Law*, 20(5), 1937-1957. doi: 10.1093/icon/moac110.

[4] Cowen, A.S., & Keltner, D. (2021). Semantic space theory: A computational approach to emotion. *Trends in Cognitive Sciences*, 25(2), 124-136. doi: 10.1016/j.tics.2020.11.004.

[5] Eickers, G. (2023). Scripts and social cognition. *Ergo*, 10(54), 1565-1587. doi: 10.3998/ergo.5191.

[6] Ergashev, I.A. (2025). Civil society and legal culture: Shaping legal consciousness through semantic signs. *International Journal for the Semiotics of Law*, 38, 2155-2180. doi: 10.1007/s11196-025-10316-6.

[7] Forti, B. (2025). What is consciousness and what it is for: An introduction to extended information theory. *Frontiers in Psychology*, 16, article number 1627289. doi: 10.3389/fpsyg.2025.1627289.

[8] Halliday, S., Jones, A., Meers, J., & Tomlinson, J. (2024). Governmental influence over rights consciousness: Public perceptions of the COVID-19 lockdown. *Journal of Law and Society,* 51(1), 83-101. doi: 10.1111/jols.12498.

[9] Hefner, M.K., Miller, S.L., & Fleury-Steiner, R.E. (2022). Legal consciousness and intimate partner violence survivors' perceptions of protection order violations. *Journal of Family Violence*, 37, 1379-1390. doi: 10.1007/s10896-021-00336-8.

[10] Hertogh, M. (2024). Situating legal consciousness and legal compliance: How Dutch welfare clients think and act in relation to the law. *Journal of Law and Society*, 51(1), 118-135. doi: 10.1111/jols.12510.

[11] Honcharov, A.V., & Honcharov, M.V. (2025). Psychological components of the development of legal consciousness in future lawyers. *Analytical and Comparative Jurisprudence*, 1(5), 22-26. doi: 10.24144/2788-6018.2025.05.1.3.

[12] Hood, R.W., Streib, H., & Keller, B. (2022). Semantic differential. In S. Engler & M. Stausberg (Eds.), *The Routledge handbook of research methods in the study of religion* (pp. 578-590). London: Routledge.

[13] Horák, F., Lacko, D., & Klocek, A. (2021). Legal consciousness: A systematic review of its conceptualization and measurement methods. *Yearbook of Legal Psychology*, 31(1), 9-34. doi: 10.5093/apj2021a2.

[14] Hryniuk, R., & Hutsuliak, O. (2023). Legal consciousness as a subject of theoretical-legal, socio-philosophical, and psychological analysis. *Legal Journals of the Vasyl' Stus Donetsk National University*, 1(2), 4-17. doi: 10.31558/2786-5835.2023.1.2.1.

[15] Jakubiec, M. (2022). Legal concepts as mental representations. *International Journal for the Semiotics of Law*, 35(4), 1837-1855. doi: 10.1007/s11196-021-09853-7.

[16] Kolly-Shamne, A.V., Dribas, S.A., & Honcharov, A.V. (2023). Psychological features of legal consciousness among students of legal and historical training profiles. *Scientific Notes of Taurida National V.I. Vernadsky University. Series: Psychology*, 34(72(6)), 32-38. doi: 10.32782/2709-3093/2023.6/06.

[17] Kyiv International Institute of Sociology. (2025). *Trust in social and political institutions: Public opinion in Ukraine (2012-2024) – merged data from public opinion polls conducted by KIIS from 2012 to 2024*. doi: 10.48320/89D1F3E7-6E73-4975-AEFC-F10B26808A1B.

[18] Lewis, M., Cahill, A., Madnani, N., & Evans, J. (2023). Local similarity and global variability characterize the semantic space of human languages. *Proceedings of the National Academy of Sciences*, 120(51), article number e2300986120. doi: 10.1073/pnas.2300986120.

[19] Liu, P., Tian, M., & Li, W. (2025). From information exposure to legal consciousness: The chain mediating role of political trust and social equality in Chinese college students. *Acta Psychologica*, 259, article number 105428. doi: 10.1016/j.actpsy.2025.105428.

[20] Martínez, E., Mollica, F., & Gibson, E. (2024). Even laypeople use legalese. *Proceedings of the National Academy of Sciences*, 121(35), article number e2405564121. doi: 10.1073/pnas.2405564121.

[21] Organisation for Economic Co-operation and Development. (2025). *Government at a glance 2025*. doi: 10.1787/0efd0bcd-en.

[22] Pahore, M.R., Memon, S., & Shaikh, A.R. (2024). Modern movies and violence: Influence of movies on youth. *Progressive Research Journal of Arts & Humanities*, 6(1), 124-136.

[23] Perry, E., Elyassi, G.R., & Barzilay, A.R. (2025). Cultivating continued control: Post-separation abuse and entrapped legal consciousness. *Laws*, 14(5), article number 76. doi: 10.3390/laws14050076.

[24] Shuhui, X., Yu, Z., Chunjing, S., & Zhiqiang, W. (2025). From victim to bully: Unpacking moral disengagement and the buffering effect of legal cognition. *BMC Public Health*, 25, article number 4015. doi: 10.1186/s12889-025-25364-7.

[25] Sinha, C. (2024). Making sense of law: Critical reflection on neuroscience, socialization, and self. *Integrative Psychological and Behavioral Science*, 58, 247-270. doi: 10.1007/s12124-023-09762-3.

[26] Skąpska, G., Radomska, E., & Wróbel, M. (2023). The inconsistent, everyday legal consciousness of contemporary Poles. *Polish Sociological Review*, 223(3), 289-318. doi: 10.26412/psr223.01.

[27] Skorinko, J.L.M., Schweitzer, K., & Kehn, A. (2025). Editorial: Applying cognitive and social psychology to the legal system: What we know today and what is next. *Frontiers in Cognition*, 4, article number 1695413. doi: 10.3389/fcogn.2025.1695413.

[28] Vinck, P., Mysiv, L., Cave, A., Regan, M., McIntosh, S., & Pham, P.N. (2024). *Ukraine justice and accountability survey 2024*. Washington: Georgetown Law.

[29] Wang, H., & Dai, M. (2025). Who questions the legitimacy of law? A latent profile analysis using national data in China. *Law and Human Behavior*, 49(1), 108-120. doi: 10.1037/lhb0000583.

[30] World Justice Project. (2023). *WJP justice data graphical report: Part 1*. Retrieved from https://worldjusticeproject.org/sites/default/files/documents/WJP-JusticeDataGR-Part1-2023_compressed.pdf.

[31] Young, K.M., & Billings, K.R. (2020). Legal consciousness and cultural capital. *Law & Society Review*, 54(1), 33-65. doi: 10.1111/lasr.12455.

[32] Zhang, J., & Zhang, T. (2025). The influence of moral reasoning on adolescent decision-making and stress responses during VR social-moral conflict. *Frontiers in Psychology*, 16, article number 1661490. doi: 10.3389/fpsyg.2025.1661490.

Правова свідомість особистості як психосемантичний конструкт

Галина Погорілець
Аспірант
Тернопільський національний педагогічний університет імені Володимира Гнатюка
46027, вул. Максима Кривоноса, 2, м. Тернопіль, Україна
https://orcid.org/0009-0002-7160-2095
Наталія Савелюк
Доктор психологічних наук, професор
Тернопільський національний педагогічний університет імені Володимира Гнатюка
46027, вул. Максима Кривоноса, 2, м. Тернопіль, Україна
https://orcid.org/0000-0001-5246-9677

Анотація. Метою дослідження було теоретично обґрунтувати внутрішню архітектуру та ієрархію значень, що визначають логіку сприйняття нормативних приписів та вибір алгоритмів активності людини у соціально-регулятивному просторі. Методологія базувалась на методах концептуально-аналітичного опрацювання, структурно-логічного моделювання, case-study та прикладного аналітичного синтезу. Встановлено, що у межах психосемантичної перспективи правова свідомість розглядається як сфера смислотворення, де правові явища набувають індивідуальних інтерпретацій. Предмет аналізу зміщується від формальної поінформованості до структури суб'єктивного досвіду, в якій «право» функціонує як смислова категорія. Методологічно принциповим є розрізнення «значення» як стабільного семантичного змісту та «смислу» як персоналізованої оцінно-смислової модальності. Виявлено, що психосемантична рамка об'єднує категоріальну організацію значень (семантичне ядро), їхню оцінно-смислову модальність та сценарні форми взаємодії в цілісну модель. Правова свідомість постає як структурований семантичний простір, у якому осі інтерпретації задають підстави для реконструкції індивідуальних смислових профілів. Контекстні розбіжності слід трактувати не як «різний рівень» правосвідомості, а як варіативність смислових конфігурацій, що визначають вибір стратегій. Модальність виступає не «фоном», а структурним механізмом смислотворення, де ключові категорії функціонують як осьові елементи семантичного ядра. Ілюстративні емпіричні сюжети (Китай, Сполучені Штати Америки, Нідерланди) підтверджують, що вибір сценаріїв взаємодії з правом залежить від суб'єктивної довіри та смислової оцінки ситуації. В Україні війна висуває категорії справедливості та відповідальності в центр семантичного ядра, стимулюючи сценарії відшкодування та документування шкоди. Доцільно розвивати суб'єктну агентність та алгоритми захисту прав через реконструкцію смислових опозицій і роботу з оцінно-смисловою модальністю правового досвіду. Практична значимість полягає у можливості використанні результатів психологами в психологічній діагностиці та освітньо-профілактичній роботі для розвитку суб'єктної агентності й формування дієвих стратегій захисту прав

Ключові слова: смисл; значення; сценарії; взаємодія; модальність; довіра

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Pedagogy, Psychology, Philosophy

Journal homepage: https://humstudios.com.ua/en

Vol. 14, No. 1, 2026

ISSN 2706-9222, e-ISSN 2706-9230

UDC 159.942

DOI: 10.31548/hspedagog/1.2026.85

The psychological aspect of youth's perceptions of love and marriage in conditions of socio-psychological uncertainty

Olena Kokhanova

PhD in Psychological Sciences, Associate Professor

Borys Grinchenko Kyiv Metropolitan University

04053, 18/2 Bulvarno-Kudriavska Str., Kyiv, Ukraine

https://orcid.org/0000-0003-4019-3663

Olena Shevtsova*

PhD in Psychological Sciences, Associate Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0003-0604-1789

Abstract. In the complex and unstable realities of Ukrainian society in recent years, significant changes have been observed in marriage and family processes, and therefore the problem of the psychological foundations and characteristics of the development of contemporary youth's perceptions of love and marriage was relevant and required thorough research. The aim of the study was to identify the psychological characteristics of contemporary Ukrainian youth's perceptions of love and marriage in conditions of socio-psychological uncertainty. The main research methods were a written survey using Google Forms and quantitative and qualitative analysis methods. The results showed that for modern youth in conditions of socio-psychological uncertainty, love and romance are worldview values of present and future life. As for the values of starting a family and getting married, they turned out to be irrelevant for modern youth. The young people surveyed had highly differentiated ideas about love and romance, emphasising such fundamental psychological characteristics of love as the highest human feeling: depth, duration, stability, strength, awareness, unconditional acceptance of a partner, responsibility, devotion, trust, care, etc. In their ideas about love, modern young people noted its emotional and moral-ethical components, as well as emphasising the joint activity aspect of partner relationships in love. At the same time, modern youth showed duality in their understanding and attitude towards love, demonstrating, on the one hand, a rational approach to feelings of love and, on the other hand, an irrational approach. In the perceptions of young people, a long period of partnership should contribute to the well-being of a future marriage. It was also found that modern youth were

Received 05.10.2025 Revised 21.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Kokhanova, O., & Shevtsova, O. (2026). The psychological aspect of youth's perceptions of love and marriage in conditions of socio-psychological uncertainty. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 85-101. doi: 10.31548/hspedagog/1.2026.85.

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

tolerant of the diversity of manifestations of love in society, as they valued love as an existential need for the life of any person. The results obtained in the study regarding youth's perceptions of love and marriage can be used in counselling and psychotherapeutic practice by family psychologists and other professionals in the helping professions

Keywords: infatuation; romantic feelings; partner relationships; marital relationships; conditions of uncertainty

Introduction

In conditions of socio-psychological uncertainty, the problem of studying youth's perceptions of love and marriage is particularly relevant. The complex and unstable realities of Ukrainian society in recent years have been characterised by significant changes in marriage and family processes. All families experience various difficulties, but especially young people who are just starting their life together in conditions of extreme general crisis in the country, which in psychological terms is accompanied by states of uncertainty, chronic anxiety for themselves and their loved ones, internal personal disharmony, etc. For young people who are just beginning to build close relationships and are considering marriage, there is a significant risk of distortion of marital and family ideas and processes at the very beginning of their development.

As noted by A. Matysiak & D. Vignoli (2024), over the past two decades, labour markets in post-industrial countries have undergone enormous transformations, significantly changing the conditions under which young people make family decisions and raise children. While these changes create new opportunities, they also give rise to risks that potentially contribute to uncertainty about the future and affect people's ability to earn money, care for family members and make long-term commitments. Economic uncertainty, the threat of unemployment or unstable employment, and financial difficulties lead to delays in childbearing and increase the risk of union and partnership breakdown. These effects are exacerbated when labour market deregulation occurs simultaneously with labour market dualisation, and become more pronounced during periods of economic hardship, such as economic recessions, the COVID-19 pandemic, martial law in the country, etc.

Research by R. Guetto *et al.* (2021) shows that narratives about the future have a causal effect on marriage intentions: prolonged waiting before returning to pre-pandemic conditions has a negative impact on marriage intentions. On the other hand, the researchers emphasise that cohabitation seems more compatible with the uncertainties of the modern world. In their study, an important role in the process of family formation is assigned to the future (without taking into account more "traditional" factors), which are considered in scientific works on family life. In the Ukrainian language, there is a differentiation between the words "love" and "romantic love", so the perception and use of these concepts may differ in different cultures and social contexts. Researchers F. Yang & D. Dalsky (2025) explore the intercultural understanding of the words "love" and "romantic love". Researcher J. Carter (2022) defines the complex reality of love, studies its various dimensions, and examines the diverse social and cultural contexts in which it unfolds.

Psychology distinguishes between different types and approaches to explaining love: the biological approach; the psychodynamic approach; humanistic approach; cognitive approach), as researched by N. Mosol (2023), as well as different dimensions of love: quantitative and qualitative (its depth, humanity) – according to O. Tsilmak & V. Lefterov (2020). The nature of love is multifaceted, as people can feel love for partners, parents, siblings, relatives, friends, other people, pets, and even God (Machin, 2022). Some researchers focus on romantic love, i.e., love felt for a partner in the context of a romantic relationship (Kowal *et al.*, 2024). Some studies aimed at exploring the relationship between participants' love and relationship satisfaction at different stages of a couple's interaction have shown that there is a close relationship between love and relationship satisfaction, as well as a relationship between types of love and relationship satisfaction, which differs at different stages of a relationship (Cassepp-Borges *et al.*, 2023).

Thus, preparation for marriage and family life has been and remains one of the important existential tasks in the ontogenesis of personality at the adolescent stage. Despite global trends characterised by the liberalisation of "adult" norms of sexual morality, the destruction of stereotypes of masculinity and femininity, and significant differences in the normative orientations of modern young men and women from the ideas of their parents and grandparents, it is worth noting the current realities in which young people in Ukraine live and develop. Young Ukrainians face many obstacles on the path to harmonious close relationships in the premarital period. The crisis and certain socio-psychological uncertainty in the functioning of Ukrainian society in one way or another affects the ability of young people to adequately understand and evaluate themselves and potential partners when psychological distortions of the congruence of self-awareness occur, which is mainly manifested through underestimating or overestimating oneself and others. In the current conditions of socio-psychological uncertainty, some important issues related to the value and content of young people's lives may be considered insignificant or irrelevant, or, conversely, the role of situational factors may be exaggerated, while aspects that youth would normally take into account (not in conditions of martial law and socio-psychological uncertainty) may be ignored. Such a contradictory socio-psychological situation of development provokes young people to make ill-considered decisions, can cause the devaluation of close partnerships and other negative consequences for the personal development and self-determination of young men and women.

The aim of the study was to examine young people's attitudes towards love and marriage in the context of complex social transformations in Ukrainian society.

Literature Review

According to S. Sassler & D. Lichter (2020), there have been unprecedented changes in the timing, duration, and sequence of intimate relationships occurring in cohabiting partners. This, in turn, has made the scientific study of traditional marriage in the modern world much more complex than in the past. The above authors review contemporary theory, empirical approaches, and demographic trends in cohabitation and marriage, focusing on the causes and consequences of transitioning from one union to another. They emphasise that the increase in extramarital cohabitation has overturned traditional theoretical models and approaches to measuring traditional marriage, complicating the issue but at the same time stimulating current research on the formation of family unions and their consequences for partners, children and society as a whole.

Some researchers have studied love during quarantine, namely, given that governments around the world have imposed strict social distancing and stay-at-home orders, which have significantly affected the amount of time couples spend together. In their study, researchers examined whether perceptions of changes in time spent with a partner were related to stress, and whether stress levels, in turn, predicted commitment to and satisfaction with the relationship, both in the short and long term. In addition, the impact of economic activity on family behaviour has become less gender-specific as women increasingly gain economic independence. Finally, it appears that highly educated workers and members of higher social classes are increasingly better placed to realise their fertility intentions than their less educated counterparts and members of lower social classes (Derbyshire *et al.*, 2023). In addition, studies show that temporary workers are postponing starting a family. Researchers D. van Wijk *et al.* (2021) highlight whether this effect is related to lower income or to a stronger sense of job insecurity that accompanies temporary contracts.

As J. Carter (2022) notes, in the western world, the status of love is often used as a barometer of contemporary social issues: from concerns about the breakdown of the social structure with the rise in divorce rates in the 1950s to campaigns for equality and justice for same-sex marriage in the 1990s and 2000s, and more recently, to concerns about the commercialisation of love with the advent of dating apps. Social theory often presents romantic love as a reflection of modern man's fascination with aspects of contemporary life such as consumption, equality, or rationality. The researcher defines the complex reality of love, explores the emotional, rational, and social dimensions of love, as well as the various social and cultural contexts in which it exists. The scholar argues for a connection between love, marriage, and morality, understanding the latter as a key boundary for modern relationships. She views love as a reimagined morality that provides guiding principles for life and solves the problem of endless choice. Given the above, the problem of socio-psychological uncertainty and the development of close relationships in these conditions requires a thorough study of basic definitions, such as: uncertainty and its conditions, love, marriage, marital relationships.

