



Attitudes towards Migration and Society in Ukraine

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**ATTITUDES TOWARDS MIGRATION AND SOCIETY
IN UKRAINE**

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The book presents the Questionnaire in English and Ukrainian as well as description of main concepts used in a study of attitudes towards internally and externally displaced persons in Ukraine during the war. The Questionnaire was used to analyze the impact of mass forced migration of Ukrainians caused by a full-scale invasion of Russia on February 24, 2022 on democracy related attitudes and solidarity. The study covers relation between national identity, various aspects of patriotism, emotions related to group affiliation, level of trust in institutions, civil freedoms, religiosity, values and attitudes towards internally and externally displaced persons.

The Questionnaire presented in the book was used in a quantitative survey conducted among students of the specialties "Law", "Economics" and "Psychology" of Oles Honchar Dnipro National University and Alfred Nobel University (Dnipro). In total, about 500 valid answers were collected using Qualtrics. The research was conducted within the sub-project "Attitudes to Migration and Society in Ukraine" which is part of the NCCR - on the move as well as the RESONET projects funded by Swiss National Science Foundation.

The concepts described in the book will contribute to deepening theoretical explanations of socio-psychological mechanisms that form attitudes and behavior in periods of overlapping crises, as well as development of effective strategies for integration and support of displaced persons in society. The Questionnaire presented in the book can be useful for social psychologists in Ukraine and internationally for conducting similar research.

The authors are responsible for the accuracy and uniqueness of the presented material, the appropriateness of the represented content, as well as the correct citation of sources and references.

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CONTENTS

Introduction.....	2
Attitudes Towards Externally and Internally Displaced Ukrainians.....	4
Contacts with Externally Displaced Ukrainians.....	6
Intragroup Emotions (Towards Externally and Internally Displaced Ukrainians)....	8
Solidarity and Prosocial Helping Intentions.....	9
Democracy Related Attitudes.....	12
Values (PVQ-21).....	14
Religiosity.....	16
Civic Liberties & Law and Order.....	18
Patriotism & National Identity.....	20
Anomie.....	24
Fear of the War.....	26
Questionnaire (English).....	29
Questionnaire (Ukrainian).....	60

INTRODUCTION

The War in Ukraine which started with the Russian full-scale invasion on February 24, 2022 caused mass displacement of Ukrainians both internally in Ukraine and externally towards other countries. According to data (October 15, 2024) provided by UNHCR (United Nations High Commissioner for Refugees), 6,752,000 Ukrainians are recorded globally to have applied for temporary protection, asylum or other protection schemes. Among them, 6,191,800 are recorded in Europe, and 560,200 – beyond Europe. Europe includes EU countries, non-EU countries and Turkey. On August 31, 2024, 3,669,000 Ukrainians were registered as internally displaced.

This dramatic situation has affected attitudes towards externally and internally displaced persons. In this research, we examined current timely topics of debate in Ukrainian society focusing on *democracy related attitudes* and *solidarity* among Ukrainians who stayed in Ukraine during the war (namely, in Dnipro, a city close to military actions with a large number of internally displaced persons). In particular, we investigate to what extent values, group-based emotions, national identity and different facets of patriotism, democracy related attitudes, anomie, institutional trust, civil liberties, religiosity, and contacts with externally displaced Ukrainians are related to attitudes towards externally and internally displaced persons. The findings will allow us to elaborate theoretical explanations of social psychological processes shaping attitudes and behavior in contexts of intertwined crises.

The Questionnaire presented in this Concept Book was elaborated in the context of the “Attitudes towards migration and society in Ukraine” sub-project embedded in the Swiss National Science Foundation funded NCCR – on the move (National Center of Competence in Research – The Migration-Mobility Nexus) project (205605) on “Attitudes towards migration and democracy in times of crises” and the RESONET RESilience and SOLidarity in intercultural encounters between displaced migrants and host society members project (100019L_205182).