Exploring uncertainty as a socio-psychological problem of personality, A. Kurova (2021) considers the psychological content of the category through its positive and negative aspects. Thus, she attributes to the negative aspects the problem with the anticipatory function of the psyche, which provokes an inability to predict the dynamics of a situation's development and a loss of control over one's life, and to the positive aspects the possibilities of multiple choices that an individual receives in conditions of uncertainty. And if take into account the specifics of the social situation of modern youth, then quite favourable conditions for self-determination are created for them. In other words, the researcher considers uncertainty to be multifunctional: on the one hand, as an opportunity for personal development and self-realisation, and on the other, as a condition for getting stuck in individual or group cognitive dissonance, which makes it impossible to make decisions and find a way out of the situation, or even to want to look for such a way out. In other words, uncertainty depends on age, individual characteristics and cognitive properties of the personality, and a number of social factors. The APA (n.d.) characterises uncertainty as "a state or condition in which something (e.g., the probability of a certain outcome) is not precisely or reliably known" or "a lack of confidence or clarity in one's ideas, decisions, or intentions". Psychological uncertainty, in particular, is observed when a person perceives information as incomplete, missing, or vague, regardless of whether it is objectively uncertain.

Some researchers reveal a socio-psychological understanding of the relationship between the concept of uncertainty and conflicts between groups in a given society. They conceptualise uncertainty and the meaning and role of uncertainty in the context of understanding conflicts between groups (Zick & Sandal-Önal, 2023). The above-mentioned scholars point out that most studies focus primarily on the destructive consequences of overcoming uncertainty, as the main focus is on destructive conflict resolution. It focuses on intergroup conflicts characterised by incompatibility of interests, identities and values between two or more social groups; in simpler terms, conflicts in which one group tries to assert itself against another or more groups in order to gain power and influence.

Research shows that when groups experience uncertainty, they will try to make sense of the situation and will mostly view it as a threat that will lead to losses (Breakwell, 2021). Thus, conflict research has so far focused more on the motives of individuals within groups who seek to dissolve uncertainty into certainty and security by separating themselves from other groups. Uncertainty is also described as being generated by contextual factors and challenging individuals' confidence in their views, beliefs, values, feelings, and behaviour (Hogg, 2007). Thus, this researcher's approach presents personal and situational uncertainty as interdependent, with the latter causing the former.

Situations of uncertainty are often accompanied by destructive emotional states, but such circumstances, according to A. Kurova (2021), can form the basis of a person's supra-situational activity, which is characterised by interest that stimulates imagination, mental and behavioural activity. A person has the opportunity to assess the positive aspects of a situation of uncertainty due to the need to find more solutions than is possible, due to the experience of positive emotions associated with the situation of novelty, challenge, drive, etc. Important factors influencing an individual's choice of behavioural strategy in a situation of uncertainty are their perception of the specifics of the situation, possible experience of overcoming similar circumstances, and, in a real situation, personal characteristics, etc. Thus, to a certain extent, complex and contradictory social conditions can differently influence the content of young people's perceptions of love and marriage.

In psychological science, there are a number of theoretical approaches to studying love that provide answers to questions about its nature and functions. The psychological phenomenon of love is studied by scientists from different angles. It is worth noting that in the Ukrainian language, there is a semantic distinction between the words "love" as a word with a broader meaning and "romantic love" as a passionate emotion or feeling. The word "love" comes from the old indian root "lubh", which means "to desire" or "to strive for". In ancient languages related to modern European languages, this root acquired a meaning associated with emotional experiences, attachment, and strong desire. In different cultures and languages, the concept of love has taken different forms, but the basic meaning of the concept is this: love is a feeling that expresses strong attachment to someone or something, fills existence with meaning, and is unique and unrepeatable for everyone. The semantics of the Ukrainian word "kohannia" is associated with experiencing strong passion, inspiration, and the desire to be with someone. This concept encompasses emotional dependence, attachment, and the need for closeness and intimacy (Mosol, 2023). Linguists emphasise that the word "kohannia" comes from the Proto-Slavic "kohaty" ("to care for, to look after"), which in turn is related to the Indo-European root kos, meaning "to comb, to stroke, to caress".

However, researchers F. Yang & D. Dalsky (2025) suggest that the exchange of linguistic knowledge (explicit semantic and implicit pragmatic) and cultural knowledge (explicit ethical and implicit emic) about Indigenous concepts of love through intercultural dialogue can liberate understandings of love that are "confined within the English language", from the perspective of Indigenous psychology. The authors propose an "Equivalent indigenous concept model" for intercultural understanding of love in Chinese (爱; ai) and Ukrainian (кохаю; kohayu). The results of interpretative phenomenological analysis based on students' intercultural communication (conducted in English) indicate that at the semantic and ethical levels both 爱 and кохаю represent deep emotions in romantic relationships. However, at the pragmatic and emic levels, 爱 functions as an emotional bond connecting the individual, family, and nation, with an emphasis on devotion and responsibility. In contrast, кохаю primarily describes romantic love directed toward a romantic partner and emphasises its sacredness. The scope, historical roots, and expression of these concepts of love, as well as the dynamic and bittersweet nature of love and its relationship with marriage and family, are discussed from Chinese and Ukrainian sociocultural perspectives. These findings confirm that equivalent Indigenous concepts such as 爱 and кохаю represent a universal phenomenon (in this case, love), yet are likely expressed and experienced differently within specific cultural contexts (Yang & Dalsky, 2025).

Marriage as a social institution constitutes a fundamental unit of society and plays an important role in shaping culture, health, and individual well-being. Various forms of marriage can be observed, as well as conscious rejection of marriage by some individuals. In certain sociocultural contexts, the idea of extramarital relationships grounded in love is promoted. From a psychological perspective, however, love (romantic love) within the context of marriage remains of particular interest, as most people describe it as an elevated and pleasant feeling without which life is difficult to imagine. At the same time, the combination of marriage and love has long provoked debate in academic discourse: can marriage and love be compatible, or does marriage "destroy" romantic love? (Shumchuk, 2024). According to the researcher, there are three or even four key perspectives proposed by different thinkers that could ensure the presence of love in marriage: love exists in marriage when partners freely choose each other; love is possible and manifests only outside marriage; love is a personal choice that requires continuous effort and development. Although the etymology of the words "love" and "romantic love" points to their origins and primary meanings, it is important to note that the perception and use of these concepts may vary across cultures and social contexts. Moreover, each individual may possess a personal understanding and interpretation of love and romantic love, shaped by life experience, values, and beliefs.

In psychology, there are different types and approaches to explaining "love". The main approaches include: the biological approach (love as a result of biological processes and evolutionary adaptation); the psychodynamic approach (love is considered in the context of unknown and unconscious forces and conflicts acting in the human psyche); the humanistic approach (love as a powerful spiritual experience that contributes to personal growth and development, as a manifestation of the highest values, empathy, care and support); cognitive approach (love is viewed as a constructive and active interpretation of one's partner and relationship); socio-psychological approach (love is studied in the context of social interaction and cultural perceptions, examining the role of social norms, expectations and interaction in the development of relationships) (Mosol, 2023).

Romantic love is usually divided into at least two subtypes: passionate love, which is felt very intensely and is most often experienced at the beginning of a romantic relationship, and companionate love, which is felt less intensely and is most often experienced in the later stages of a relationship. Romantic love, in their interpretation, is a universal experience that transcends cultural boundaries and time constraints. If romantic love is generally perceived as a force that promotes commitment between long-term partners, the above-mentioned researchers expected that people who are likely to suffer greater losses from the breakdown of their relationships, including those with lower socioeconomic status, those with many children, and women, would place more value on romantic love than people with higher status, those with fewer children, and men. The study confirmed these predictions. In addition, it was found that individuals from countries with higher (compared to lower) human development indices placed greater value on romantic love, suggesting that modernisation may influence the valuation of romantic love. On average, participants around the world were unwilling to enter into long-term romantic relationships without love, highlighting the universal importance of romantic love (Kowal *et al.*, 2024).

There is broad consensus in the literature on romantic relationships about the importance of both love and relationship satisfaction for relationship stability and longevity. For example, greater relationship dissatisfaction (or, conversely, lower satisfaction) is associated with an increased propensity for extramarital affairs. It is important to note that marital status is important for relationship satisfaction. Married couples tend to be more satisfied with their relationships than unmarried cohabitants or couples who have remarried. More specifically, the transition to marriage is a special period that increases relationship satisfaction. Couples who date report greater relationship satisfaction and are more likely to marry.

Certain studies aimed at examining the relationship between participants' romantic love and relationship satisfaction at different stages of a couple's interaction have confirmed that there is a close relationship between romantic love (the constructs that comprise it: intimacy, passion, devotion, etc.) and relationship satisfaction, as well as a connection between types of romantic love and relationship satisfaction, which differs at different stages of a relationship. Romantic love is a guaranteed predictor of relationship satisfaction. The results of the study demonstrated the strength of this connection. Thus, romantic love predicted more than 50% of the variance in relationship satisfaction in stable relationships and more than 30% in any other sample, such as unrequited relationships or casual flings (Cassepp-Borges *et al.*, 2023).

Research by G. Yoo & S. Joo (2022) also found that love and its components are positively associated with marital satisfaction. The researchers found gender differences, with women showing a stronger link between perceived intimacy and marital satisfaction than men. Men reported higher perceptions of love and marital satisfaction than women. According to research, approximately one-third of all births are to unmarried parents, and unmarried cohabitation has evolved from a socially stigmatised practice to a normal stage of adult life (more than half of all American marriages now begin as cohabitation). Many of the same patterns are observed in Europe, although there are fewer divorces there (Hull *et al.*, 2010). Thus, the issue of love, its nature, its connection with relationship satisfaction at different stages of partner interaction, including the relationship between love and marriage, is relevant.

Since the key concepts of the study are romantic love and marriage, it is also worth interpreting the concept of marriage. The word "marriage" comes from the old slavic "slyub" – a solemn promise, and "slyubytys" means to agree.

Article 21 of the Family Code of Ukraine No. 2947-III (2025) defines the concept of marriage as follows:

"1. Marriage is a family union between a woman and a man, registered with the state civil registry office.

2. Living together as a family without marriage does not give rise to the rights and obligations of spouses".

In summary, it can be said that romantic love and satisfaction with a relationship are interrelated factors that significantly influence the stability and duration of romantic relationships. The level of satisfaction increases during the transition to more formal forms of cohabitation, in particular marriage, which is considered in Ukrainian law as an officially registered union between a woman and a man. Thus, romantic love is not only the emotional but also the psychological basis of marital happiness, and marriage is the social and legal form of its realisation.

Materials and Methods

The aim of the empirical study was to determine the psychological characteristics of contemporary Ukrainian youth's perceptions of love, romance, and marriage in conditions of socio-psychological uncertainty. The study involved 142 higher education students from two higher education institutions in Kyiv: Borys Grinchenko Kyiv Metropolitan University and the National University of Life and Environmental Sciences of Ukraine. Since the subject of the study was the psychological characteristics of youth's perception and understanding of such complex socio-psychological phenomena of human life as love, romance and marriage, and in order to explain them, respondents had to rely on individual personality traits in such personal spheres as self-awareness, motivational and value orientations, cognitive and emotional-sensory complexity, etc., the sample was formed exclusively on the basis of the principle of voluntary informed consent of the study participants, which contributed to obtaining more objective empirical data. Before the start of the study, respondents were informed about its purpose and the principle of confidentiality through the anonymity of their answers, and gave their voluntary informed consent to participate in the survey. Throughout the study, the ethical principles and provisions of the American Sociological Association Code of Ethics (2018) were adhered to.

Since the target audience of the empirical study is young people, the key criterion for selecting study participants was the age range of respondents – from 17 to 35 years old, but a significant part (33.8%) is the 18-year-old age group. The sample consisted of 81.7% female and 18.3% male respondents. The majors of the surveyed students are as follows: Philology, Psychology, Physical Education and Sports. The main method of empirical research was a questionnaire in the form of a self-assessment with elements of introspection (self-observation) of respondents in a remote format. When developing the content of the questionnaire, the author adhered to the basic requirements for the psychodiagnostic component of such a tool, namely: the respondents' needs and motivations and their attitude to the survey (a priori, the study was to involve individuals with adequate motivation for the study conditions and an understanding of the transparency of its overall results), which made it possible to formulate direct and predominantly open-ended questions in the questionnaire; the level of mastery of the respondents' experience, taking into account which the author's questionnaire is of a declarative nature and, accordingly, provides for one diagnostic cross-section for each respondent; restrictions on the number of questions (the main content of the questionnaire consists of 15 open and closed questions, grouped into three blocks, according to ideas about love, infatuation, and marriage). In terms of the form of implementation of the respondents' activities during the survey, the questionnaire is a verbal research method. Thus, the author's questionnaire proposed to the respondents simultaneously contains characteristics of a cross-sectional, direct, descriptive, verbal empirical study.

At the stage of collecting empirical information, which lasted from April to May 2025, a written survey method was used via Google Forms (the author developed the content). At the data processing stage, methods of mathematical-statistical (quantitative) and qualitative analysis were used: average values, percentage ratios, ranking on the IBM SPSS Statistics platform (version 29). At the final stage of the study, the obtained diagnostic data were interpreted and summarised.

Results and Discussion

In order to determine the value of love and marriage in the current life activity of contemporary youth, respondents were asked to assess their present relevance using a six-point scale ranging from 0 points (completely irrelevant) to 5 points (very relevant). According to the survey results, almost 60% of the surveyed young people rated the relevance of love in their lives at the present time as high (4-5 points). However, only 21% of participants assessed the current relevance of issues related to marriage for themselves as high (also 4-5 points). At the same time, nearly 16% of young people indicated a low or very low value of feelings of love and romantic love in the present, while 62% of respondents emphasised the extremely low relevance of starting a family and entering into marriage at this stage of their lives. These findings regarding the high value of love and romantic love for contemporary Ukrainian youth may be explained by the inherent human need, at any age, to love and to feel loved by others. At the same time, it may be assumed that the low inclination of contemporary youth to create their own families through formal marriage is a consequence of current social conditions in Ukraine, which are characterised by persistent situations of socio-psychological uncertainty.

For the purposes of the study, it was important to determine how deeply young people perceive, conceptualise, and understand the cognition of "love", as well as the extent to which they psychologically differentiate between the feelings of love and infatuation. When defining love, the surveyed young people offered a wide range of interpretations, the most common of which was "a feeling of emotional attachment to another person that combines care, commitment, respect, support, trust, and acceptance". Frequently mentioned characteristics of love also included confidence in another person, shared traits and values, and feelings of safety, calmness, tenderness, and mutual satisfaction of needs. In addition to the emotional-affective and moral-ethical components of love, respondents pointed to the importance of social and activity-based components, such as the significance of cooperation, joint development of the couple, and striving to achieve shared goals. Some participants interpreted love in more concrete terms, referring to it as "my partner" or "family", or describing it simply as "rest", "friendship", "partnership", "harmony", "chemistry", "sincere feelings", "an addition to life", or "the meaning of life", among others. It should be noted that those respondents who rated the relevance of love and romantic love in their lives as high tended to provide more elaborate and profound interpretations of love, emphasising its value for them both in the present and necessarily in the future, and highlighting not only their own emotional attachment to a partner, but also mutual understanding, mutual respect, an almost transcendental sense of unity, a shared desire to support one another, personal development, mutual acceptance, and the joint construction of a shared future.

When comparing love and infatuation, the majority of the surveyed young people demonstrated a good understanding of the fundamental psychological characteristics of love as a higher feeling, pointing to its depth, longer duration and stability, strength, and seriousness. Many respondents also noted that love is characterised by awareness, maturity, unconditional acceptance of a partner, and manifestations of responsibility, commitment, confidence, trust, and care in relation to the partner. It is noteworthy that some participants emphasised the importance of mutuality as a characteristic of love, which, in their view, is absent in infatuation. Some respondents also indicated that love must withstand the test of time, during which a couple jointly overcomes difficulties, thereby forming a conscious unity and readiness of two mentally healthy and mature individuals to work on their relationship. In addition, certain respondents expressed views linking love with marriage, arguing that love should lead to the creation of a family.

Respondents attributed the following characteristics to infatuation: idealisation of partners towards one another, heightened emotionality, transience, temporariness, situationality, lack of control, and its role as a first stage leading towards love. At the same time, participants quite frequently argued that infatuation is more strongly associated with liking another person's physical appearance, whereas love implies acceptance of another person with all their strengths and weaknesses. Infatuation was described not as a feeling but as an emotional state, primarily determined by biochemical and hormonal reactions, which can be rather intense and "explosive" at the beginning of a relationship. In contrast, love was described as a feeling shaped by biological, psychological, social, and cultural factors.

Some respondents noted that infatuation is characterised by uncertainty (in contrast to love) and by the predominance of expectations (as opposed to the faith inherent in love). One participant described this distinction as follows: "Infatuation is mainly an emotional outburst, fascination, and idealisation of a person; it often arises suddenly, is accompanied by strong physical attraction and romantic dreams, but may be short-lived. Love is a deeper and more mature feeling; it develops over time and is based on mutual respect and trust. Love is the choice to stay close even when emotions fade and life presents challenges". Some respondents also pointed out that infatuation may occur in relation to inanimate objects (for example, being infatuated with music), whereas love can be directed only towards a person. There were also opinions suggesting that infatuation and love are identical concepts. Thus, the majority of contemporary youth make a considerable effort to understand higher human feelings such as love and romantic love, emphasising their enduring value in the life of any individual. At the same time, young people highlight not only the emotional-affective component of love but, while recognising its moral-ethical dimension, also emphasise the joint-activity aspect of partner relationships within love.

The study also sought to identify respondents' emotional experiences related to love, romantic love, and infatuation. In response to the question "Have you experienced or are you currently experiencing the feeling of love?", 64% of the surveyed young people answered affirmatively, 21% responded "no", and 14% answered "cannot say". One respondent noted loving oneself. Subsequent research questions empirically examined issues related to social stereotypes and their influence on young people's representations of love and romantic love. Particularly informative were young people's responses to the question of whether they believe in love "at first sight" (Fig. 1).

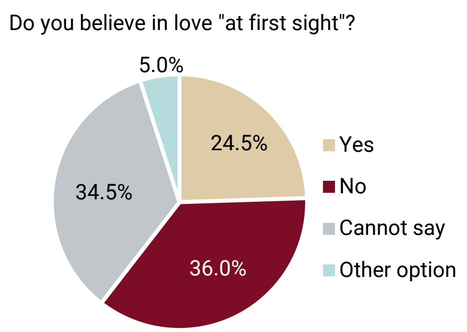


Figure 1. *Distribution of young people's responses to the question "Do you believe in love at first sight?"*
Source: *developed by the authors*

As can be seen in Figure 1, 36% of respondents pursuing higher education answered "no", 24.5% answered "yes", and 34.5% of young people had doubts. During the survey, respondents had the opportunity to comment on and explain their answers, including clarifications such as: they believe, but not in love, rather in sympathy, infatuation "at first sight" (5% of respondents). The next question concerned young people's belief in the theory of the existence of a "soulmate"; the results are presented in Figure 2.

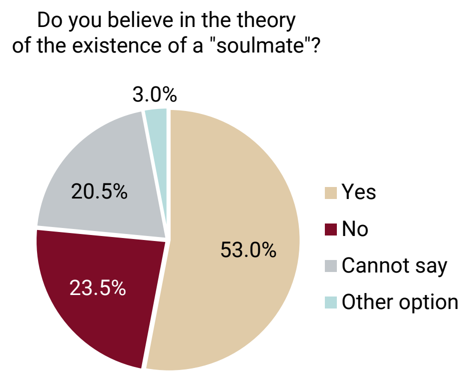


Figure 2. *Distribution of young people's responses to the question "Do you believe in the theory of the existence of a "soulmate"?"*
Source: *developed by the authors*

Thus, the majority of the surveyed young people (53%) believe in the theory of the existence of a "soulmate"; 23.5% of respondents stated that they do not believe in the existence of a "soulmate", while 20.5% of those surveyed were unable to provide a definite answer to this question. As for alternative response options, the following were noted: "belief in the existence of multiple soulmates"; "belief in the existence of a "kindred spirit" rather than a soulmate"; "belief in the meeting of two complete individuals"; and "lack of familiarity with this theory". In response to the question "Do you believe that love can last "forever"?", respondents' answers are presented in Figure 3.

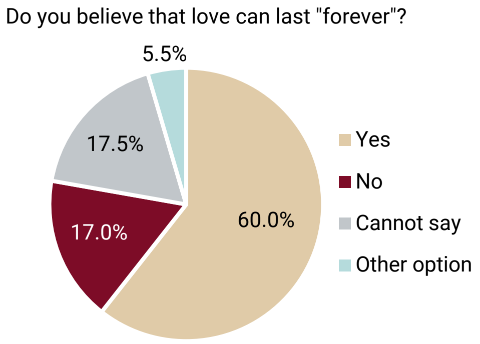


Figure 3. *Distribution of young people's responses to the question "Do you believe that love can last "forever"?"*
Source: *developed by the authors*

As shown in Figure 3, the majority of respondents (60%) believe in the eternity (long-term nature) of love; 17% of respondents stated unequivocally that they do not believe in this, while 17.5% of young people were unable to answer this question. In the proposed open-ended response options, participants answered as follows: "unlikely, but exceptions are possible"; "it all depends on the individual level"; two respondents noted that love can last "forever" if a couple works on their relationship and continually nurtures it. Thus, contemporary youth demonstrate a predominantly rational approach (more than 70% of respondents) to feelings of love/romantic love, recognising that they require joint, partner-based, in-depth psychological work, alongside an irrational approach (around 60% of those surveyed), according to which "eternal love" and a "soulmate" exist and one simply has to be fortunate enough to encounter them, simultaneously.

The next research questions aimed to clarify young people's awareness and understanding of the psychological mechanisms underlying higher human feelings – love and romantic love. In response to the question "Why, in your opinion, do people fall in love with each other?", participants were able to choose two answer options and propose their own. The most frequently selected answer was that people fall in love with each other because they have "similar personality traits, beliefs, and value orientations" (almost 77% of respondents chose this option). Approximately 51% of participants believe that people who complement each other fall in love. About 39% selected the option "having shared interests", while 35% chose "physical attractiveness". Nearly 13% of respondents believe that people fall in love because a partner resembles one's mother or father. Around 8% selected the option that "opposites attract", and 7% of participants indicated that infatuation is facilitated by spatial factors, such as "living nearby" or "studying together/being friends".

Subsequently, young people's representations regarding the duration of partner relationships preceding marriage were examined. The most optimal period for partners to get to know each other before entering into marriage, according to the majority of respondents (36.5%), is up to three years; 24.6% considered up to two years optimal; 24.5% indicated more than three years; 8.5% selected up to one year; and 2% up to six months. The remaining responses indicate that respondents found it difficult to determine a specific duration, taking into account the individual differences in each couple's interaction. Some respondents noted that even ten years may be insufficient for partners to fully get to know each other, while others stated that "those who are truly in love do not need time", or that "two years of cohabitation are necessary". Participants were also asked to assess the acceptability of marriage without love on a five-point scale, where 1 indicated completely unacceptable and 5 fully acceptable. In their responses, more than 68% of respondents selected levels 1-2, with 47% of this group rating such a marriage as completely unacceptable (1).

Thus, contemporary Ukrainian youth predominantly (more than 85% of respondents) believe that a successful future marriage should be preceded by a sufficiently long period (at least two years) of partner relationships, during which partners can better understand and comprehend each other's individual and personal characteristics, preferences, aspirations, and values. The priority placed on a prolonged pre-marital period among contemporary youth may be explained by society's tolerant attitude towards premarital cohabitation, as well as by young people's desire to make a more conscious choice of a marital partner under conditions of socio-psychological uncertainty. In addition, the majority of contemporary youth (more than 68% of respondents) consider it unacceptable for themselves and for others to enter into marriage for reasons other than mutual love, which indirectly suggests that love represents one of their highest values.

Furthermore, the study empirically examined the characteristics of young people's representations of difficulties in partner relationships associated with love. In response to the question "What main problems, in your view, do people in love most often encounter?", respondents could select two answer options or propose their own. According to participants, the most common problem was the inability to listen to and hear one another (81%), followed by lack of trust and jealousy (almost 49%), inability of a partner to compromise (34%), idealisation of a partner (27%), egocentrism and excessive focus on oneself and one's own problems (20%), negative influence of friends or family (13%), excessive emotionality (12%), and others. Thus, the majority of problems identified by young respondents are associated with difficulties in communicative and emotional interaction within the couple. Participants were also asked to express their attitudes towards same-sex love and marriage, the results of which are presented in Figure 4.

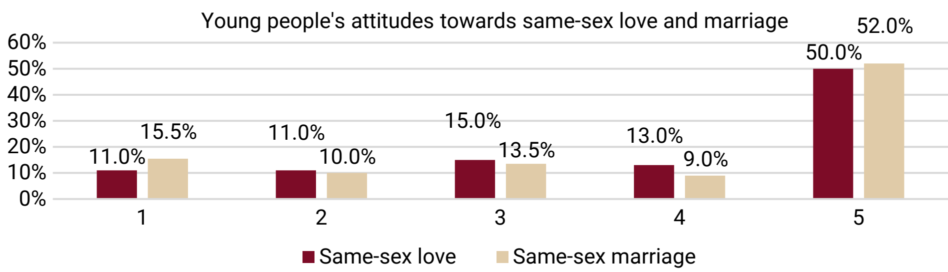


Figure 4. *Young people's attitudes towards same-sex love and marriage*

Note: *attitudes towards same-sex love and marriage were assessed on a five-point scale: 1 – extremely negative; 2 – predominantly negative; 3 – neutral; 4 – predominantly positive; 5 – fully positive*

Source: *developed by the authors*

Young people's attitudes towards same-sex love and marriage were assessed using a five-point scale, where 1 indicated an extremely negative attitude and 5 a fully positive attitude. The results were as follows: 50% of young people demonstrated an entirely positive attitude towards same-sex love; almost 13% of respondents expressed a generally positive attitude, and approximately 15% demonstrated an intermediate (neutral) attitude. Young people's assessment of their attitudes towards same-sex marriage revealed similar tendencies, although with a slightly higher proportion of respondents holding an extremely negative attitude towards this form of marital relationship (15.5% of respondents expressed an extremely negative attitude towards same-sex marriage, compared with 11% of respondents for whom same-sex love was considered completely unacceptable). At the same time, the proportion of respondents with a predominantly positive attitude towards same-sex marriage and same-sex love was approximately the same (61% and 63% of respondents, respectively). Thus, it may be assumed that contemporary youth perceive the diversity of manifestations of love in society more tolerantly than other generations and value love and romantic love in all their forms as an existential need of human life activity. A more stable awareness among contemporary youth of love as a value in its diversity may also be conditioned by situations of social uncertainty and the psychological states that accompany prolonged uncertainty.

Subsequently, young people's representations of the psychological characteristics of an ideal potential marital partner were examined. The question "What is your ideal partner for a potential marriage?" allowed respondents to choose three answer options and propose their own. The option receiving the highest number of selections (70%) was "possesses personality traits and value orientations that I share"; 64% selected "loves me"; 37% indicated "has a sense of humour"; 36% chose "has high potential and good prospects"; 30% selected "has a stable financial income"; 27% indicated "has an attractive appearance"; and 25% chose "leads a healthy lifestyle and has no harmful habits", among others. Almost 11% of respondents considered the availability of one's own housing to be an important argument when evaluating a partner as ideal for marriage. The same proportion (11%) believed that the potential partner's well-functioning family background is also an important condition for creating one's own family. Nine per cent of participants noted that the presence of, or commitment to, high-quality education on the part of a future husband or wife should be a priority when deciding to enter into marriage. Nearly 8% responded that a potential marital partner should have a prestigious job and high social status. Overall, contemporary youth, when choosing a marital partner, predominantly orient themselves towards shared worldview values, among which love and romantic love occupy a central position, along with personal and professional development.

The results obtained in this study are partially reflected in existing scholarly research, although each work focuses on specific aspects of the issue. In particular, studies by Z. Sonkaya & N. Öcal (2024) examine young people's attitudes towards marriage and societal gender roles based on selected socio-demographic variables. The average age of participants in their study was 20.53 ± 1.96 years, of whom 67.9% were women and 32.1% were men. The findings indicate that young people demonstrate high levels of positive marital attitudes and openness to marriage. Participants' views on marriage, the distribution of power between spouses, and domestic violence suggest a tendency towards a more traditional understanding of marriage.

The scientific research of O. Batsylyeva *et al*. (2019) is aimed at studying the readiness of young people for marriage, namely, an empirical study of the psychological aspects of the readiness for marriage of modern youth (the average age of the subjects was 20-23 years, of which 60 were male and 52 were female). The researchers found that at the time of the study, the young people were not married, but 27 participants were in long-term relationships with their partners (more than 1 year). The results of the study showed that most of the respondents were marriage-oriented, used constructive types of behaviour in conflict situations, and that family life was of paramount importance in their value system. Scientists have determined that the leading motives for marriage for most young people are love between partners and financial security. Also, most of the subjects are oriented towards premarital sexual relations and attach great importance to sexual relations in married life. Researchers have found that a significant proportion of respondents with low levels of empathy do not have a positive attitude towards having children; according to most of them, parenting is not a priority.

Researchers T. Denysovets *et al*. (2022) and L. Magdysyuk *et al*. (2024) also conducted a psychological analysis of the readiness of modern youth for married life (the study involved 50 boys and 50 girls aged 16 to 18, 82% of whom have complete families, and 18% of whom live in incomplete families). Based on the analysis of the results, it was found that the vast majority of respondents have a high level of readiness for marriage. At the same time, it should be taken into account that marital orientations are revealed in the desire of young people to build harmonious partnerships and create strong, happy families, whose members will always be ready to compromise and solve problems constructively.

The study by I. Lukšík & J. Šrol (2022) aimed to examine young people's individual perceptions of love (participants aged 18 to 35, of whom 70.1% were women and 29.9% were men). The researchers noted various manifestations of love: positive, harmonious and idealistic descriptions of love ("love conquers all", "love gives meaning to life"), as well as more physical, visceral and negative aspects of love ("love is a basic instinct", "love is an addiction"). According to the above-mentioned scientists, love is the most common phenomenon at the individual, social and cultural levels. A person's knowledge of love comes from both individual personal experience and social and cultural models that depict the nature of love in a particular era. The researchers emphasise that the scale of individual perceptions of love is based on the fact that perceptions of love are created at the point where personality intersects with culture, Thus, the psychometric parameters of the scale of individual beliefs about love developed by them were tested taking into account cultural resources, religious status, gender, and characteristics of multiple partner relationships. The results showed that there are five factors of individual perceptions of love: 1) biological and egocentric love, 2) spiritual love, 3) physical love, devotion, search and development, 4) the power and positive benefits of love, and 5) the downside of love.

Taking into account existing research, it is possible to note a significant number of scientific works aimed at studying the psychological readiness of youth for marriage and family life, as well as those focused on measuring individual attitudes, feelings, manifestations, and behaviour related to love. However, the study of the psychological characteristics of contemporary Ukrainian youth's perceptions of love and marriage in conditions of socio-psychological uncertainty is not sufficiently represented in the studies reviewed. However, the research results obtained are confirmed by existing data that young people are focused on building harmonious partnerships, have differentiated ideas about love and romance, and distinguish between different dimensions of love: quantitative (its strength, passion, intensity) and qualitative (its depth, humanity). It is also worth noting the predominance of a humanistic approach in youth's interpretation of love. The priority of a long-term period of close relationships before marriage for modern youth is confirmed by the results of the study, but unlike the studies by O. Batsylyeva *et al.* (2019), the empirical study does not focus specifically on sexual relationships. In addition, it has been confirmed that the majority of modern youth consider it unacceptable for themselves and others to marry for reasons other than mutual love, which, indirectly, can be assumed to be one of the highest values for them.

Conclusions

Thus, for modern youth in conditions of socio-psychological uncertainty, love and romance are worldview values of present and future life. At the same time, in such conditions of uncertainty, the values of starting a family and getting married are insignificant for modern youth. At the same time, modern young people have highly differentiated ideas about love and romance, emphasising such fundamental psychological characteristics of love as the highest human emotion, its depth, duration, stability, strength, seriousness, awareness, maturity, unconditional acceptance of a partner, responsibility, devotion, confidence, trust, care in relationships, etc. In addition, young people imagine and associate love with mutual understanding between partners, mutual respect, a sense of unity, a shared desire to support each other, personal development, acceptance of each other, building a future together, etc. Thus, in their ideas about love, modern young people emphasise both its emotional and sensual components and its moral and ethical components, as well as the joint activity aspect of partnership in love. At the same time, modern young people show duality in their understanding and attitude towards love:

through a rational approach to feelings of love, realising that they require joint deep psychological work by partners, and an irrational approach, according to which personal happiness requires only meeting "eternal love" or a "soulmate" for personal happiness. However, most contemporary youth clearly understand that the psychological basis of love and infatuation is the compatibility of personal qualities, similar beliefs and value orientations between partners. In the minds of youth, the well-being of a future marriage should be facilitated by a long period of partnership, during which partners get to know and understand each other's individual personality traits, preferences, values, etc. better. The importance of long-term premarital relationships for modern youth may be due not only to society's tolerant attitude towards partners living together before marriage, but also to young people's desire to make a more informed choice of marriage partner in conditions of socio-psychological uncertainty.

Modern youth are tolerant of the diversity of manifestations of love in society, as they value love as an existential need for the life of any person, and when choosing a marriage partner, they are mostly guided by shared worldview values, among which love and romance occupy a leading place. The following definitions appear promising: age, in particular the stages of early, middle and late adulthood, and gender differences in the perceptions of modern individuals regarding the essential content of such socio-psychological phenomena as love, mutual affection in partnership and marital relationships, etc., as well as an in-depth content analysis of the perceptions of modern youth regarding love and marriage in dynamics.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

[1] American Psychological Association (APA). (n.d.). Retrieved from https://www.apa.org/.

[2] American Sociological Association's Code of Ethics. (2018, June). Retrieved from https://www.asanet.org/wp-content/uploads/asa_code_of_ethics-june2018a.pdf.

[3] Batsylyeva, O., Astakhov, V., & Puz, I. (2019). Research on psychological aspects of modern youth's readiness for marriage. *Psychological Journal*, 5(10), 64-83. doi: 10.31108/1.2019.5.10.5.

[4] Breakwell, G.M. (2021). *Mistrust*. London: Sage Publications Ltd. doi: 10.4135/9781529770070.

[5] Carter, J. (2022). Love: Why romantic love matters in uncertain times. In M.H. Jacobsen (Ed.), *Emotions in culture and everyday life. Conceptual, theoretical and empirical explorations* (pp. 13-29). London: Routledge.

[6] Cassepp-Borges, V., Gonzales, J.E., Frazier, A., & Ferrer, E. (2023). Love and relationship satisfaction as a function of romantic relationship stages. *Trends in Psychology*. doi: 10.1007/s43076-023-00333-4.

[7] Denysovets, T., Denysovets, I., Pyvovar, N., & Kvak, O. (2022). Research of youth values for marriage and family life. *Pedagogical Sciences*, 5(1), 22-27. doi: 10.33989/2524-2474.2022.79.264515.

[8] Derbyshire, K., Thai, S., Midgley, C., & Lockwood, P. (2023). Love under lockdown: How changes in time with partner impacted stress and relationship outcomes during the covid-19 pandemic. *Journal of Social and Personal Relationships*, 40(9), 2918-2945. doi: 10.1177/02654075231162599.

[9] Family Code of Ukraine No. 2947-III. (2025, September). Retrieved from https://zakon.rada.gov.ua/laws/show/2947-14#Text.

[10] Guetto, R., Vignoli, D., & Bazzani, G. (2021). Marriage and cohabitation under uncertainty: The role of narratives of the future during the covid-19 pandemic. *European Societies,* 23(S1), 674-688. doi: 10.1080/14616696.2020.1833359.

[11] Hogg, M.A. (2007). Uncertainty-identity theory. *Advances in Experimental Social Psychology,* 39, 69-126. doi: 10.1016/S0065-2601(06)39002-8.

[12] Hull, K.E., Meier, A., & Ortyl, T. (2010). The changing landscape of love and marriage. *Contexts,* 9(2), 32-37. doi: 10.1525/ctx.2010.9.2.32.

[13] Kowal, M., *et al.* (2024). Love as a commitment device. *Human Nature*, 35, 430-450. doi: 10.1007/s12110-024-09482-6.

[14] Kurova, A.V. (2021). Uncertainty as a socio-psychological problem of personality. *Habitus,* 32, 198-202.

[15] Lukšík, I., & Šrol, J. (2022). Young people's individual representations of love – validation of a new scale. *Polish Psychological Bulletin*, 53(4), 254-260. doi: 10.24425/ppb.2022.143371.

[16] Machin, A. (2022). *Why we love: The new science behind our closest relationships*. New York: Pegasus Books.

[17] Magdysyuk, L., Fedorenko, R., & Magdysyuk, D. (2024). Psychological analysis of the modern youth readiness for married life. *European Humanities Studies: State and Society*, 1(1), 125-139. doi: 10.38014/ehs-ss.2024.1.09.

[18] Matysiak, A., & Vignoli, D. (2024). Family life courses, uncertain futures, and the changing world of work: State-of-the-art and prospects. *European Journal of Population,* 40, article number 19. doi: 10.1007/s10680-024-09701-x.

[19] Mosol, N.O. (2023). Psychology of love: Theoretical and applied aspects of research. In *Psychological patterns of social processes and personality development in modern society* (pp. 107-124). Riga: Izdevnieciba "Baltija Publishing". doi: 10.30525/978-9934-26-326-2-7.

[20] Sassler, S., & Lichter, D.T. (2020). Cohabitation and marriage: Complexity and diversity in union-formation patterns. *Journal of Marriage and Family,* 82(1), 35-61. doi: 10.1111/jomf.12617.

[21] Shumchuk, B.O. (2024). The correlation between the concepts of marriage and love in the works of philosophers from the Middle Ages to modernism. *Culturological Almanac,* 1, 259-266. doi: 10.31392/cult.alm.2024.1.32.