A quantitative survey was conducted in Ukrainian among a sample of students specializing in Law, Economics and Psychology, at Oles Honchar Dnipro National University and Alfred Nobel University with around 500 valid replies. Data was collected using an online questionnaire (Qualtrics) with approval of the Ethics Commission of the Faculty of Social and Political Sciences, University of Lausanne.

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ATTITUDES TOWARDS EXTERNALLY AND INTERNALLY DISPLACED UKRAINIANS

Mass displacement of Ukrainians caused by the war externally to other countries and internally inside Ukraine affects attitudes towards externally and internally displaced persons. As stated in the introduction, we examine to what extent values, group-based emotions, national identity, democracy related attitudes, anomie and contacts with externally displaced Ukrainians are related to these attitudes (e.g. see Esses, 2021; Green & Staerklé, 2023 for reviews on individual- and contextual-level factors shaping attitudes towards migration and immigrants).

Despite similar reasons forcing both externally and internally displaced Ukrainians to leave their homes since 2022, the challenges they encounter in the process of resettlement are not always identical. Crossing the border of Ukraine and long-term stay outside of Ukraine requires implementation of legal mechanisms of international protection. These legal mechanisms provide benefits, but at the same time imply limitations. Temporary protection mechanisms allow Ukrainians to visit Ukraine and return to countries which give them protection albeit with varying national schemes and rules of prolongation (EUAA, 2023). Meanwhile, internally displaced persons should be protected by the Ukrainian government. In this context it is important to refer to legal scholars who consider forced migration both external and internal to be a target of international protection (Chetail, 2005).

We distinguished between attitudes towards legally and illegally externally displaced Ukrainians focusing on perspectives of reintegration upon their return. In case of attitudes towards internally displaced persons, we focused on willingness to support them. The following items were used.

Concerning Ukrainians who left the country due to the war legally / illegally, to what degree do you agree with the following statements?

I support their return to Ukraine.

I think they should remain outside of Ukraine.

I support special measures to help Ukrainians who left Ukraine due to the war reintegrate into the Ukrainian job market upon their return.

Upon their return, I would be willing to help them however I can.

Upon their return, I would be willing to listen to and assist with their needs.

Upon their return, I would be willing to ensure they are supported.

Concerning internally displaced Ukrainians, to what degree do you agree with the following statements?

I am willing to help them however I can.

I am willing to listen to and assist with their needs.

I am willing to ensure they are supported.

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CONTACTS WITH EXTERNALLY DISPLACED UKRAINIANS

Intergroup contact research has argued and extensively demonstrated that positive intergroup interactions reduce prejudiced attitudes towards outgroup members (Allport, 1954; Pettigrew & Tropp, 2006). For example, intergroup contact can consist of interactions between members of the national majority ingroup, the “us”, and migrants or ethnic minority outgroup members, the “them”. The conceptualisation of intergroup contact distinguishes contact quantity (e.g., number of outgroup members one interacts with or the frequency of such interactions) and contact quality (whether these interactions are positive or negative; Islam & Hewstone, 1993; Lolliot et al., 2015).

In the current research, the assessed contact is among national ingroup members. Yet, the intergroup boundaries, that is the ingroup (“us”) and the outgroup (“them”) are not unequivocally established. Due to the war, the living circumstances of those who stayed and those who left are very different, which may engender redrawing of symbolic group boundaries. Therefore, though the interaction partners are members of the national ingroup, we employ measures from intergroup contact conceptualisation to assess the nature and frequency of contact those who stayed in Ukraine have with those Ukrainians who left the country.

In addition to measuring contact quantity and quality, we measure the type of the relationship with each of the contacts mentioned. Distinguishing the type of relationship is important since interactions with close contacts, such as family and friends, and less close contacts, such as neighbours and work colleagues, might have different implications for attitudes (Bobowik, Benet-Martinez, & Repke, 2022). In the context of externally displaced migrants, it is also relevant to consider how contact in particular with close externally displaced migrants, its quality and frequency, underlie subjective well-being (Sandstrom & Dunn, 2014) and behavioural intentions, such as migration decisions (Giulietti, Wahba, & Zenou, 2018).