[22] Sonkaya, Z.I., & Öcal, N.Ü. (2024). Young people's attitudes toward marriage, gender roles, and related factors. *BMC Public Health,* 24, article number 3347. doi: 10.1186/s12889-024-20904-z.

[23] Tsilmak, O.M., & Lefterov, V.O. (2020). *Psychology of family and marriage: Tables, diagrams, comments*. Kyiv: Lira-K.

[24] van Wijk, D.C., de Valk, H.A.G., & Liefbroer, A.C. (2021). Temporary employment and family formation: An income or insecurity effect? *European Sociological Review*, 37(4), 641-658. doi: 10.1093/esr/jcab007.

[25] Yang, F., & Dalsky, D. (2025). Applying an equivalent indigenous concept model to understand love in mandarin Chinese (爱) and Ukrainian (кохаю). *International Journal of Intercultural Relations*, 108, article number 102237. doi: 10.1016/j.ijintrel.2025.102237.

[26] Yoo, G., & Joo, S. (2022). Love for a marriage story: The association between love and marital satisfaction in middle adulthood. *Journal of Child and Family Studies,* 31, 1570-1581. doi: 10.1007/s10826-021-02055-6.

[27] Zick, A., & Sandal-Önal, E. (2023). Uncertainty in conflicts between societal groups – a social psychological view. *Center for Uncertainty Studies. Working Papers,* 4, 1-30. doi: 10.4119/unibi/2979155.

Психологічний аспект уявлень молоді про кохання і шлюб в умовах соціально-психологічної невизначеності

Олена Коханова
Кандидат психологічних наук, доцент
Київський столичний університет імені Бориса Грінченка
04053, вул. Бульварно-Кудрявська, 18/2, м. Київ, Україна
https://orcid.org/0000-0003-4019-3663
Олена Шевцова
Кандидат психологічних наук, доцент
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0000-0003-0604-1789

Анотація. В умовах складних і нестабільних реалій українського суспільства останніх років спостерігались суттєві зміни в шлюбно-сімейних процесах, а тому проблема психологічних засад і особливостей розвитку уявлень сучасної молоді про кохання і шлюб є актуальною й такою, що потребує ґрунтовного дослідження. Мета роботи полягала у визначенні психологічних особливостей уявлень сучасної української молоді щодо любові, кохання та шлюбу в умовах соціально-психологічної невизначеності. Основними методами дослідження стали метод письмового опитування засобом Google-форми та методи кількісного і якісного аналізу. Отримані результати засвідчили, що для сучасної молоді в умовах соціально-психологічної невизначеності любов і кохання є світоглядними цінностями теперішнього та майбутнього життя. Щодо цінностей створення сім'ї й укладання шлюбу, то для сучасної молоді вони виявилися несуттєвими. В опитаних молодих людей виявлено високо диференційовані уявлення про любов і кохання, в яких робиться наголос на таких засадничих психологічних характеристиках кохання як вищого почуття людини: глибина, довготривалість, стабільність, сила, усвідомленість, безумовне прийняття партнера, відповідальність, відданість, довіра, турбота у ставленні тощо. У своїх уявленнях про кохання сучасна молодь відзначила його емоційно-почуттєву та морально-етичну складову, а також акцентувала на спільно-діяльнісному аспекті партнерських стосунків у коханні. Водночас, сучасна молодь виявила дуальність у розумінні та ставленні до кохання, виявляючи, з одного боку, раціональний підхід до почуттів любові/кохання, з іншого, – ірраціональний підхід. В уявленнях молоді благополуччю майбутнього шлюбного союзу мав сприяти довготривалий період партнерських стосунків. Також виявлено, що сучасна молодь була толерантною до різноманітності проявів кохання у суспільстві, оскільки цінувала любов як екзистенціальну потребу життєдіяльності будь-якої людини. Отримані у дослідженні результати щодо уявлень молоді про кохання і шлюб можна використовувати у консультативній і психотерапевтичній практиці сімейними психологами й іншими фахівцями допомогаючих професій

Ключові слова: закоханість; романтичні почуття; партнерські взаємини; шлюбні стосунки; умови невизначеності

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: **Vol. 14, No. 1, 2026**

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 101.1:316.422

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.102

Globalisation of knowledge: Paradoxes of openness, unequal access and new horizons of scientific knowledge

Serhii Matiash*

PhD in Philosophy, Associate Professor
Kyiv National University of Technologies and Design
01011, 2 Mala Shyianivska Str., Kyiv, Ukraine
https://orcid.org/0000-0001-5848-1757

Abstract. The globalisation of scientific knowledge is one of the key processes shaping the transformation of contemporary science under conditions of digitalisation, the development of network infrastructures, and the implementation of open science policies. The study of knowledge globalisation is particularly relevant in the context of the rapid growth of digital technologies, the expansion of openness in scientific research, and the emergence of new forms of epistemic inequality that transform the contemporary scientific landscape. The purpose of this study was to analyse the paradoxical nature of knowledge globalisation and to identify the mechanisms through which epistemic inequality was formed in the context of digital and networked science. The methodological framework of the research was based on a complex of scientific analytical methods. The study employed phenomenological analysis, the historical and analytical method, the interpretative methodology of social epistemology, critical discourse analysis, and a structural and functional approach. The results included an analysis of the interaction between openness, digitalisation, and the global scientific infrastructure, and the identification of "shadow zones" – algorithmic, economic, and political mechanisms of unequal access to knowledge. It was shown that artificial intelligence has emerged as a new epistemic agent that simultaneously expanded research capabilities and deepened technological and infrastructural imbalances. It was generalised that open access, linguistic asymmetry, and algorithmic selection have formed new models of epistemic visibility and neo-colonial forms of knowledge production. The role of cultural diversity as a resource for inclusive global science was clarified, and the need for an ethics of transparency was emphasised. The practical significance of the study lay in the fact that its results can be used to shape open science policies, develop inclusive infrastructures, regulate digital platforms ethically, and enhance epistemic justice in the global scientific space

Keywords: Open Science; epistemic inequality; digital epistemology; intersubjectivity; communicative trust; cultural richness; ethics of transparency

Received 19.09.2025 Revised 26.01.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:
Matiash, I. (2026). Globalisation of knowledge: Paradoxes of openness, unequal access and new horizons of scientific knowledge. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 102-114. doi: 10.31548/hspedagog/1.2026.102.

**Corresponding author*

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

Introduction

The global scientific expanse reveals a great light artery along which knowledge is collapsing. Information flows across the borders, below flights, and international collaborations continue to grow, moving between the roots that unite different continents at the same time. Behind the apparent clarity of this space there is a complex structure of irregularities. Access to infrastructure, resources, publications, funding and resources, which are "allowed" to say in science, divisions are inconsistent.

In this respect, global science operates within what M. Castells (2021) describes as a network society, where informational networks' structure power and visibility. The globalisation of knowledge is a phenomenon in abundance. There is an immediate risk of democratisation and new segregation, opening and closing, acceleration and intensification. On the one hand, advanced science, digital repositories, interdisciplinary platforms and AI tools provide unprecedented capabilities. Conversely, political constraints, financial asymmetries, the commercialisation of scholarly publishing models, and infrastructural disparities can reshape the global circulation of knowledge, producing a system in which certain forms of knowledge are actively generated and amplified, while others remain structurally marginalised or less accessible. This study explores the paradoxical nature of the globalisation of knowledge. It analyses not only trends of change, but also those "shadow zones" where new epistemic inequalities, neocolonial mechanisms and structural barriers are formed. To pay special attention to the role of piece intelligence as a new epistemic agent, the phenomenon of public science and the concept of Open Science become the architecture of the current scientific process.

In the 21st century, knowledge is the main strategic resource of civilisation, and the process of its globalisation is the primary driver of the development of science, technology, and sociocultural systems. The globalisation of knowledge forms not only a network infrastructure for access to information, but also a new epistemic map of the world, where the processes of transparency, interdependence and inequality come into play. On the one hand, digitalisation, international scientific cooperation, and the policy of secret science support the democratisation of knowledge. Otherwise, imbalances between the centres and peripherals of knowledge will increase, which will create global socio-economic asymmetries, as stated by C. Borgman (2023). The current state of the problem is that globalisation of knowledge has a paradoxical character. The process of internationalisation of science will follow with the overnight fragmentation of epistemic components. Global publishing platforms and digital archives are creating the potential for broader research results, but inequalities in access to infrastructure, funding, capital resources, and algorithmic systems plague the global scientific community exchange. This gives rise to the phenomenon of "epistemic instability" – a situation where the messages about power may have a significantly smaller influx into the development of secular scientific discourses.

In continuation of the remaining five years, international literature is actively discussing new aspects of this problem. Thus, H. Nowotny (2021) analyses the insignificance of knowledge in the minds of global transformation and digital transparency; L. Floridi (2021) further explores the ethical and political aspects of artificial intelligence as a new agent of epistemic power; S. Jasanoff & H. Simmet (2021) view the exclusion of the global energy transition as an example of uneven access to future knowledge. Evidence from UNESCO (2021) reinforces that the policy of Open Science is not just about technology, but about institutional justice. B. Latour (2021) focuses on the post-anthropocentric reservoir of science in the marginal world, while C. Borgman (2023) traces the infrastructural inequality in access to data. M. Biagioli (2022) analyses the interconnections between digital platforms and academic capital, and

F. Mastrokola & E. Cernoiu (2023) propose a model of "post-academic science", where knowledge becomes a product of institutional management and public interaction.

Main research objectives: to analyse current concepts of globalisation of knowledge in the context of philosophy of science and social epistemology; to reveal the interconnections between transparency, accessibility and epistemic justice in global science; to highlight the role of digital technologies, piece intelligence and algorithmic systems in the redesigned scientific communication. The scientific originality of the study lies in integration of approaches of social epistemology, digital philosophy, and philosophy of science for the analysis of globalisation of knowledge; introduction of the concept of epistemic infrastructure as a key official of contemporary science revealed the roles of piece intelligence as a new type of epistemic agent; grounded theses about the need for an "ethics of transparency" in the global scientific process. The purpose of the study was to provide a philosophical and epistemological interpretation of the processes of globalisation of scientific knowledge under conditions of the digital transformation of science, with a focus on the role of epistemic infrastructures, digital technologies, and algorithmic systems in shaping transparency, accessibility, and epistemic justice within the global scientific space.

Materials and Methods

The time frame of the present study covered the period from the early 2010s to the mid-2020s, which corresponds to the intensive digitalisation of science, the institutionalisation of Open Science policies, and the expansion of global networked knowledge infrastructures. These temporal limits allowed tracing the transition from classical models of scientific activity to post-academic and networked forms of science, and identifying the dynamics of epistemic inequality in the global scientific space. Research materials included current philosophical, sociological, and interdisciplinary works on the problems of the globalisation of knowledge, Open Science, epistemic inequality, digital epistemology, and contemporary scientific infrastructure. These papers included contributions by H. Nowotny (2021), L. Floridi (2021), and the UNESCO (2021).

The methodological basis of the study included a combination of classical philosophical approaches and contemporary critical and digital methodologies: phenomenological analysis that was used to identify the semantic structures and lived experience of scientific knowledge in conditions of global interconnectedness. This method enabled the reconstruction of how scientists perceive digital infrastructures, AI systems, and the dynamics of epistemic visibility. Historical and analytical methods were applied to trace the evolution of scientific institutions, the establishment of Open Science practices, and the development of global knowledge infrastructures, including the emergence of algorithmic and data-driven epistemologies. Interpretative methodology of social epistemology based on A. Goldman (2021) and contemporary contributors examined how knowledge was produced collectively, how credibility was distributed within global scientific networks, and how digital systems reshaped practices of verification and trust.

Critical discourse analysis used to uncover discursive structures of power that shape access to knowledge, scientific visibility, and epistemic authority. This method allowed the identification of mechanisms whereby digital platforms, publishing conglomerates, and global infrastructures produced new inequalities. The next structural and functional approach allowed describing the relationship between technological infrastructures (repositories, AI systems, indexing platforms), scientific communication, and global regimes of knowledge distribution. A dedicated ethical analysis (AI ethics, data ethics) evaluated digital infrastructures, data practices, and algorithmic tools through the principles of transparency, fairness, accountability, and inclusivity. This included: assessment of algorithmic bias and epistemic visibility; evaluation of fairness in global scientific authorship, data sharing, and infrastructural access; analysis of transparency in AI-assisted research processes; consideration of how digital infrastructures support or obstruct epistemic justice. This component provided a normative justification for the interpretation of the transformations of global science.

This reflected a decolonial turn in data and technology research, where data extraction and digital infrastructures reproduced global inequalities (Couldry & Mejias, 2023). Critical theory and postcolonial studies approaches helped to reveal: structural asymmetries between knowledge "centres" and "peripheries"; epistemic hierarchies shaped by language dominance and infrastructural access; mechanisms of epistemic extraction of local data; forms of epistemic neocolonialism in digital scientific systems. To understand how global knowledge flows were shaped by inequalities, the study integrated methodological tools from critical theory by J. Habermas (2022) and postcolonial epistemology by W. Anderson (2020), L. Smith (2021). This perspective enabled the study to move beyond merely descriptive analysis toward a critique of global power relations in science.

Digital hermeneutics (data hermeneutics) studied how digital platforms structure scientific visibility, how algorithms filter and rank knowledge, how AI models classify and generate research, and how data infrastructures shape meaning-making. Digital hermeneutics enabled interpretation of algorithmic mediation, platform dependencies, and the epistemological effects of automation. Overall, the combined use of these approaches created a robust multi-layered methodology that accounted for the social and cultural embeddedness of scientific knowledge; historical dynamics of global scientific systems; structures of power and inequality; ethical imperatives of transparency and fairness; digital mediation of epistemic processes. Such integrative methodology allowed investigating the paradoxes of knowledge globalisation in a comprehensive and epistemically sensitive manner.

Results and Discussion

The focus should concentrate on the relationship between theoretical pluralism and interdisciplinarity in globalised space. Scientific knowledge is greater, functions as a polyphonic ecosystem in which different epistemological models, methods, and styles of theorising emerge. Theoretical pluralism ceases to be a culprit and becomes a working standard, and the complexity of the subjects of investigation – from climate systems to social measures – cannot be fully explained by one universal approach. Pluralism has not only a descriptive, but also a heuristic function: a plurality of perspectives reveals new trajectories of nutrition, the development of hypotheses and the construction of explanatory models (Fig. 1).

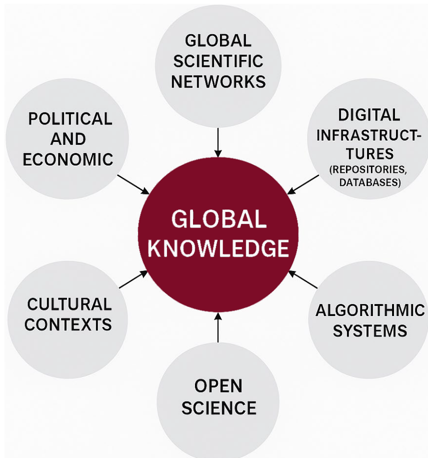


Figure 1. *Global knowledge as a multi-factor structure*

Source: *author's elaboration based on UNESCO (2021), C. Borgman (2023)*

Interdisciplinarity in this context acts as a practical mechanism for implementing pluralism. Are not talking about mechanical tools, but about methodological synthesis, within which different descriptions are possible – phenomenological, statistical, causal and mechanistic, calculative, normative. Successful interdisciplinary fields – cognitive sciences, bioinformatics, digital humanities, social epidemiology – demonstrate that across a cross-section of disciplines a new body of knowledge is emerging that is not reduced to a single discipline. However, this pluralism comes with internal tensions. The first risk is of fragmentation if the number of approaches increases until the criteria of validity and loss of strength are met. Another is the problem of transfer between disciplines: different competences operate with alternative terms, different standards of evidence and different standards of replication. To handle these keywords, "meta" is required – use of data ontology, metadata standards, and creation protocols to ensure consistency of results and clarity of procedures. This corresponds to notion of trading zones by P. Galison & W. Newman (2021), where heterogeneous communities coordinate through shared standards.

The globalisation of knowledge enhances both the possibilities and the risks of pluralism. On the one hand, transcontinental consortiums, open repositories, and integrated digital infrastructures establish mutual disciplines in everyday practice. On the other hand, asymmetries of resources (financing, access to laboratories, labour costs) give rise to unevenness of voices in global dialogue, and therefore a structural impact on the cost of knowledge centres. This suggests a statistically ethical policy of cooperation: honest mechanisms of authorship, data sharing and crediting of investors, and support for peripheral splits. Presumably, theoretical pluralism and interdisciplinarity are shaping a new type of pre-investigative sensitivity, focusing on openness, fluidity and procedural insight. They do not replace disciplinary expertise, but rather introduce a broader regime of collective rationality, which means not a monologue of a paradigm, but a dialogue of approaches, tools, and strengths. In its turn, open access as an ideal and as a mechanism of inequality is related to the future. Open Access (OA) is positioned as the key to scientific integrity: the argument is that if the statistics are open to everyone, then the knowledge becomes accessible behind the scenes. In practice, the model functions differently. Cost-free access for readers means that anyone can pay for the publication. Prestigious magazines can cost hundreds or thousands of dollars. For rich universities in the regions of the global world, and for the institutions of Common Europe, such sums are a serious barrier. There is a paradox: formally knowledge is being democratised, but in fact, paid entry to the "knowledge acquisition club" eliminates this effect. Few talented researchers experience a situation of "epistemic disability" if the financial structure of the OA does not allow them to be full-fledged authors and participants in the global scientific world. As a result, the open access model is transformed into its own filter: everyone can read, but not everyone can write. This indicates that there is a growing concern about the problem of objectivity and intersubjectivity in the minds of modern digital and global science. On the right, the classically reasonable objectivity of "looking from nowhere" is being transformed by the influx of cultural richness and technological media of contemporary science. In the global scientific space, objectivity is no longer seen as the absolute and universal authority of truth. Its authority is the result of procedural clarity, institutional independence, and collective verification. Knowledge becomes not so much a characteristic of an individual researcher, but rather a product of the interaction of skills, methods, and technical tools.

Intersubjectivity in this context is not a compromise, but a fundamental mechanism of scientific communication. It means the improvement of the criteria of truth between participants in the scientific community, regardless of their cultural values and national traditions. Instead of the search for "pure" objectivity, contemporary science is evolving standards that allow mutual understanding: replicability of experiments, convenient data formats, open verification protocols, independence reviews and FAIR standards. This understanding corresponds to S. Fuller (2018) social epistemology, according to which objectivity emerges from institutionalised communicative practices rather than isolated cognition. Technological objectivity is more dependent on digital tools. Algorithms clean data, generate models, perform classification and prediction. This changes the very mode of scientific thinking: from interpretation to calculation. These algorithmic systems operate based on historical data as a means of anticipation. Thus, technologies can create implicit social and cultural asymmetries, captured in selective samples. This is how the illusion of "algorithmic objectivity" emerges, which really requires a critical audit.