The following items were used to measure contacts with externally displaced Ukrainians, type of relationships, contact frequency and quality.

<i>How many of the following people you are often in contact with:</i>					
	1	2	3	4	5 and more
Ukrainians who left Ukraine due to the war					

<i>Who are each of these people to you? (consider 5 most meaningful)</i>	1
	2
	3
	4
	5
<i>How often do you contact each of these people? (consider 5 most meaningful)</i>	1
	2
	3
	4
	5

	1 – strongly negative	2 - negative	3 - neutral	4 - positive	5 – strongly positive
<i>How would you evaluate contact with each of these people (consider 5 most meaningful) on the scale</i>					

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INTRAGROUP EMOTIONS (TOWARDS EXTERNALLY AND INTERNALLY DISPLACED UKRAINIANS)

In this questionnaire, we asked participants to what extent they feel compassion, anger, shame, disgust, and indifference towards Ukrainians who legally and illegally left Ukraine, as well as those who were internally displaced.

According to Intergroup Emotions Theory (IET; Mackie et al., 2009) emotional experiences are shaped by belonging to a certain group and can influence people's reactions to specific events, objects and other groups (Mackie et al., 2008). Research shows that intergroup emotions play an important role in explaining people's responses to immigrants and refugees. For example, a study in the Netherlands showed that feelings of anger and sympathy negatively and positively, respectively, relate to support for immigrant policies (Verkuyten, 2004). Also, a study in Turkey showed a positive relationship between negative emotions (such as anger, annoyance, hatred, fear, and disgust) and opposition to Syrian refugees (Yitmen & Verkuyten, 2020). Another study in Turkey showed that feelings of compassion relate to stronger pro-refugee attitudes (Erisen & Uysal, 2024). Similarly, a study in Italy found that intergroup indifference positively predicts anti-immigrant attitudes (2019).

In the context of Ukraine, measuring intergroup emotions is important since they are likely intricately intertwined with identity dynamics as well as various social and political responses to those who (il)legally / illegally left the country or to those who were internally displaced.

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SOLIDARITY AND PROSOCIAL HELPING INTENTIONS

We measured with a series of indicators the extent to which participants are willing to solidarize and help certain social groups affected by the impact of the war, such as externally displaced people who have left Ukraine legally and illegally, and internally displaced people who have had to relocate to other regions of Ukraine. As far as externally displaced persons are concerned, the questions are as follows:

I support their return to Ukraine

I support special measures to help them reintegrate into the Ukrainian job market upon their return

Upon their return, I would be willing to help them however I can

Upon their return, I would be willing to listen to and assist with their needs

Upon their return, I would be willing to ensure they are supported

With regard to the internally displaced people and given their particularly precarious conditions, we demanded concrete actions in favour of them

Give money to one or more internally displaced people

Donate money to an organization helping internally displaced people

Give material donation (such as food, clothing, or other goods) to one or more internally displaced people

Donate material goods (such as food, clothing, or other goods) to an organization helping internally displaced people

Help one or more internally displaced people with their everyday problems (e.g. provide advice, help with accommodation search, etc.)

Spend your time volunteering for humanitarian organization helping internally displaced people

Provide personal accommodation free of charge

As well as a sense of moral responsibility and empathy, as they are theoretically associated with a willingness to engage in helping behavior

I feel empathy when I see the suffering of internally displaced people

Seeing difficulties internally displaced people face makes me empathize with them

As a human being, I feel responsible for helping internally displaced people

I personally feel responsible for alleviating the difficult position of internally displaced people

It is my responsibility to reduce the suffering of internally displaced people as much as I can

Prosociality refers to “a set of voluntary actions aimed at helping, caring for, assisting, or comforting others” (Caprara et al., 2005, p. 77). It is grounded in enduring individual characteristics, such as personality traits, values, and beliefs

(Caprara et al., 2012; Penner et al., 1995). People who prioritize self-transcendence values—such as benevolence and universalism—are especially inclined toward prosociality, as these values foster a commitment to redistribution and social cohesion across groups (Politi et al., 2021; Schwartz, 2010). Prosociality is also often linked to personal experiences of hardship and is seen as a healing process (Vollhardt & Staub, 2011), fostering personal growth after trauma while contributing to community resilience and the collective ability to overcome challenges like wars, pandemic diseases, and natural disasters (Alfadhli & Drury, 2018; Politi et al., 2022, 2024; Włodarczyk et al., 2017). However, people are typically more inclined to help those who are psychologically or physically close, such as family members, neighbours, and fellow nationals, rather than those who are distant, like acquaintances, strangers, or foreigners (Andrighetto et al., 2016; Dovidio et al., 2010). This tendency arises from a heightened sense of moral responsibility and stronger empathic concern for those with whom they identify more closely (Paciello et al., 2013; Politi et al., 2023; Stürmer et al., 2005; Süssenbach et al., 2019). Therefore, it becomes important to analyze aid intentions towards several social groups, some of which are more stigmatized than others, in order to identify the mechanisms that enable Ukrainian society to maintain a sense of cohesion and solidarity even in times of crisis.

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DEMOCRACY RELATED ATTITUDES

In our research we measured democracy related attitudes in general and same democracy related attitudes during the war separately as they can vary. Namely, the items used in the survey for measuring democracy related attitudes were the following:

Freedom of speech is important for Ukraine.

Media independence is important for Ukraine.

Freedom of political choice on elections is important for Ukraine.

Freedom of civil society organizations' activity is important for Ukraine.

During the war freedom of speech can be limited.

During the war limitation of media independence is justified.

During the war freedom of political choice on elections can be limited.

During the war freedom of civil society organizations' activity can be limited.

We have chosen freedom of speech, media independence, freedom of political choice on elections and freedom of civil society organisations' activity as indicators of democracy in Ukraine based on our previous research of citizenship activity of young Ukrainians and democracy perception among young Ukrainians (Bondarevskaya, Krzywosz-Rynkiewicz, Bondar, 2017; Bondarevskaya, Bondar, Krzywosz-Rynkiewicz, 2022).

Definitely, these items can and should be specified in democracy-related research in other countries or even in Ukraine in another historical period. Democracy related attitudes are connected to the meaning of democracy in a particular country in a particular historical period. Meaning of democracy is a wider topic of research which was not the focus of our research but should be taken into consideration.

W. Doise & Ch. Staerke (2002) point out that the meaning of "democracy", "human rights", "freedom" or "justice" cannot be defined in a universally shared way. They consider that social regulations and complex systems of interaction affect the way people interpret these abstract principles. Importance of the historical period as the context of understanding democracy is also underlined in their research. Meaning regulation systems cannot be considered as stable and unchangeable knowledge structures but rather dependent on historical events and political background.

The definition of democracy given by the United Nations can be considered as a general orientation for further research. "Democracy is a universally recognized ideal based on common values shared by people across the world, irrespective of cultural, political, social and economic differences. Democracy, development, rule of law and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing."

According to the United Nations, democracy aims to:

- Preserve and promote the dignity and fundamental rights of the individual;
- Achieve social justice;

- Foster the economic and social development of the community;
- Strengthen the cohesion of society;
- Enhance national tranquility;
- Create a climate that is favourable for international peace.

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VALUES (PVQ-21)

Values were measured with the S.H. Schwartz Portrait Values Questionnaire (PVQ-21) as adapted by I. I. Semkiv (2013). The PVQ-21 includes short verbal portraits of 21 different people, gender-matched with the respondent. Each portrait describes a person's goals, aspirations, or wishes that point implicitly to the importance of a value.

The following 6 main features describe all values (Schwartz, 2012):

1. Values are beliefs linked to affect.
2. Values refer to desirable goals that motivate action.
3. Values transcend specific actions and situations, they remain important in all situations.
4. Values serve as standards or criteria.
5. Values are ordered by importance relative to one another. There is a hierarchy of values.
6. The relative importance of multiple values organized in a hierarchy guides actions.