The problem of visibility in digital science is coming to the fore. In areas with high risks (medicine, ecology, safety), the lack of insight into individual intelligence creates insecurity in policy decisions. Therefore, the importance of explainability increases – the specificity of algorithms being explained and understandable. Without it, it is impossible to ensure the continuity of scientific excellence to digital results. In general, objectivity in the global context is not absolute, but a process of gradual clarification and revision. It comes down to the intensive activity of people, institutions and technologies. Intersubjectivity becomes a tool for maintaining the uniformity of the scientific space, allowing for the existence of comprehensive criteria of truth along cultural, methodological and technological dimensions. Moreover, a special place here is occupied by the asymmetry and dominance of English. Current science functions more importantly than English science, which harmonises with global interaction, which has a side effect. Local scientific traditions, terminological systems, research contexts and methodologies often do not fit into dominant Anglophone formats. This brings up to two risks: epistemic uniformity. The diversity of science is condensed: the voices that speak in other languages sound quieter; invisibility of local content. Research that is not translated into English will be lost in the song "local archive", not included in the global literary language. This reflects G. Bhambra's (2021) analysis of postcolonial knowledge hierarchies, where theory is centralised and data is extracted. This asymmetry shapes the cultural hierarchy of knowledge, where the Anglo-American centres become the "main stage", and all others become the "balcony", from which light they watch out. What in its name is further indicated on technological inequality and infrastructural asymmetry.

Global science is a high-tech process. Access to computational efforts, paid databases, flexible hardware services, current laboratory installations and platforms AI are becoming the ultimate productivity maker. Powers that establish weak finances are blamed on the periphery through the failure of such infrastructure. This creates a new infrastructural imbalance. The successors may be no less talented, but without the tools of their ability to exchange. There appears to be a "technological disintegration" of science, which obviously and unknowingly creates a counter-economic picture of the world (Fig. 2).

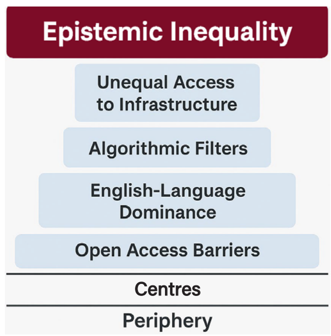


Figure 2. *Dimensions of epistemic inequality in global science*

Source: *author's elaboration based on M. Biagioli (2022), C. Borgman (2023)*

Thus, the globalisation of knowledge not only opens doors, but also creates new barriers – less visible, but not less real. Such, for example, as algorithmic filters as new gates to access to knowledge. Algorithms of search engines, scientific platforms, and digital libraries constitute the role of "invisible editors". This indicates how research can improve science, shape the priorities of respect and actually create a new structure of scientific visibility. Moreover, the algorithms, developed on uneven data, reinforce the already obvious centres in the flow, making visible the work of great universities and marginalising smaller ones and peripheral institutions. This is the origin of the "digital mother" effect: are mostly those who have already learned many times before. The value of the new "gate of entry", which means not the deprivation of access to knowledge, but the formation of the scientific canon. As G. Bowker (2018) and K. Crawford (2021) showed, infrastructures and classification are never neutral but embed power relations big-data systems reproduce institutional and social bias.

And another important thing is nutrition in context – globalisation and cultural richness as an epistemic resource and influence. The globalisation of knowledge brings together processes of transparency and simultaneously creates structures of inequality that affect the accessibility and visibility of scientific results. On the one hand, the global scientific expanse creates opportunities for transcultural exchange – a flow of ideas, methods, recent approaches, and valuable perspectives between different academic departments. On the other hand, new epistemic hierarchies are being formed, in which centres of knowledge, infrastructure, funding, and access to global publications play a leading role. Cultural richness in this context is a significant epistemic resource. Local forms of knowledge – including ethnomedical practices, traditional environmental practices, cultural classification systems, and humanities traditions – contribute to the richness of global scientific discourse. In many cases, stink suggests alternative ways of understanding the world, sensitive to local environmental, social and cultural minds. Insofar as such knowledge provides clues for emerging problems that exist between the standardised "windows" of the scientific paradigm.

Globalisation can transform cultural diversity into a resource that is exploited unevenly. This is manifested in the phenomenon of epistemic neocolonialism: if the data collected in local collections are drawn from the great international research, but the collection itself does not deny any author's attribution, no access to results, no financial support. In such situations, the "centre" generates theory, and the "periphery" supplies empirical material. This leads to the systematic invisibility of local followers from the global scientific field. A significant role is played by political asymmetry. English language has become the lingua franca of contemporary science, but it creates barriers for scientists who practice other languages. Investigations published by people from smaller global investigations are often lost in light databases of citations and academic discussions. As a result, method ideas that are important for specific regions may be undervalued or completely overlooked on a global scale. These clicks will require systemic solutions, large-scale publishing platforms, initiatives for inclusive open-source science, support for regional journals, and partnership models that transfer equal ownership of authorship resources. The development of ethical protocols for comparison with local splints is another key tool that provides unethical knowledge and data.

Cultural richness is not only a reason for the stable development of global science, but also a catalyst for the emergence of new pre-modern paradigms. These savings and encouragement are necessary changes to ensure that globalisation does not become a process of unification, but is based on the mutual enrichment of traditions, methods, and scientific cultures. Apparently, science does not operate in a vacuum. Political decisions can affect them no less than the economy and culture. Countries restrict access to external resources, censorship, blocking of digital platforms, attempts to create a "sovereign Internet" – all this undermines the global integrity of the scientific space. Politics shapes epistemological sovereignty if it tries to control the flow of data, information and scientific results. On the one hand, this can protect national interests. Otherwise, new "epistemic borders" are created, which change the possibilities of international interaction. The fostering of justice and intellectual power is no less relevant here than in technical and commercial concerns. The conversation gets especially heated when about it comes to the role of artificial intelligence in the evolution of scientific knowledge. It is noteworthy that AI is not just speeding up the analysis of data – it is changing the methodology of science. Building algorithms: analyse gigantic amounts of information; there will be predictive models; recognise patterns; generate hypotheses that humans could not formulate on their own.

New AI products are also available: the right to be a co-author, and a new paradigm of science – post-interpretation. AI creates a new epistemic agent that works with people. This also creates a new uncertainty: only countries and laboratories with great computational capabilities can analyse modern models. Piece intelligence is becoming not only the engine of the scientific revolution, but also the new agent of epistemic segregation. In this regard, the issue of fostering communicative trust and, in general, the legitimacy of the science of information turbulence is increasingly acute. The legitimacy of science in the 21st century will depend more on how effectively it communicates its enormous results. The information space is characterised by an excess of data, the fluidity of its circulation, and the growing role of unqualified commentators. Scientific knowledge is driven by competition in the minds of emotional knowledge, pseudoscientific assertions, and politicised interpretations. This creates a need for science not only to produce the truth, but also to ensure reasonable and reliable communication. Communicative trust is formed on three key pillars. The first is professional competence, which conveys a clear demonstration of methodological rigour, insight into previous procedures, and the importance of formulating principles. The other is institutional independence: scientific establishments may be protected from political pressure, commercial influxes and conflicts of interests. The third is the openness and reasonableness of communication: science is guilty of speaking with confidence in an unsophisticated manner, but it is accessible by clarifying the essence of the methods and between possible interpretations (Fig. 3).

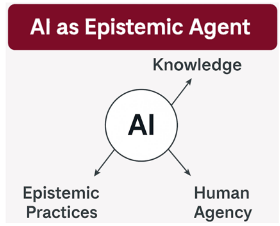


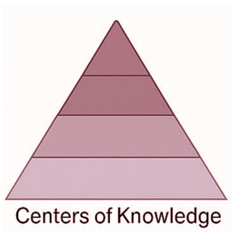
Figure 3. *Artificial intelligence as an epistemic agent*

Source: *author's elaboration based on L. Floridi (2021)*

New communication tools are becoming increasingly important in the world: open data, pre-prints, open reviews, public science, lighting platforms. They are in line with the transition from the "trust through status" model to the "trust through insight" model. The immensity takes away the ability to complete the process of generating knowledge, and not without depriving it. This changes the distance between experts and the community, creates a culture of critical thinking, and increases resistance to manipulation. The communication of insignificance plays a special role. In the time of crisis – pandemics, technological accidents, environmental threats – scientific information changes as new data appears in the world. Since it is impossible to explain the logic of these changes, the omission can be perceived as supernatural phenomenon or a pardon. Therefore, it is important to speak openly about inter-knowledge, possible alternative models, statistical errors, and the nature of scientific forecasts.

Thus, communicative trust is not just an additional aspect of the activity of science, but it is a fundamental principle in the global information environment. Communicative trust sets that scientific knowledge will be infused in future decisions, and that it will leak into the political process and that science will lose an authoritative source of truth in the era of information turbulence. Science increasingly goes beyond the boundaries of academic offices. It becomes a public institution, which is responsible not only for producing knowledge, but also for explaining its partnership. After the truth, the situation becomes more complicated. Trust the crisis factor: sensationalisation of results. Mass media straightens folding frames to "hot" headings; pseudoscience, and manipulative assertions themselves are expanding more and more, under scientific data; politicisation, when scientific arguments are often used to support political positions; replacing experts with communicators. Popularity does not equal competence. Public science is all about dialogue and diversity. Scientists become not only followers, but communicators who form a culture of critical thinking. They remain in the context of analysis – nutrition about Open Science as characteristics of daily scientific knowledge. Open Science is celebrating: open data; open methods; open tools; unlock light resources; open the review.

From a comparative perspective, the obtained results correlate with a wide range of contemporary studies on the globalisation of knowledge. The emphasis on the polyphonic, infrastructurally embedded character of science resonates with I. Chatterjee *et al.* (2019) and H. Nowotny's (2021) reflections on knowledge production under conditions of uncertainty and temporal acceleration, where openness and unpredictability coexist as structural features of late-modern science. The analysis of distributed epistemic cultures and plural regimes of objectivity develops the line outlined by S. Leonelli (2020) and B. Latour (2021) who showed that scientific facts are inseparable from socio-technical assemblages, laboratories, instruments, and institutional settings. In this respect, the present study confirms that globalised science should be understood not as a homogeneous rational order, but as a dynamic, multi-layered epistemic ecology (Fig. 4).



	Classical	Postclassical	Postacademic	Digital/ Networked
Values	Objectivity	Intersubjectivity	Public Science	Algorithms
Science	Autonomy	Reflexivity	Dynamical Science	Global Infrastructures
Visibility	Stability	Contextuality	Dynamic Visibility	Global Infrastructures

Figure 4. *Comparative models of contemporary science*
Source: *author's elaboration based on H. Nowotny (2021), B. Latour (2021)*

The findings also align with discussions by S. Jasanoff & H. Simmet (2021) on the ethical and political dimensions of artificial intelligence and digital infrastructures. The identification of algorithmic filters as "invisible editors" of scientific visibility supports thesis by L. Floridi (2023) that information technologies become new loci of governance and epistemic power, while the description of epistemic exclusion and unequal access to future-oriented knowledge converges with S. Jasanoff & H. Simmet (2021) analysis of globally uneven imaginaries of the future. However, the present research moves beyond these frameworks by systematically linking AI-driven asymmetries with broader patterns of infrastructural inequality, linguistic dominance and open-access economics, thus showing how multiple layers of inequality are mutually reinforcing within the global knowledge system.

In relation to the literature on Open Science, the results both confirm and refine the critical insights formulated in the recommendations of UNESCO (2021) and in papers by M. Biagioli (2022) and C. Borgman (2023). The study supports C. Borgman's (2023) argument that data infrastructures are never neutral carriers of information but always embed institutional priorities, funding logics and technological constraints. In this sense, the present study clarifies that Open Science policies must be evaluated not only in terms of formal accessibility, but also in terms of their real effects on authorship, visibility, and participation. Open-source organisational models can decentralise research infrastructures and mitigate traditional inequalities in knowledge production (Turek, 2025). With respect to discussions of post-academic and public science, the obtained results are in substantive dialogue with C. Dent (2025) diagnoses in risk-laden, mediatised knowledge society. The central role ascribed here to communicative trust, public engagement and transparency echoes view of science as a socio-political practice, but additionally stresses that digital platforms and AI tools transform both the conditions and audiences of this practice. While many authors underline the crisis of expertise in a fragmented information environment, this research complements those arguments by highlighting the constructive potential of participatory formats, open peer review, and culturally sensitive communication as instruments for rebuilding trust.

Overall, the comparative analysis shows that the present study integrates and deepens several influential lines of inquiry in the philosophy and sociology of science. It confirms the central thesis that globalisation of knowledge is simultaneously a driver of epistemic democratisation and a generator of new inequalities, but specifies the mechanisms through which infrastructural, linguistic, algorithmic, and political factors intersect. In doing so, it contributes to the ongoing debate on how global science can combine technological innovation with epistemic justice, and invites further empirical and theoretical work on inclusive models of digital and networked knowledge production.

Conclusions

The globalisation of knowledge is a multi-vocal process in which the voices of openness, epistemic justice, technological innovation, political decisions, cultural diversity, and knowledge of new digital agents. It is neither a clear benefit nor a threat – it is a complex range of opportunities and risks that will require critical analysis, ethical regulation and inclusive development. Piece intelligence radically changes the structure of scientific knowledge, transforming algorithms into active co-creators of epistemic solutions. Public science is becoming a key agent in the development of communicative trust, and the concept of Open Science is a new architecture for access to knowledge, which simultaneously actualises complex ethical principles of insight, fairness, and authorship. Global inequalities in access to infrastructure, global resources, and technological platforms require the formation of new models of solidarity and a rethinking of the principle of epistemic equity. The future of the global scientific space lies in the fact that humanity can combine technological capabilities with the principles of justice, and openness with diversity. Globalisation of knowledge has the potential not only to break down barriers, but also to create minds for a healthy dialogue between cultures, methodologies and values, which will be accompanied by openness, ethics, and policies of inclusiveness.

In general, further research may be directly related to the development of the philosophy based on the influence of the networked, the artificial intelligence and multicultural era – the science that will continue to efficiency, insight, and humanity. Globalisation of knowledge is polyphony. It contains the voices of openness, uncertainty, technological progress, political decisions, local traditions, and new digital actors. This is neither a clear benefit nor a threat. This is a vast range of possibilities that will require critical analysis, ethical regulation, and inclusive development. Piece intelligence changes the very structure of scientific knowledge. And, in turn, public science becomes a key mechanism for the development of trust. Open Science is promoting a new architecture for access, but also for creating more ethical nutrition. Generalising what was said, global inequalities call for new models of solidarity and reimagined justice. The future of the global scientific space depends on how much can combine technological capabilities with equality, and openness with diversity. Science is becoming a light ecosystem, and it is essential to make it not only effective, but also fair. Prospects for further research lie in several areas: disaggregation of the concept of epistemic ecology, which brings together the technological, cultural, and ethical aspects of the functioning of global knowledge; analysis of the role of piece intelligence as an autonomous agent of knowledge and assessment of it in the methodology of science; development of mechanisms for the development of communicative trust in digital scientific communities; investigation of the phenomenon of economic asymmetry, and the creation of models of rich scientific communication; unbundling institutional strategies to address infrastructural and algorithmic inequalities; analysis of Open Science Ethics as a new normative field of global scientific education.

Acknowledgements

None.

Funding

None.

Conflict of Interest

None.

References

[1] Anderson, W. (2020). Decolonizing histories in theory and practice: An introduction. *History and Theory*, 59(3), 369-375. doi: 10.1111/hith.12164.

[2] Bhambra, G.K. (2021). Decolonising critical theory?: Epistemological justice, progress, reparations. *Critical Times*, 4(1), 73-89. doi: 10.1215/26410478-8855227.

[3] Biagioli, M. (2022). Ghosts, brands, and influencers: Emergent trends in scientific authorship. *Social Studies of Science*, 52(3), 463-487. doi: 10.1177/03063127221095046.

[4] Borgman, C.L. (2023). *Knowledge infrastructures: The invisible foundation of research data*. Retrieved from https://escholarship.org/content/qt5wc9v7cf/qt5wc9v7cf.pdf.

[5] Bowker, G.C. (2018). Sustainable knowledge infrastructures. In N. Anand, A. Gupta & H. Appel (Eds.), *The promise of infrastructure* (pp. 203-222). New York: Duke University Press. doi: 10.1515/9781478002031-010.

[6] Castells, M. (2021). From cities to networks: Power rules. *Journal of Classical Sociology*, 21(3-4), 260-262. doi: 10.1177/1468795X211022054.

[7] Chatterjee, I., Kunwar, J., & den Hond, F. (2019). Anthony Giddens and structuration theory. In S. Clegg & M.P. Cunha (Eds.), *Management, organizations and contemporary social theory* (pp. 60-80). London: Routledge.

[8] Couldry, N., & Mejias, U.A. (2023). The decolonial turn in data and technology research: What is at stake and where is it heading? *Information, Communication & Society*, 26(4), 786-802. doi: 10.1080/1369118X.2021.1986102.

[9] Crawford, K. (Ed.). (2021). *Atlas of AI: Power, politics, and the planetary costs of artificial intelligence*. New Haven: Yale University Press. doi: 10.12987/9780300252392.

[10] Dent, C.M. (2025). Trade risk society – understanding trade policymaking in the 2020s. *Social Sciences*, 14(6), article number 338. doi: 10.3390/socsci14060338.

[11] Floridi, L. (2023). *The ethics of artificial intelligence: Principles, challenges, and opportunities*. Oxford: Oxford University Press. doi: 10.1093/oso/9780198883098.001.0001.

[12] Floridi, L. (Ed.). (2021). *Ethics, governance and policies in artificial intelligence*. London: Springer. doi: 10.1007/978-3-030-81907-1.

[13] Fuller, S. (2018). *Post-truth: Knowledge as a power game*. London: Anthem Press.

[14] Galison, P., & Newman, W.E. (2021). Interview with Peter Galison: On method. *Technology|Architecture + Design*, 5(1), 5-9. doi: 10.1080/24751448.2021.1863659.

[15] Goldman, A.I. (2021). How can you spot the experts? An essay in social epistemology. *Royal Institute of Philosophy Supplement*, 89, 85-98. doi: 10.1017/S1358246121000060.

[16] Habermas, J. (2022). Reflections and hypotheses on a further structural transformation of the political public sphere. *Theory, Culture & Society*, 39(4), 145-171. doi: 10.1177/02632764221112341.

[17] Jasanoff, S., & Simmet, H.R. (2021). Renewing the future: Excluded imaginaries in the global energy transition. *Energy Research & Social Science*, 80, article number 102205. doi: 10.1016/j.erss.2021.102205.

[18] Latour, B. (2021). The anthill and the beam: A response to Elden. *Dialogues in Human Geography*, 11(2), 200-202. doi: 10.1177/20438206211001033.

[19] Leonelli, S. (2020). Scientific research and big data. In E.N. Zalta, U. Nodelman, K. Allen, H. Kim & P. Oppenheimer (Eds.), *Stanford encyclopedia of philosophy*. Stanford: Stanford University.

[20] Mastrokola, F., & Cernoiu, E. (2023). Epistemological frontiers: Examining Kuhn's paradigms and Popper's falsificationism in the arena ideals. In *International multidisciplinary scientific conference on the dialogue between sciences & arts, religion & education* (pp. 48-54). Târgoviște: Ideas Forum International Academic and Scientific Association. doi: 10.26520/mcdsare.2023.7.48-54.

[21] Nowotny, H. (2021). *In AI we trust: Power, illusion, and control of predictive algorithms*. Hoboken: Wiley.

[22] Smith, L.T. (2021). Introduction to the third edition. In *Decolonizing methodologies: Research and indigenous peoples* (pp. 11-33). London: Zed Books. doi: 10.5040/9781350225282.0004.

[23] Turek, K. (2025). Accelerating social science knowledge production with the coordinated open-source model. *Quality & Quantity*, 59, 767-795. doi: 10.1007/s11135-024-02020-7.

[24] UNESCO. (2021). *UNESCO recommendation on open science*. doi: 10.54677/MNMH8546.

Глобалізація знання: парадокси відкритості, нерівного доступу та горизонти наукового пізнання

Сергій Матяш
Кандидат філософських наук, доцент
Київський національний університет технологій та дизайну
01011, вул. Мала Шиянівська, 2, м. Київ, Україна
https://orcid.org/0000-0001-5848-1757

Анотація. Глобалізація наукового знання є одним із ключових процесів, що визначають трансформації сучасної науки в умовах цифровізації, розвитку мережевих інфраструктур та впровадження політик відкритої науки. Дослідження глобалізації знання є актуальним у контексті зростання цифрових технологій, розширення відкритості наукових досліджень та нових форм епістемічної нерівності, що трансформують сучасний науковий простір. Метою роботи був аналіз парадоксальної природи глобалізації знання та виявлення механізмів формування епістемічної нерівності в умовах цифрової та мережевої науки. Методологічну основу дослідження становив комплекс методів наукового аналізу. У роботі застосовано такі методи, як феноменологічний аналіз, історико-аналітичний метод, інтерпретативна методологія соціальної епістемології, критичний дискурс-аналіз та структурно-функціональний підхід. Результатами стали: аналіз взаємодії відкритості, цифровізації та глобальної інфраструктури науки, виявлення «тіньових зон» – алгоритмічних, економічних та політичних механізмів нерівного доступу до знання. Показано, що штучний інтелект став новим епістемічним агентом, який одночасно розширив дослідницькі можливості та поглибив технологічні й інфраструктурні дисбаланси. Узагальнено, що відкритий доступ, мовна асиметрія та алгоритмічна селекція сформували нові моделі епістемічної видимості та неоколоніальні форми продукування знань. Уточнено роль культурного різноманіття як ресурсу інклюзивної глобальної науки та наголошено на потребі етики прозорості. Практична цінність роботи полягає в тому, що результати дослідження можуть бути використані для формування політики відкритої науки, розвитку інклюзивних інфраструктур, етичного регулювання цифрових платформ та підвищення епістемічної справедливості у глобальному науковому просторі

Ключові слова: відкрита наука; епістемічна нерівність; цифрова епістемологія; інтерсуб’єктивність; комунікативна довіра; культурне різноманіття; етика прозорості

HUMANITIES STUDIOS: Pedagogy, Psychology, Philosophy

Humanities Studios: Vol. 14, No. 1, 2026

Pedagogy, Psychology, Philosophy

ISSN 2706-9222, e-ISSN 2706-9230

UDC 327(4-191.2/5)

Journal homepage: https://humstudios.com.ua/en

DOI: 10.31548/hspedagog/1.2026.115

Cross-cultural communication as a tool for forming a positive image of Ukraine in the world

Vasyl Shynkaruk*

Doctor of Philological Sciences, Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroyiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0001-8589-4995

Oleksandra Shynkaruk

PhD in Law Sciences, Associate Professor

National University of Life and Environmental Sciences of Ukraine

03041, 15 Heroyiv Oborony Str., Kyiv, Ukraine

https://orcid.org/0000-0002-5494-1370

Abstract. Modern geopolitical challenges and the need for Ukraine's active integration into the global information space have determined the importance of cross-cultural communication in shaping a positive national image. The purpose of the study was to clarify the role of cross-cultural communication in forming a positive image of Ukraine in the international arena and to identify effective mechanisms for its application. It was demonstrated that cross-cultural communication enabled Ukraine to establish mutual understanding with different nations, thereby fostering trust, support, and solidarity in the global arena. It was emphasised that the issue of forming a positive image of Ukraine worldwide is strategically significant in the context of its integration into the European and global community. The study showed that through language, art, science, education, diplomacy, and other forms of communication, Ukraine can convey its values, history, traditions, and contemporary achievements to the international community, as well as overcome stereotypes and build trust. Furthermore, cross-cultural interaction allowed the Ukrainian people to demonstrate their identity, resilience, and spiritual strength, which was particularly important in the context of the struggle for independence and international subjectivity. It was established that cross-cultural communication was not only a means of cultural exchange but also a powerful instrument of strategic communication that enabled Ukraine to shape a positive image, strengthen international ties, and consolidate its position on the global stage. The study substantiated that the development of cross-cultural competence contributed to improving the quality of foreign policy, diplomatic, media, and cultural interaction. Through intercultural dialogue and the promotion

Received 01.10.2025 Revised 02.02.2026 Accepted 26.02.2026 Published 19.03.2026

Suggested Citation:

Shynkaruk, V., & Shynkaruk, O. (2025). Cross-cultural communication as a tool for forming a positive image of Ukraine in the world. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 115-132. doi: 10.31548/hspedagog/1.2026.115.

**Corresponding author*

Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/)

of Ukrainian identity, art, language, and values, the state can form an attractive, open, and progressive image and positively influence international partnership, tourism, investment attractiveness, and cultural diplomacy. These elements constituted key components of Ukraine's sustainable development strategy in the global environment. The results of the study may be applied in further theoretical research on cultural diplomacy

Keywords: state image; public diplomacy; media; globalisation; international communication

Introduction

The relevance of studying cross-cultural communication as a tool for forming a positive image of Ukraine in the world is determined by contemporary geopolitical challenges and the need for the country's active integration into the global information space. In the context of war, disinformation campaigns, and the growing role of "soft power", effective communication with the international community, taking into account the cultural characteristics of other countries, is of particular importance. Cross-cultural communication enables Ukraine to establish mutual understanding with different nations, thereby building trust, support, and solidarity on the global stage. Furthermore, the development of cross-cultural competence contributes to improving the quality of foreign policy, diplomatic, media, and cultural interaction. Through intercultural dialogue and the promotion of Ukrainian identity, art, language, and values, the state can form an attractive, open, and progressive image, which in turn positively influences international partnership, investment attractiveness, and cultural diplomacy and constitutes a key component of Ukraine's sustainable development strategy in the global environment.

The influence of cross-cultural communication on the formation of a state's image has been widely examined by representatives of various academic schools worldwide. In particular, O. Pryshlyak (2019) investigated the interaction between public diplomacy and national branding, emphasised the need for continuous assessment and adaptive strategies to promote national interests and identity on the global stage, and proposed practical recommendations for public diplomacy practitioners and policy-makers. The author also highlighted the strategic importance of public diplomacy in advancing national interests and strengthening "soft power". One of the most influential theorists of cultural diplomacy, political analyst J. Nye (2023), substantiated the formation of a state's image through cultural influence, public diplomacy, and intercultural interaction. Professors of global communication and specialists in public diplomacy, state image, and strategic communication in a cross-cultural context, N. Snow & N. Cull (2020), reinterpreted public diplomacy in the 2020s and noted that it is inevitably linked to power and that greater investment should be directed towards "soft power" rather than "hard power", such as costly weapons systems. They emphasised that J. Nye's (2024) policy proposal called on the world's wealthiest country to invest in improved domestic education and a more effective international influence infrastructure, including the development of a professional profile of the public diplomat. A. Walle (2022b) proposed considering entrepreneurship from a "culturally competent" perspective. Presenting these views within a concise and limited volume provides an effective means of disseminating these important theoretical approaches.

A significant contribution to the study of the impact of cross-cultural communication on a state's image in the global information space has also been made by Ukrainian scholars from various fields, including philosophy, cultural studies, social communications, international relations, and economics. In particular, O. Savenko (2022) identified common and distinctive features of the concepts of a country's "image" and "brand" based on socio-cultural markers of their positioning and emphasised that an important factor in shaping Ukraine's image and brand is the recognition of cultural policy as an integral component of foreign policy. O. Morhulets *et al.* (2023) substantiated the importance of cross-cultural communication in ensuring high-quality services and meeting the needs of culturally diverse tourist groups, identified problems related to language barriers, cultural differences, stereotypes, and insufficient staff training, and proposed ways to improve cross-cultural communication in tourism. Z. Atamanchuk (2022) defined the content of cultural elements, focused on models of world culture, and substantiated the influence of cross-cultural communication on the dissemination of innovations. D. Rybak (2020) described cultural diplomacy as an element of state policy and examined the phenomenon of the "Ukraine" brand in international politics. Professor of social communications O. Derevyanko (2025) developed an original model of reputation management and investigated the role of intercultural communication in shaping the image of the state.

However, a review of recent publications has revealed a lack of research on the impact of cross-cultural communication on Ukraine's image during the war. The existing literature focuses primarily on the political, military, and informational dimensions of the conflict, while the role of intercultural exchange, cultural diplomacy, and public communication in strengthening international support is often overlooked. This gap represents a significant challenge, as cross-cultural communication constitutes a powerful instrument for shaping a positive image of Ukraine in the perception of the international community. The absence of sufficient research in this field complicates the development of effective cultural diplomacy strategies, which may, in turn, influence the level of solidarity and support provided by other countries.

Therefore, the purpose of this study was to substantiate the role of cross-cultural communication as an effective tool for shaping a positive image of Ukraine within the global communication space.

Materials and Methods

The source base of the study consisted of electronic databases and mass media materials. The research was conducted in 2025. The methodological framework was based on a comprehensive analysis of the impact of cross-cultural communication on the formation of a state's image. This field of inquiry is interdisciplinary in nature and incorporates elements of philosophy, sociology, political science, cultural studies, communication studies, and international relations. To ensure a holistic examination of this phenomenon, a range of methods was employed, enabling the identification of how cross-cultural interaction influences the perception of a state in the global environment.

An effective tool for investigating the impact of cross-cultural communication on the formation of a state's image was content analysis. This method allowed for the systematic examination of textual and visual materials, media content, social networks, and other information sources that reflect the image of a particular country. Through content analysis, it was possible to identify which cultural codes, stereotypes, symbols, and narratives predominated in messages addressed to foreign audiences. This method was of particular value in the study of cross-cultural interaction, where linguistic nuances, cultural characteristics, emotional colouring, and contextual factors play a significant role.

The case study method enabled an in-depth analysis of real situations and events in which intercultural interaction became a key factor in shaping or transforming the perception of a particular country. The application of case studies in this field made it possible to trace not only the existence of communicative influence, but also the mechanisms through which this influence is realised. This approach allowed for the examination of contextual conditions, the interests of the actors involved, channels of message transmission, and audience responses, all of which constitute essential components of cross-cultural interaction. In addition, the comparison of several cases facilitated the identification of typical behavioural patterns and communication strategies that prove effective or, conversely, ineffective in an intercultural environment.

Discourse analysis made it possible to examine not only the content of statements, but also the contexts in which they emerge, revealing implicit meanings, ideological positions, and cross-cultural differences. In relation to state image, discourse analysis contributed to understanding how a country is represented in the media, official diplomacy, and popular culture, and how these representations are interpreted by other cultures. Within the study of cross-cultural communication, discourse analysis functioned as a tool for gaining deeper insight into the processes through which a state's image is constructed in the perception of the international community. It enabled not only the description of linguistic features of state representation, but also the identification of strategic approaches to shaping a positive image through the adaptation of communication practices in accordance with the cultural characteristics of target audiences.

The method of comparative analysis constituted one of the key tools in examining the impact of cross-cultural communication on the formation of a state's image, as it allowed for the investigation of how different countries implement communication strategies in intercultural contexts and with what outcomes. By comparing the experiences of several states, effective models for constructing a positive international image were identified, particularly through cultural diplomacy, public communication, and international information campaigns.

Results and Discussion

Cross-cultural communication plays a key role in shaping a positive image of a state in the international arena, particularly in the context of globalisation and the growing interdependence of countries. It encompasses the processes of exchanging information, ideas, values, and cultural characteristics among representatives of different nations, thereby promoting understanding, mutual respect, and cooperation. One of the most influential scholars in the field of cross-cultural communication is the Dutch researcher G. Hofstede (2001), whose model of cultural dimensions is widely used to analyse cultural differences and their impact on international communication, including the formation of national images. His factor analysis of cultural dimensions was based on extensive research into cultural preferences and comparisons of values, behaviour, institutions, and organisations across different countries. The model was developed to assist organisations in improving communication and cooperation among people from diverse cultural backgrounds and provides a useful framework for understanding how cultural differences influence business relations. G. Hofstede's theory of cultural dimensions continues to be actively applied in contemporary research. In particular, M. Beňo (2021) examined the influence of cultural dimensions on remote work in Europe and argued that the promotion of electronic forms of work can enhance interaction among people from different cultures who, depending on their cultural background, feel, think, and act differently. When such differences are taken into account, creativity contributes to more effective problem-solving. A. Walle (2022a) also noted that G. Hofstede's (2001) model focuses on various social and cultural characteristics that can be analysed when identifying significant differences among nations and in understanding how people tend to respond to social situations.

According to E. Rogers *et al.* (2002), the founder of intercultural communication as an academic field was E. Hall, the author of theories on the contextual nature of communication, which are of great importance for shaping the image of states through the media, diplomacy, and public communication. Particularly innovative in E. Hall's (1976) work was his focus, as observed by W. Hansen (1990), not on the study of a single culture or on cross-cultural comparison – as was typical in anthropology in the 1950s – but on interaction between representatives of different cultures. E. Hall defined cross-cultural communication as a specific sphere of human relations in which culture and communication are intertwined and emphasised that communication with representatives of other cultures should be systematically taught.

Cross-cultural communication requires systematic conceptual understanding within the expert community. The term cross-cultural communication derives from the combination of the words cross-culture and communication and integrates the meanings of these two concepts: from the English cross – to cross or pass – and the Latin "*cultura*, ae f" – transformation, education, and development. M. Lashkina *et al.* (2023) note that the term cross-cultural communication has a multifaceted interpretation across different scientific schools. Within communication theory, some scholars consider intercultural and cross-cultural communication to be identical concepts, whereas others distinguish between them. In particular, A. Solodka (2016) concluded that "at the level of communication aimed at achieving common meaning, correspondence of language codes, coordination of positions, and establishment of understanding between participants", the concepts of cross-cultural and intercultural communication are identical. F. Batsevych (2007), in a dictionary of terms of intercultural communication, differentiates between the concepts of cross-cultural and intercultural communication. According to G. Trager & E. Hall (1954), cross-cultural communication is defined as the ideal goal towards which a person should strive in order to adapt to the surrounding world as effectively as possible. L. Samovar *et al.* (2009) define cross-cultural communication as communication between people who have different cultural perceptions of symbolic systems. G. Hofstede *et al.* (2010) conceptualise cross-cultural communication as a process of information exchange between individuals from different cultures that takes into account cultural differences in meanings, behaviour, and values. O. Taylor (1990) describes cross-cultural communication as a set of skills and knowledge that enable people to communicate effectively and work in a multicultural environment. L. Samovar *et al.* (2009) also define cross-cultural communication as an interactive process in which participants from different cultures attempt to exchange meanings while considering both cultural differences and common features. In particular, the authors note that non-verbal symbols that are positively evaluated and interpreted in one culture may receive a negative interpretation in another. Cross-cultural communication is further conceptualised as a process through which individuals gradually expand their capacity to understand and respect other cultures. It involves interaction between two cultural subjects (actors) or between an individual and a group (or group and group), resulting in the adaptation of value orientations and behavioural norms, their mutual influence, absorption, displacement, or replacement. R. Singh (2002) analysed the history, nature, and problems underlying conflict in the context of "culture wars". N. Samoilenko (2014) interprets cross-cultural communication as a specific type of culture characterised by interaction between ethnocultures, ethnocultural competence of the individual, tolerance, and efforts to achieve agreement in all spheres of international communication. In a general sense, scholars define cross-cultural communication as interaction at the "intersection" of cultures, as well as at the intersection of worldviews, perspectives, age groups, and social statuses – that is, communication and interaction among representatives of different cultures. Cross-cultural communication is gaining increasing importance, particularly in the context of active interaction with international partners. The growth in the number of refugees during wartime stimulates the development of cross-cultural dialogue and requires high levels of tolerance, cultural awareness, and language competence. In response to these challenges, an increasing number of educational institutions are incorporating cross-cultural competence into their curricula. N. Borysko (2018) interprets cross-cultural communication as a process of interaction within a multicultural space.

In the context of this study, cross-cultural communication is understood as a process of information exchange between representatives of different cultures which, within conditions of cultural diversity, involves an understanding of cultural norms and values as well as the ability to adapt one's own behaviour to the specific context. This is particularly important in a globalised world, where interaction among representatives of different cultures has become an integral part of everyday life and professional activity. Effective cross-cultural communication presupposes the development of such skills as active listening, empathy, tolerance, and the ability to resolve conflicts arising from cultural differences. Individuals who possess these skills are better able to understand their interlocutors, avoid misunderstandings, and build relationships based on trust. These competencies are especially valuable in international business, education, diplomacy, and many other fields. In addition to practical skills, an essential component of cross-cultural communication is cultural awareness – the ability to recognise and appreciate the characteristics of other cultures without prejudice. This contributes to reducing the risk of cultural barriers and supports the creation of an inclusive environment in which individuals can freely express themselves. Cross-cultural communication thus represents a key condition for effective interaction in a multicultural world.

The main elements of cross-cultural communication are language, non-verbal signs, values, behavioural norms, and cultural context (Table 1). Language may be both verbal and non-verbal, and gestures, facial expressions, and intonation play an important role in conveying meaning. Values and norms determine what is considered acceptable or unacceptable within a particular culture. Cultural context influences how directly or indirectly people express their thoughts. Successful cross-cultural communication requires attention to these elements and a willingness to adapt to the characteristics of another culture.