Type of motivation expressed in values distinguishes between them. The values theory defines 10 broad values according to the motivation that underlies each of them: Self-Direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence and Universalism.

Defining goals for each value (Schwartz, 2012):

- Self-Direction – independent thought and action-choosing, exploring.
- Stimulation – excitement, novelty, challenge in life.
- Hedonism – pleasure or sensuous gratification for oneself.
- Achievement – personal success through demonstrating competence according to social standards.
- Power – social status and prestige, control or dominance over people and resources.
- Security – safety, harmony, stability of society, of relationships, and of self.
- Conformity – restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.
- Tradition – respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.
- Benevolence – preserving and enhancing the welfare of those with whom one is in frequent personal contact (ingroup).
- Universalism – understanding, appreciation, tolerance and protection for the welfare of all people and for nature.

An earlier version of the values theory, Schwartz (1992) considered spirituality as a near-universal value. The defining goal of spiritual values is meaning, coherence, and inner harmony through transcending everyday reality. In

the absence of a consistent cross-cultural meaning, spirituality was dropped from the theory despite its potential importance in many societies (Schwartz, 2012).

In our survey we measured religiosity by a separate scale.

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RELIGIOSITY

Religiosity is considered as one of the main concepts to be measured in Ukrainian society during the war. We used The Centrality of Religiosity Scale (Huber & Huber, 2012) to measure religiosity in our research. CRS measures 5 theoretically defined core dimensions of religiosity: intellectual dimension, ideology, public practice, private practice, religious experience. The CRS is a measure of the centrality, importance or salience of religious meanings in personality that has been applied in more than 100 studies in sociology of religion, psychology of religion and religious studies in 25 countries with more than 100000 participants. Modified versions of CRS are used for studies with participants who practice Buddhism, Hinduism and Islam.

Religiosity can be considered from the perspective of personality psychology. According to this approach core dimensions merge in personal religious construct as a psychological entity. A personal religious construct is activated when an individual anticipates something with a religious meaning. The 5 core dimensions are considered as channels in which personal religious constructs are shaped and activated. The activation of religious constructs in personality is regarded as a measure of the degree of religiosity of an individual.

The *intellectual dimension* refers to the social expectation that religious people have some knowledge of religion and that they can explain their views on transcendence, religion and religiosity. In the personal religious construct system this dimension is represented as themes of interest, hermeneutical skills, styles of thought and interpretation and as bodies of knowledge. A general indicator for the intellectual dimension is the frequency of thinking about religious issues. The content of this indicator is independent of any confessional bias or religious affiliation. Thus, it can be applied towards different religions.

The dimension of *ideology* refers to the social expectation that religious individuals have beliefs regarding the existence and the essence of the transcendent reality and the relation between transcendence and human. In the personal religious construct system this dimension is represented as beliefs, unquestioned convictions and patterns of plausibility. General indicators of this dimension should focus only on the aspect of the plausibility of the existence of a transcendent reality. Once a respondent considers transcendent reality as plausible, specific constructions of transcendence as prevalent in different traditions can become psychologically relevant.

The dimension of *public practice* refers to the social expectation that religious individuals belong to religious communities which is manifested in the public participation in religious rituals and in communal activities. In the personal religious construct system this dimension is represented as patterns of action and as a sense of belonging with respect to a certain social body as well as to a certain ritualized imagination of the transcendence.

The dimension of *private practice* refers to the social expectation that religious individuals devote themselves to the transcendence in individualized activities and rituals in private space. In the personal religious construct system this

dimension is represented as patterns of action and a personal style of devotion to the transcendence. It makes sense to consider both prayer and meditation when measuring the general intensity of private practices because they express basic and irreducible forms of addressing oneself to transcendence. Considering both forms of private religious practice means that both basic patterns of spirituality are covered.