Table 1. *Basic elements of cross-cultural communication*

Element	Description
Language	Verbal communication, including vocabulary, grammar, accents
Nonverbal communication	Gestures, facial expressions, body language, eye contact, distance in communication
Values and beliefs	What is important for culture: honesty, respect, hierarchy, individualism
Social norms	Accepted rules of conduct in society
Communication context	High-context (indirect communication) or low-context (direct)
Time perception	Polychronic (flexible attitude to time) or monochronic (accuracy is important)
Role structure	Attitudes towards power, status, gender roles
Stereotypes and prejudices	Perceptions of other cultures that may influence perceptions
Etiquette and customs	Rules of politeness, greetings, gift giving, etc.
Cultural sensitivity	Awareness of differences and respect for other cultures

Source: *compiled by the authors based on the works of N. Snow & N. Cull (2020), O. Patryak (2021), Z. Atamanchuk (2022), O. Derevyanko (2025)*

Cultural differences encompass various aspects of human life and vary according to geographical location, historical conditions, religion, and social traditions. One of the most evident forms of cultural difference is linguistic, as language not only serves as a means of communication but also shapes thinking, behaviour, and even ways of perceiving the world. In some cultures, politeness and respect in language play a central role, whereas in others a more direct expression of ideas is considered acceptable. Another important dimension of cultural difference concerns value orientations, including perceptions of good and evil, notions of what is acceptable or unacceptable, the role of the family, the meaning of work, and attitudes towards authority. For example, in Japan and China, collective interests are often prioritised over individual ones, whereas in Western individualistic societies greater emphasis is placed on personal freedom and self-realisation. These differences influence styles of communication, management, business practices, and child-rearing. Each culture also possesses distinctive ways of expressing respect, hospitality, and norms related to dress and food. Cultural differences may become a source of misunderstanding in intercultural communication; therefore, it is essential to recognise and respect them.

In an international context, cross-cultural communication constitutes a key aspect of interaction among representatives of different nationalities, cultures, and mentalities, as it involves the exchange of information, ideas, and values between people with diverse cultural backgrounds. K. Kryvobok *et al*. (2024) note that readiness for cross-cultural interaction includes the ability to understand the culturally conditioned context of communication and to respond appropriately to it. Cross-cultural communication helps to prevent misunderstandings associated with differences in verbal and non-verbal codes, communication styles, perceptions of time, authority, and etiquette. Individuals who possess cross-cultural competence are able to adapt their messages to the characteristics of other cultures and demonstrate respect for diversity, thereby promoting effective cooperation. However, cross-cultural communication is accompanied by certain challenges, including language barriers, stereotypes, culture shock, and prejudice, which complicate mutual understanding. For this reason, it is particularly important to develop skills of active listening, empathy, tolerance, and cultural awareness (Table 2).

Table 2. *Challenges of cross-cultural communication*

Challenge	Description	Example
Language barrier	Misunderstanding the language or using words incorrectly can lead to confusion	A person uses a word that has a different meaning in another culture
Nonverbal disagreements	Gestures, facial expressions, and distance can be interpreted differently	Eye contact is a sign of confidence in one culture, but disrespect in another
Different ideas about time	Perceptions of punctuality, deadlines, and pace of communication vary	Europeans value punctuality, but in Latin America delays are possible
Cultural stereotypes	Biases and generalisations can interfere with objective perception	To believe that all Asians are introverts, or all Americans are straightforward
Hierarchy and authority	Different attitudes towards leadership and subordination across cultures	In Japan, respect for elders is expected, in the US, more equality in communication
Negotiation method	Negotiation styles vary: direct vs. indirect, hard vs. soft	The Germans are negotiating directly, while the Japanese are cautious, avoiding conflict
Contextuality of communication	High context (lots of “between the lines”) vs. low context (clarity)	In China, communication is through hints, in the US it is open and direct
Religious and ethical differences	Different moral norms and prohibitions can cause misunderstandings	Touching a child’s head is taboo in Thailand, but in Europe it is a sign of tenderness
Using humor	What is funny in one culture may be offensive in another	Sarcasm is considered normal in the US, but can be considered rude in Japan
Fear of mistakes or resentment	People may avoid open communication for fear of offending another culture	An employee is afraid to speak to a colleague from a different culture for fear of offending them

Source: *compiled by the authors based on the works of E. Hall (1976), N. Borysko (2018), M. Beňo (2021)*

Communication errors may lead to misunderstandings, stereotypes, and even international conflicts; therefore, cultural sensitivity in diplomacy, business, the media, and education is of critical importance. L. Prudyus (2016) noted that scholars identify three main causes of communication breakdowns in intercultural relations: the problem of perception (each individual interprets reality in their own way); the problem of stereotypes (the formation of generalised images and evaluations of people and phenomena based on limited or random observations); and the problem of ethnocentrism (a sense of superiority associated with belonging to a particular national culture).

Cross-cultural communication significantly influences how one state perceives another. An expert in public diplomacy and cultural policy, Y. Watanabe (2016), substantiated that culture and communication shape international perceptions of states and analysed a fundamental transformation in Japan's public diplomacy. State institutions must carefully consider the messages they transmit to external audiences, as effective cross-cultural communication can serve as a powerful instrument for shaping a positive national image. For example, the promotion of national culture, art, cuisine, language, and traditions through festivals, international exhibitions, cultural centres, and the media creates a favourable impression of a country, facilitates intercultural dialogue, and contributes to deeper mutual understanding.

The Dutch scholar in international relations, P. van Ham (2002), examined the issue of cross-cultural diplomacy and demonstrated the intersection of the two domains of public relations and international relations theory – two epistemic communities that have traditionally had limited interaction, despite their shared interest in globalisation, identity, and the changing nature of power in international politics. He also provided numerous concrete examples of place branding as a contemporary phenomenon. In the context of globalisation and intensive information exchange, a country's image largely depends on effective cross-cultural communication, which enhances its attractiveness in the international arena and strengthens diplomatic relations. Cross-cultural communication also serves as an indicator of cultural development within society: on the one hand, it reflects the ability to perceive foreign cultural elements and generate new forms on this basis; on the other, it demonstrates the capacity to transmit one's own values to other cultures.

The image of a state and cross-cultural communication are therefore closely interconnected concepts. O. Khortiuk (2010) defines image, in a broad sense, as "a purposefully constructed representation that highlights specific value characteristics and is designed to exert emotional and psychological influence for the purposes of popularisation and promotion". Effective interaction with other cultures contributes to the creation of a favourable international image of a country, while a positive image, in turn, facilitates communication and cooperation. State policy should give due consideration to the development of cross-cultural dialogue as an instrument of cultural diplomacy, since cross-cultural communication is a significant factor in shaping a positive image of the state in the international arena. It enables effective information exchange among representatives of different cultures, helps to avoid misunderstandings, and supports the establishment of trust-based relationships. In this context, communication becomes a form of "soft power" through which a country can demonstrate its values, traditions, and potential. Cross-cultural communication in the formation of a positive state image performs several important functions (Table 3).

For Ukraine, which is actively shaping its international positioning, effective cross-cultural communication serves not only as a diplomatic instrument but also as a means of demonstrating its national identity, cultural richness, and commitment to peace and development. In the context of contemporary geopolitical challenges, the positive image of Ukraine in the world has acquired particular significance. It is precisely through cross-cultural communication that

Ukraine can convey accurate information about itself to the international community, challenge stereotypes, and strengthen trust in its intentions and actions. The successful application of this instrument includes participation in international cultural projects, educational exchanges, digital diplomacy initiatives, and the active presence of Ukrainian artists, scientists, and opinion leaders on the global stage. Cross-cultural communication is increasingly becoming an integral component of the state's external communication strategy and a key factor influencing its reputation in global society. In order to shape a positive image of the state at the international level, it is necessary to employ diverse mechanisms of cross-cultural communication (Table 4).

Table 3. *Functions of cross-cultural communication in forming a positive image of the state*

Function	Content	Implementation example
Informational	Ensuring the dissemination of reliable information about the country, its culture, achievements, and politics	Official websites, social media pages, media publications
Culturally representative	Introducing other peoples to the cultural values and traditions of the state	Participation in international festivals, exhibitions, cultural days
Educational	Spreading knowledge about the country through academic exchanges, educational programs, and scientific cooperation	Scholarships for foreigners, joint university programs
Image	Formation of a positive image of the state in the world community	Country branding, tourism campaigns, public diplomacy
Economical	Promoting the attractiveness of the state for investors, partners and consumers	Presentations at economic forums, participation in business exhibitions
Political	Strengthening foreign policy authority and partnerships	Speeches by leaders at international forums, diplomatic visits
Social	Promoting interpersonal dialogue and mutual understanding between peoples	Youth exchanges, volunteer programs, international forums
Preventive	Preventing intercultural conflicts and reducing stereotypes	Cross-cultural trainings, anti-xenophobic campaigns

Source: *compiled by the authors based on the works of E. Hall (1976), L. Prudyus (2016), D. Rybak (2020), J. Nye (2023), V. Makar (2024)*

Table 4. *Mechanisms of cross-cultural communication in the formation of a positive image of the state*

Mechanism	Description	Implementation examples
Diplomacy (cultural, public, digital)	Using diplomatic channels to promote culture, values	Cultural representations, ambassadorial speeches, online platforms
Educational exchanges and academic programmes	Promoting international education and exchanges of students and teachers	Erasmus+, fulbright programs, scholarships for foreign students
International cultural events	Organisation or participation in festivals, exhibitions, fairs	Film festivals, art exhibitions, book fairs
Tourism as a means of cultural exchange	Popularisation of the country through tourist routes and historical and cultural sites	Visa programs, national tourism brands, guides in foreign languages
Mass media and social networks	Creating and distributing positive content about the state	State social media accounts, YouTube campaigns, documentaries
Cooperation with the diaspora	Using the potential of national communities abroad	Cultural days, forums, cooperation with Ukrainian communities abroad

Table 4. *Continued*

Mechanism	Description	Implementation examples
International partnership in arts and culture	Joint projects with artists from other countries	Film co-productions, music collaborations, artistic residencies
Nation branding	Strategic image formation through symbolism, narratives, campaigns	Slogans like "Ukraine now", logos, promo videos
Sports diplomacy	Popularisation through international sporting events	Olympic games, world championships, support for national teams
Volunteer and humanitarian initiatives	Participation in international aid as a manifestation of solidarity	Assistance to affected countries, medical missions, participation in peacekeeping projects

Source: *compiled by the authors based on the works of O. Taylor (1990), R. Singh (2002), A. Solodka (2016), N. Snow & N. Cull (2020), O. Savenko (2022)*

One of the key aspects of cross-cultural communication is cultural sensitivity – the ability to take into account the specific features of language, customs, behavioural norms, and communicative styles of other peoples. Possession of such knowledge enables state institutions, diplomats, the media, and cultural mediators to formulate positive messages that resonate with target audiences. This approach contributes to the creation of a positive image of the state as open, tolerant, and attractive for cooperation. Cross-cultural communication not only improves international relations but also strengthens the international authority and reputation of the state. An especially important aspect is the use of cross-cultural dialogue as a platform for presenting national identity. The analytical report by O. Rozumna (2016) substantiates two key tasks of cultural diplomacy. Externally, it serves to ensure the state's image and the effectiveness of its international policy; internally, it contributes to changing the paradigm of culture and reforming cultural policy, on which the content and quality of cultural products depend. Through participation in international cultural projects, exhibitions, festivals, and student and academic exchanges, a country can influence global perceptions of itself. Academic exchanges, scholarship programmes, and foreign language learning create an environment for tolerant and conscious communication. Foreign students who study in another country often become its informal ambassadors upon returning home, thereby shaping a positive reputation at the global level. The involvement of education in intercultural communication promotes mutual recognition of differences, deeper understanding of both one's own culture and foreign cultural environments, and awareness of the importance of cultural integration.

Education in the field of cross-cultural communication represents a powerful instrument of "soft power" that helps to form a positive, modern, and attractive image of Ukraine in the world. Learning the languages, cultural characteristics, and etiquette of other nations enables Ukrainians to establish intercultural ties effectively, avoid misunderstandings, and present the country as an open, tolerant, and integrated state in the global context. Such interaction contributes to strengthening trust in Ukraine as a partner in diplomatic, educational, and economic relations. Educational programmes aimed at developing cross-cultural competence, both within Ukrainian educational institutions and through international academic exchanges, play a significant role in this process. Ukrainian students and professionals who participate in such programmes become unofficial "cultural ambassadors" of their country, demonstrating to the world a high level of education, openness to dialogue, and a commitment to mutual understanding. At the same time, foreign students studying in Ukraine disseminate knowledge about Ukrainian culture in their home countries. The development of cross-cultural education also contributes to improved representation of Ukraine in international organisations, cultural projects, and global media.

The formation of a generation of Ukrainians capable of engaging in effective dialogue with representatives of different nations strengthens the position of the state in the international community. The ability to communicate successfully with people from other cultures is an important factor in the development of diplomatic, economic, and cultural ties. Ukrainian specialists who possess knowledge of cultural specificities can promote better understanding of the country abroad by demonstrating its openness, tolerance, and high level of professionalism. The integration of cross-cultural competence into the education system makes it possible to prepare younger generations for effective participation in international projects, exchanges, and cooperation. Schools and universities can implement programmes that foster cross-cultural thinking, respect for diversity, and skills of intercultural dialogue, thereby contributing to the development of a sense of global responsibility among Ukrainian youth and increasing the attractiveness of Ukraine as a country actively integrating into the world community. Training in cross-cultural competence is also valuable for civil servants, diplomats, and professionals in tourism, culture, education, and business. Enhancing their intercultural literacy enables them to avoid misunderstandings, build partnerships based on mutual respect, and promote a positive image of Ukraine as a modern, dynamic, and democratic state in the perception of the international community. Investments in education and training in cross-cultural competence are therefore strategically important for Ukraine, as they not only increase the competitiveness of Ukrainian citizens in the global labour market but also shape a favourable image of the country as open, intellectually developed, and culturally rich, ready for constructive international dialogue.

In shaping a positive image of Ukraine in the international arena, cross-cultural communication also plays a crucial role in the business sector, which functions not only as a source of economic profit but also as an important instrument of public diplomacy that strengthens Ukraine's international subjectivity. According to O. Patryak (2021), in order to understand one's role in the global market and to build a business strategy in accordance with market realities, it is essential to recognise the position of national business culture among the business cultures of the world. Effective interaction between Ukrainian entrepreneurs and international partners demonstrates openness, professionalism, and the capacity to operate in a global environment. As a result, Ukraine is perceived as a reliable partner, ready for dialogue and cooperation based on mutual respect and awareness of cultural differences. The participation of Ukrainian companies in international exhibitions, forums, business meetings, and joint projects contributes to promoting a positive image of the country. High-quality goods and services, adherence to ethical business standards, and the ability to adapt to the cultural characteristics of other countries foster trust in Ukrainian brands and help to dismantle stereotypes, presenting Ukraine as a modern and innovative state with significant potential. The cross-cultural competence of Ukrainian business representatives contributes not only to economic growth but also to the development of diplomatic relations, enabling the formation of stable ties grounded in cultural understanding and positively influencing Ukraine's reputation in the eyes of the international community.

Errors in the interpretation of cultural codes may cause serious damage to a company's reputation, particularly when its activities extend to international markets. Symbols, colours, gestures, or advertising messages that are perceived neutrally or positively in one culture may be offensive or inappropriate in another. Such mistakes can provoke negative reactions in the media and social networks, reduce consumer trust, lead to boycotts, and result in financial losses. In a globalised world where information spreads instantly, even a single misstep may cause long-term reputational harm and adversely affect the image of the state itself. For example, inappropriate statements may create a distorted impression among consumers regarding the culture, values, or level of respect for other peoples on the part of the exporting country. This can complicate diplomatic relations, provoke international scandals, and even influence the investment attractiveness of the state. Therefore, sensitivity to cultural codes is not only an ethical requirement but also a strategic necessity.

A powerful instrument of cross-cultural communication in forming a positive image of Ukraine worldwide is the Ukrainian diaspora and cultural centres, whose activities not only promote Ukrainian culture but also contribute to international support, shaping the image of Ukraine as a modern, democratic, and cooperative state. Ya. Harhaun (2023) notes that the Ukrainian diaspora has played an exceptionally important role in creating a global Ukrainian space and has consistently occupied a special position in popularising Ukrainian culture and forming a positive image of Ukrainians abroad. Successful cultural diplomacy through the Ukrainian diaspora strengthens international ties and creates favourable conditions for political, economic, and humanitarian partnership. By organising cultural events, exhibitions, concerts, Ukrainian culture days, and film screenings, these institutions familiarise foreign audiences with the rich history, traditions, art, and contemporary achievements of Ukraine. This not only reinforces the national identity of Ukrainians abroad but also shapes international perceptions of Ukraine as a culturally rich, open, and European state.

Cultural centres and Ukrainian communities actively participate in cross-cultural dialogue, serving as a bridge between Ukraine and their countries of residence. The role of such centres has become particularly significant during the Russian-Ukrainian war, when cultural diplomacy functions as an instrument of "soft power" to strengthen global support for Ukraine. In addition to their cultural mission, the diaspora also performs an informational and educational function by disseminating objective data on the political situation in Ukraine and providing accurate information about the war, reforms, and the European aspirations of the Ukrainian people. Through social networks, blogs, media outlets, and their own platforms, representatives of the diaspora actively counter disinformation and support Ukraine's interests in international forums. According to V. Makar (2024), the directions of public diplomacy of the Ukrainian diaspora have intensified in response to the aggression of the Russian Federation and its attempts to undermine Ukraine's independence and national self-awareness.

For Ukraine, which is actively promoting its image as a democratic, open, and European state, it is essential to employ effective communication tools that take into account the cultural differences of target audiences. Such tools include media platforms, cultural diplomacy initiatives, educational programmes, and public statements by officials, all of which should correspond to the cultural context of the audience addressed. One important practice for improving cross-cultural communication is the involvement of intercultural mediators – specialists who are well acquainted with both Ukrainian and foreign cultures and who facilitate the accurate transmission not only of language, but also of meanings, symbols, and values. In addition, content adaptation plays a crucial role: information campaigns should consider cultural norms, traditions, and patterns of audience perception in order to avoid misunderstandings or negative interpretations. J. Berry *et al.* (2007) note that in contemporary conditions, effective intercultural interaction requires a shared interpretation of behaviour and socio-political processes by all participants in communication. Practices of cultural exchange also contribute to the development of a positive image of Ukraine. The organisation of festivals, exhibitions, and tours of Ukrainian artists abroad creates opportunities to demonstrate the richness, uniqueness, and modern development of Ukrainian culture and to establish an emotional connection between foreign audiences and Ukrainian identity, which constitutes an important element of "soft power".

Owing to the Internet, information now spreads instantly; therefore, Ukraine must actively shape its own narrative through digital diplomacy tools. A successful online strategy enables the countering of disinformation and the strengthening of trust at the international level. According to M. Lashkina *et al*. (2023), Russia's war against Ukraine is fundamentally existential in nature and rooted in the culture and historical narratives of an imperial state; consequently, these negative tendencies can be mitigated through continuous intercultural dialogue within society and the professional representation of national diversity in the media space.

In contemporary conditions, cross-cultural communication facilitates the dissemination of truthful information about the war in Ukraine and the counteraction of disinformation campaigns. Through public diplomacy, Ukraine is presented as a democratic state open to the world, fighting not only for its independence but also for shared European values of freedom and dignity. In the context of the Russian-Ukrainian war, cross-cultural communication encompasses political, informational, cultural, and psychological dimensions that interact in shaping the international perception of Ukraine (Table 5).

Table 5. *Aspects of cross-cultural communication in the context of the Russian-Ukrainian war*

Aspect	Content / manifestations	Features in wartime
Political context	Ukraine's communication with the international community through diplomatic channels, media, and social networks	Shifting the emphasis from cultural dialogue to the fight for truth, freedom, and support for Ukraine
Information space	Sharing news, visual content, and messages in global media	Strengthening the role of information security, combating fake news and Russian propaganda
Language factor	Using Ukrainian, English and other foreign languages for international communication	Active dissemination of the Ukrainian language as an element of identity and resistance to Russian aggression
Emotional component	High empathy and support for Ukraine in the world through humanitarian stories, art, and eyewitness accounts	Formation of a positive emotional image of Ukraine as a state that protects human values
Cultural diplomacy	Representation of Ukrainian culture through art, language, traditions, cinema	Increasing the number of international cultural initiatives aimed at supporting Ukraine
Digital communication	Using social media, digital platforms, and blogs to disseminate information	Social media is becoming the main tool for communication, mobilisation and solidarity
International audience	Communication with different cultures of the world – European, American, Asian, etc.	The need to adapt messages to the cultural characteristics of different audiences
The role of the diaspora	Ukrainian communities abroad as communication intermediaries	Activation of the diaspora in conveying the truth about the war, supporting Ukrainian initiatives
Normative and value dimension	Orientation towards common democratic, humanistic values	Emphasising the contrast between the Ukrainian struggle for freedom and Russian aggression
The effect of mutual understanding	Expanding the world's knowledge about Ukraine, its culture, history, and the Ukrainian people	Growing international solidarity, forming a long-term positive image of Ukraine

Source: *compiled by the authors based on the works of Ya. Harhaun (2023), M. Lashkina et al. (2023), V. Makar (2024), J. Nye (2024), O. Derevyanko (2025)*

The use of social networks as a tool of cross-cultural communication enables Ukraine to interact directly with foreign audiences and to establish an open dialogue. It is the combination of a strategic approach, cultural sensitivity, and modern technologies that can strengthen positive perceptions of Ukraine on the global stage. The media, as part of the digital environment, make it possible to present the Ukrainian perspective on significant international events and to explain the context of internal transformations. Through translated materials, documentaries, analytical articles, and cultural projects, foreign audiences gain a deeper understanding of the situation in Ukraine. In particular, following the outbreak of the full-scale war with Russia, Ukrainian media became a source of reliable information for many international outlets, which strengthened trust in the Ukrainian narrative.

Social networks have become instruments of direct communication with audiences worldwide, enabling the rapid dissemination of cultural initiatives. Prominent Ukrainians, including artists, military personnel, and volunteers, use their accounts as platforms of digital diplomacy, creating emotional connections with the international community and contributing to the formation of a positive image of Ukraine through active engagement in the global information space. Cross-cultural communication supported by the media and social networks helps Ukraine to establish itself as a modern, free, and culturally rich state, representing an important component of European civilisation.

Through participation in global initiatives and projects, Ukraine has the opportunity to demonstrate its openness and readiness for cooperation, as well as to share its experience and cultural heritage with other countries. This facilitates mutual understanding between peoples, helps to overcome stereotypes, and strengthens the international authority of the state. O. Kvasha & A. Syniakova (2019) note that cooperation with the European Union is one of the key means of strengthening a country's position within the global system of international relations, realising national interests, and building an economically developed and democratic state. Cross-cultural communication within the framework of international cooperation not only supports the integration of Ukrainian society into global processes but also creates a platform for presenting Ukraine's values, history, and culture. Participation in programmes of international organisations such as the United Nations, UNESCO, the Council of Europe, and NATO enables Ukraine to promote issues related to human rights, democracy, education, and culture while demonstrating an active civic stance. Through joint cultural, scientific, and humanitarian projects, the international community comes to perceive Ukraine not only as a country affected by war, but also as a nation that is dynamically developing and capable of contributing to global progress. Engagement in international dialogue through cooperation with international organisations also strengthens trust in Ukraine among foreign partners, opening new opportunities for diplomatic, economic, and cultural relations and, in the long term, reinforcing the country's positive image. Therefore, shaping Ukraine's image as a responsible, reliable, and creative partner constitutes a key task of foreign policy, and international cooperation through cross-cultural communication plays a decisive role in this process.

Based on the analysis conducted, a set of authorial recommendations was developed. For the effective formation of a positive image of Ukraine, it is essential that officials, diplomats, artists, journalists, and other communicators possess well-developed cross-cultural interaction skills. Therefore, systematic training in the fundamentals of cross-cultural communication should be ensured in order to prevent misunderstandings and to build trust between Ukraine and other countries. Ukraine has a rich historical and cultural heritage that should be actively presented on the international stage. Consequently, participation in international festivals, exhibitions, and forums should be expanded, where representatives of Ukraine can share their culture, art, language, and traditions as a means of establishing cross-cultural ties. Ukrainian communities abroad should function as powerful ambassadors of the state; thus, it is advisable to develop programmes supporting diaspora initiatives in the fields of culture, education, business, and public diplomacy, as well as to promote the exchange of experience between Ukrainians within the country and abroad.

Under the current conditions of the Russian-Ukrainian war, cross-cultural communication requires particular attention to the formation of a truthful, ethical, and positive image of Ukraine worldwide. It is therefore recommended to emphasise values that are shared across cultures – freedom, dignity, solidarity, and the right to self-determination – which can facilitate a deeper understanding of the Ukrainian context among foreign audiences. It is important to employ the instruments of public diplomacy, intercultural dialogue, and digital media to disseminate reliable information about events in Ukraine while avoiding hate speech. International educational programmes, exchanges, and partnerships between Ukrainian and foreign educational institutions should be expanded, as they create opportunities for mutual cultural understanding, reduce stereotypes about Ukraine, and support the long-term development of trust among younger generations abroad. The wider dissemination of cross-cultural programmes, training initiatives, and forums will contribute to the formation of a culture of dialogue, mutual respect, and openness towards other peoples. The successful implementation of these measures will strengthen Ukraine's international image as a modern, democratic, and multicultural state. At the governmental level, it is necessary to establish or reinforce specialised institutions and programmes responsible for the development of cross-cultural dialogue. It is also advisable to involve experts in communication, linguistics, sociology, and international relations in the formulation of national strategies in the field of public diplomacy.

Conclusions

Cross-cultural communication is an important instrument in shaping a positive image of Ukraine, as it enables the effective representation of its cultural heritage and values and contributes to the construction of an image of an open and culturally rich state. At the same time, it requires Ukrainian representatives to possess a high level of intercultural competence. The principal elements of cross-cultural communication include language, non-verbal signs, values, behavioural norms, and cultural context; therefore, successful cross-cultural interaction demands careful attention to these components and a willingness to adapt to the specific features of another culture. International cultural and educational projects, as well as participation in forums and exchange programmes, provide stable international support for Ukraine and strengthen its global standing. However, cross-cultural communication is accompanied by certain challenges, including language barriers, stereotypes, culture shock, and prejudice, which complicate mutual understanding. Communication errors may lead to misunderstandings, reinforce stereotypes, or even provoke international conflicts; consequently, maintaining cultural sensitivity in diplomacy, business, the media, and education is of critical importance. In the digital age, the media and social networks play a significant role by enabling the rapid formation of international perceptions of Ukraine and by counteracting negative informational influences. In the context of the Russian-Ukrainian war, cross-cultural communication has become a key means of conveying truthful information and combating disinformation, as it encompasses political, informational, cultural, and psychological dimensions that together shape international support and solidarity. The growth of migration stimulates the development of intercultural dialogue within Ukrainian society and highlights the increasing need for intercultural competence, which is progressively being integrated into educational programmes. The use of digital technologies and online platforms expands opportunities for international interaction and contributes to the formation of Ukraine's image as a modern, democratic, and multicultural state. This study does not claim to provide an exhaustive account of cross-cultural communication; however, it remains relevant and significant for understanding the formation of a positive image of Ukraine in the world. Prospects for further research lie in a more in-depth analysis of the mechanisms of cross-cultural communication, which will contribute to more effective strategies for shaping Ukraine's international image, taking into account contemporary globalisation processes and the dynamics of the international information environment.

Acknowledgements

The authors express their gratitude to the scholars who have made their research available through scientific platforms, as well as to all researchers who have provided open access to scientific information and permitted the free use, citation, and referencing of their work.

Funding

None.

Conflict of Interest

None.

References

[1] Atamanchuk, Z.A. (2022). The impact of cross-cultural communications in international tourism on the diffusion of innovations between countries. *Economics and Management Organization*, 1(45), 59-66. doi: 10.31558/2307-2318.2022.1.6.

[2] Batsevych, F.S. (2007). *Dictionary of intercultural communication terms*. Kyiv: Dovira.

[3] Beňo, M. (2021). The advantages and disadvantages of e-working: An examination using an Aldine analysis. *Emerging Science Journal*, 5, 11-20. doi: 10.28991/esj-2021-SPER-02.

[4] Berry, J., Purtinga, A., Sigall, M., & Dasen, P. (2007). *Cross-cultural psychology: Research and applications*. Kharkiv: Humanitarian Centre.

[5] Borysko, N.F. (2018). Problems of intercultural training of future teachers and teachers of foreign languages. *Foreign Languages*, 1, 9-20.

[6] Derevyanko, O. (2025). *Ukrainian PR has entered a development trajectory where there is no one to take an example from*. Retrieved from https://mmr.ua/show/olena-derev-yanko-ukrayinskyj-piar-vyjshov-na-taku-trayektoriyu-rozvytku-de-nema-z-kogo-braty-pryklad.

[7] Hall, E.T. (1976). *Beyond culture*. New York: Doubleday.

[8] Hansen, W.L. (1990). The international trade commission and the politics of protectionism. *American Political Science Review*, 84(1), 21-46.

[9] Harhaun, Ya. (2023). Ukrainian diaspora: Influence on the creation of the global Ukrainian space. *Antiquities of Lukomorie*, 3, 75-81. doi: 10.33782/2708-4116.2023.3.214.

[10] Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations* (2nd ed.). Thousand Oaks: Sage Publications.

[11] Hofstede, G., Hofstede, G.J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York: McGraw-Hill.

[12] Khortiuk, O.V. (2010). Correlation of the concepts "business reputation", "goodwill", "image", "prestige", "reputation". *Journal of the Kyiv University of Law*, 4, 211-214.

[13] Kryvobok, K., Kinas, I., & Deli, V. (2024). Key aspects of cross-cultural communication in event management. *Modeling the Development of the Economic Systems*, 1, 242-249. doi: 10.31891/mdes/2024-11-36.

[14] Kvasha, O.S., & Syniakova, A.V. (2019). Ukraine and EU: Problems and prospects of integration in modern terms. *Scientific Bulletin of Uzhhorod National University*, 23(1), 112-117.

[15] Lashkina, M., Khrystokin, H., & Vasylchenko, V. (2023). Cross-cultural communications in the digital age: Relevance for the activities of journalists. *Image*, 2(42), 86-96. doi: 10.21272/Obraz.2023.2(42)-86-96.

[16] Makar, V. (2024). Diaspora as an instrument of public diplomacy of Ukraine. *Bulletin of the Precarpathian University. Series: Political Science*, 18, 219-231. doi: 10.32782/2312-1815/2024-18-21.

[17] Morhulets, O., Nyshenko, O., & Shevchenko, O. (2023). Cross-cultural communications in tourism: Problems and solutions. *Economy and Society*, 57, 1-7. doi: 10.32782/2524-0072/2023-57-60.

[18] Nye, J.S. (2023). *Soft power and great-power competition: Shifting sands in the balance of power between the United States and China*. Singapore: Springer Singapore.

[19] Nye, J.S. (2024). *Old and new lessons from the Ukraine war*. Retrieved from https://surl.li/tzbhxj.

[20] Patryak, O.S. (2021). Cross-cultural communications in the process of doing business. *Information and Society*, 10-12.

[21] Prudyus, L.V. (2016). Implementation of the cross-cultural management conception in civil service. *Investments: Practice and Experience*, 18, 108-111.

[22] Pryshlyak, O.Yu. (2019). Intercultural competence of future professionals in the context of leading theories of intercultural interaction. *Scientific Bulletin of Mukachevo State University. Series "Pedagogy and Psychology"*, 5(2), 40-42. doi: 10.31339/2413-3329-2019-2(10)/2-40-42.

[23] Rogers, E.M., Hart, W.B., & Miike, Y. (2002). Edward T. Hall and the history of intercultural communication: The United States and Japan. *Keio Communication Review*, 24, 3-26.

[24] Rozumna, O.P. (2016). *Cultural diplomacy of Ukraine: Status, problems, prospects*. Kyiv: National Institute for Strategic Studies.

[25] Rybak, D. (2020). Cultural diplomacy as a tool for rebranding Ukraine. *May Studies: History, International Relations*, 5, 114-117.

[26] Samoilenko, N.B. (2014). Intercultural competence of future specialists in the humanitarian field. *Scientific Review*, 2(1), 1-10.

[27] Samovar, L.A., Porter, R.E., & McDaniel, E.R. (2009). *Communication between cultures* (7th ed.). Boston: Wadsworth.

[28] Savenko, O.V. (2022). Brand and image of the country: Socio-cultural projection of the correlation of concepts. *Issues of Cultural Studies*, 40, 294-303. doi: 10.31866/2410-1311.40.2022.269386.

[29] Singh, R. (2002). *Contemporary American politics and society: Issues and controversies*. London: Sage.

[30] Snow, N., & Cull, N.J. (2020). *Routledge handbook of public diplomacy* (2nd ed.). New York: Routledge.

[31] Solodka, A.K. (2016). *Theoretical and methodic principles of cross-cultural interaction of pedagogical process participants in higher education*. (Doctoral thesis, Volodymyr Dahl East-Ukrainian National University, Kyiv, Ukraine).

[32] Taylor, O.L. (1990). *Cross-cultural communication: An essential dimension of effective education*. Chevy Chase: The Mid-Atlantic Equity Center.

[33] Trager, G., & Hall, E. (1954). Culture as communication: A model and analysis. *New York*, 320.

[34] Van Ham, P. (2002). Branding territory: Inside the wonderful worlds of PR and IR theory. *Millennium: Journal of International Studies*, 31(2), 249-269. doi: 10.1177/03058298020310020101.

[35] Walle, A.H. (2022b). *Entrepreneurship and culture: The new social paradigm*. New York: Routledge.

[36] Walle, A.H. (2022a). Geert Hofstede and entrepreneurial dimensions. In *Entrepreneurship and culture: The new social paradigm* (pp. 36-49). New York: Routledge.

[37] Watanabe, Y. (2016). The pivot shift of Japan's public diplomacy. In N. Chitty, L. Ji, G.D. Rawnsley & C. Hayden (Eds.), *The Routledge handbook of soft power* (pp. 390-404). London: Routledge.

Крос-культурна комунікація як інструмент формування позитивного іміджу України у світі

Василь Шинкарук
Доктор філологічних наук, професор
Національний університет біоресурсів і природокористування України
03041, Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0000-0001-8589-4995
Олександра Шинкарук
Кандидат юридичних наук, доцент
Національний університет біоресурсів і природокористування України
03041, Героїв Оборони, 15, м. Київ, Україна
https://orcid.org/0000-0002-5494-1370

Анотація. Сучасні геополітичні виклики та необхідність активної інтеграції України у глобальний інформаційний простір визначили важливість крос-культурної комунікації для формування її позитивного іміджу. Метою дослідження було з'ясувати роль крос-культурної комунікації у формуванні позитивного іміджу України на міжнародній арені та визначити ефективні механізми її використання. Доведено, що крос-культурна комунікація дає змогу Україні налагоджувати взаєморозуміння з різними народами, формуючи довіру, підтримку і солідарність на світовій арені. Наголошено, що питання формування позитивного іміджу України у світі є стратегічно важливим у контексті її інтеграції до європейського і світового співтовариства. Проаналізовано, що через мову, мистецтво, науку, освіту, дипломатію та інші форми комунікації Україна може доносити до світу свої цінності, історію, традиції й сучасні досягнення, а також руйнувати стереотипи та формувати довіру. Показано, що крос-культурна взаємодія також дає змогу українському народу демонструвати свою ідентичність, незламність і духовну силу, що є надзвичайно важливим в умовах боротьби за власну незалежність і міжнародну суб'єктність. Доведено, що крос-культурна комунікація є не лише засобом культурного обміну, а й потужним інструментом стратегічної комунікації, що допомагає Україні формувати позитивний імідж, зміцнювати міжнародні зв'язки і закріплювати свою позицію на глобальній арені. Обгрунтовано, що розвиток крос-культурної компетентності сприяє підвищенню якості зовнішньополітичної, дипломатичної, медійної та культурної взаємодії, а через діалог культур, промоцію української ідентичності, мистецтва, мови і цінностей, держава може формувати привабливий, відкритий, прогресивний імідж і позитивно впливати на міжнародне партнерство, туризм, інвестиційну привабливість і культурну дипломатію, що є ключовими складовими стратегії сталого розвитку України у глобальному середовищі. Результати дослідження можуть бути використані у наступних наукових теоретичних розвідках щодо культурної дипломатії

Ключові слова: імідж держави; публічна дипломатія; медіа; глобалізація; міжнародні комунікації

ГУМАНІТАРНІ СТУДІЇ: ПЕДАГОГІКА, ПСИХОЛОГІЯ, ФІЛОСОФІЯ

Науковий журнал

Том 14, № 1. 2026

Заснований у 2013 р. Виходить 4 рази на рік

Оригінал-макет видання виготовлено у відділі науково-технічної інформації
Національного університету біоресурсів
і природокористування України

Відповідальний редактор:
Н. Шевченко

Підписано до друку 26 лютого 2026 р.
Формат 70*100/16
Умов. друк. арк. 10,9
Наклад 50 прим.

Адреса видавництва:
Національний університет біоресурсів і природокористування України
03041, вул. Героїв Оборони, 15, м. Київ, Україна
E-mail: ppp@humstudios.com.ua
https://humstudios.com.ua/uk

HUMANITIES STUDIOS:
PEDAGOGY, PSYCHOLOGY, PHILOSOPHY

Scientific Journal

Volume 14, No. 1. 2026

Founded in 2013. Published 4 times a year

The original layout of the publication is made in the Department of Scientific
and Technical Information of National University of Life
and Environmental Sciences of Ukraine

Managing Editor:
N. Shevchenko

Signed for print of February 26, 2026
Format 70*100/16
Conventional printed pages 10.9
Circulation 50 copies

Editors Office Address:
National University of Life and Environmental Sciences of Ukraine
03041, 15 Heroiv Oborony Str., Kyiv, Ukraine
E-mail: ppp@humstudios.com.ua
https://humstudios.com.ua/uk