The dimension of *religious experience* refers to the social expectation that religious individuals have emotional connection to “ultimate reality”. In the personal religious construct system this dimension is represented as patterns of religious perceptions and as a body of religious experiences and feelings.

The 5 core dimensions can be considered as representative for the whole of religious life.

Description of the concept of Religiosity was retrieved from:

Huber S., Huber O.W. (2012) The Centrality of Religiosity Scale (CRS). *Religions*, 3, 710 – 724.

CIVIC LIBERTIES & LAW AND ORDER

In the questionnaire, we included a number of indicators regarding the participants' propensity to support two core political values regarding the relationship between government and citizens in Ukraine during the war. The first refers to support for civil liberties.

It is extremely important to respect the freedom of individuals to be and believe whatever they want

The most important thing for our country is to defend civil liberties

The right to individual freedom is inviolable and has to be maintained at all cost

The second refers to support for law and order.

The most important thing for our country is to maintain law and order

It is right for the government to take restrictive measures on civil liberties to guarantee the security of citizens

Order has to be preserved at any cost, even if this could reduce civil liberties

It would be a good idea to limit the liberty of expression if this can guarantee more order

Political measures to increase security should be promoted at this time, even if it could mean sacrificing the freedom of citizens

There should be limits on the freedom of speech of people who threaten society

Core political values are overarching normative principles and beliefs about government, citizenship, and society (McCann, 1997). The development of liberal democracy and theories regarding the relationship between the state and citizens has been shaped by foundational thinkers, particularly during the Enlightenment and post-Enlightenment periods (Bobbio, 1991; Marshall, 1950). At opposite ends of the spectrum on views about this state-citizen relationship are support for civil rights on one end and the prioritization of law and order on the other (Schwartz et al., 2010). Civic liberties, on one hand, encompass fundamental rights and freedoms that enable individuals to participate fully in public life, including freedoms of speech, assembly, religion, privacy, and the right to fair legal treatment. On the other hand, law and order underscores the government's role in maintaining public safety, enforcing laws, and upholding social stability, fostering a structured environment in which citizens' rights are protected and individuals are accountable to collective rules for the common good (Staerklé, 2015). These differing visions of social order reflect underlying values and political ideologies (Duckitt & Bizumic, 2013; McKee & Feather, 2008). In times of crisis or societal threat, people often show greater support for law and order, more readily accepting restrictions on civil liberties (Van Assche et al., 2020)—especially when they feel personally threatened or perceive societal instability (Roblain et al., 2022; Teymoori et al., 2017). Due to the great existential threat that Ukrainian society is experiencing, it is imperative to understand the socio-psychological mechanisms

underlying such antagonistic representations of the social order in an attempt to preserve the democratic order while ensuring security for citizens.

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PATRIOTISM & NATIONAL IDENTITY

Patriotism is assessed through items referring to patriotism in conditions of threat, blind patriotism, and national/institutional pride:

Patriotism in conditions of foreign threat is reflected in the following items:

I would fight for Ukraine with foreign information aggression.

I would fight for Ukraine with arms in my hands.

I am ready to join a resistance movement, e.g., by distributing leaflets, in the face of foreign threat.

I would participate in demonstrations in support of Ukraine in the face of a foreign threat.

Three items except for the first about information aggression were retrieved from Citizenship Behavior Questionnaire (2022). The item about foreign information aggression was taken from an all-Ukrainian survey conducted in 2019 in Ukraine (Bondarevska, Mykhaylenko, 2019). Taking into consideration the war in Ukraine, these items measure high levels of real threat to life which our respondents encounter every day.

Blind patriotism is reflected in the items:

It is unpatriotic to criticize Ukraine.

It is a duty of all citizens of Ukraine to honor Ukraine.

I would support Ukraine right or wrong.

These items were extracted from Schwartz et al. (2010; see also Schatz, 2020). Blind patriotism reflects unwavering commitment to the country (in this case Ukraine) and rejection of criticism. It is rooted in an idealized image of the country and is associated with support for clear group boundaries, negative attitudes towards other groups (countries), and refusal to acknowledge the country's offences against others. It is similar, yet distinct from collective narcissism, as collective narcissism is explicitly concerned with defensive validation of the group. Blind patriotism was included in the questionnaire, in part, to be able to compare its effects with collective narcissism.

National and institutional pride is reflected in the items

How proud are you to be Ukrainian," as well as "how proud are you of...:

- *Ukraine's political influence in the world,*
- *Ukraine's achievements in art and literature,*
- *the history of Ukraine,*
- *how democracy works in Ukraine,*
- *the social security system in Ukraine,*
- *the fair and equal treatment of all groups in Ukrainian society,*
- *the Armed Forces in Ukraine.*

These items were extracted from the International Social Survey Programme (2023;

https://issp.org/wp-content/uploads/2023/12/ISSP2023_final-source-questionnaire.pdf) and were selected due to their relevance to the context of the war in Ukraine.

We measured **identification with Ukraine** in two ways: via identity centrality and collective narcissism. These are distinct, yet complementary constructs that are well established in existing literature.

Identity centrality refers to classic identification with a specific group, measured with the three items:

I identify with Ukraine.

I often think about the fact that I am Ukrainian.

Being Ukrainian is an important part of how I see myself.

These items were extracted from Leach et al. (2008). They reflect the extent to which Ukrainian identity is important for an individual's self-concept, anchored in self-categorization theory (Oakes et al., 1994; Turner et al., 1987) which emphasizes the importance of identity salience. In this way, identity centrality is generally associated with sensitivity about Ukrainian events as well as events involving Ukrainians versus other groups (such as the war). Identity centrality may thus, importantly, lead people to defend their group from perceived threats, or otherwise is heightened in the context of threatening situations (like the war).

Collective narcissism refers to an insecure form of identification with a specific group, measured with the three items:

Ukraine deserves special treatment.

Not many people seem to fully understand the importance of Ukraine.

I will never be satisfied until Ukraine gets the recognition it deserves.

These three items form an (internationally) established and validated short version (van Bavel et al., 2022) of a commonly used scale of collective narcissism (see e.g., Golec de Zavala et al., 2009, 2013; Gorska et al., 2022; Guerra et al., 2020; Marchlewska et al., 2020; Verkuyten et al., 2022), applied to the Ukrainian context. Collective narcissism is primarily preoccupied with validating and protecting one's group's image, involving the belief that the group's exceptionality is not sufficiently recognized by others. It is often associated with xenophobic attitudes and with discriminatory behaviour towards other groups. Collective narcissism is often assessed alongside more generic measures of social identity (like identity centrality) to allow for a simultaneous assessment of both secure (identity centrality) and insecure (collective narcissism) forms of identification.

In the questionnaire, we included measures of identity centrality and collective narcissism both "today" (during the war), and before the war began. This helps identify the extent to which the two constructs may be situationally influenced by the war (which we would expect), or more stable among individuals.

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ANOMIE

In the questionnaire, we included several indicators adapted from Teymoori et al. (2016) to reflect two dimensions underlying anomie, namely the breakdown of political leadership in Ukrainian society, characterized by a lack of legitimacy and effectiveness:

The Ukrainian authorities have made effective decisions.

The Ukrainian authorities showed competence.

The Ukrainian authorities acted responsibly.

and the disintegration of the social fabric, marked by a lack of trust and an erosion of moral standards.

People think that there are no clear moral standards to follow.

Everyone thinks of oneself and does not help others in need.

People do not know who they can trust and rely on.

Most people do not care about others.

Communal life is threatened.

The rules that held society in harmony are fading and become inefficient.

The notion of “morals” (of good and evil) is no longer a fundamental principle in Ukraine.

People think they can act as they please with no regard for society's customs and values.

Inspired by Émile Durkheim's sociological concept of *anomie* (Durkheim, 1897/1987), which refers to a state of social disintegration and normative breakdown, Teymoori and colleagues (2017) reinterpreted anomie from a social psychological perspective. They used it to understand how individuals respond to societal upheavals during crises. Building on this framework, Roblain et al. (2022) explored public reactions to the COVID-19 pandemic, demonstrating that heightened perceptions of societal collapse in Belgium were associated with increased support for social control and coercive measures. Similarly, Ionescu et al. (2024) found that social disintegration and political instability in France exacerbated projections of a negative national future and collective anxiety (see also Ionescu et al., 2021). In the context of Ukraine, where the war has severely strained the social fabric and governance structures, perceptions of anomie may be crucial for understanding shifts in attitudes toward outgroups, declining solidarity, and increased intentions to emigrate.

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FEAR OF THE WAR

A series of indicators were proposed to measure the degree of fear expressed by participants regarding the war in Ukraine and its escalation.

I am afraid I will not be able to keep myself and my family safe from the war

I have trouble sleeping because I'm worried by possible attacks

I am constantly following all news updates regarding the Russian invasion to Ukraine

I am afraid to leave the house because of possible attacks

I fear that the war may escalate into a global nuclear warfare

Social psychological literature has extensively examined the effects of perceived threat and how people employ coping strategies to manage it (Jonas et al., 2014). In recent decades, there has been a growing focus on the impacts of global threats (Onraet & Van Hiel, 2013; Pelletier & Drozda-Senkowska, 2016), with interest intensifying during the pandemic years (Courtney et al., 2020; Politi et al., 2022). Historically, war has been portrayed in both literature and historical accounts as one of the most impactful events on a nation's psyche, as the personal and collective threats it triggers can significantly heighten fear (Kalcza-Janosi et al., 2023). Fear is a negative emotion elicited by real or perceived threats, marked by heightened arousal, avoidance behaviors (e.g., fleeing), and negative anticipations (Ahorsu et al., 2020; Mertens et al., 2021). From a maladaptive perspective, fear can lead to avoidance behavior and a prolonged stress response, depleting the body's resources and potentially resulting in toxic stress (Murray, 2017; Shern et al., 2016). When exposed to threatening events, people often attempt to restore a sense of certainty (Greenberg et al., 1997), often relying on social consensus and group identification for reassurance (Hogg, 2007; Kruglanski et al., 2006). For instance, personal uncertainty can increase in-group identification, in-group bias, defense of cultural worldviews, and inflated perceptions of consensus, while also sometimes fostering prosocial behavior and creativity (for a review, see Burke et al., 2010). In the context of the Ukrainian population, where many face the ongoing threat of war and fear of conflict escalation, it is essential to examine the potential effects of war-related fear on psychosocial regulation, as well as its individual and collective impacts.

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Questionnaire (English)

ATTITUDES TOWARD MIGRATION AND SOCIETY IN UKRAINE

1	<i>Age</i>	
2	<i>Male</i>	<i>Female</i>
3	<i>What is your specialization?</i>	Psychology
		Law
		Economics
		Other
4	<i>Please choose the reply which suits your situation.</i>	I had to move inside Ukraine because of the war with Russia.
		I had to leave Ukraine during the war and then returned.
		I currently live outside of Ukraine due to the war.
		I did not change place of living in Ukraine due to the war.
		Other

Values PVQ-21

Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1).

<i>5. Here we briefly describe some people. Please read each description and think about how much each person is or is not like you</i>						
	Very much like me	Like me	Somewhat like me	A little like me	Not like me	Not like me at all

Thinking up new ideas and being creative is important to her/him. She/he likes to do things in her/his own original way.						
It is important to her/him to be rich. She/he wants to have a lot of money and expensive things.						
She/he thinks it is important that every person in the world be treated equally. She/he believes everyone should have equal opportunities in life.						
It is important to her/him to show her/his abilities. She/he wants people to admire what she/he does.						
It is important to her/him to live in secure surroundings. She/he avoids anything that might endanger her/his safety.						

She/he likes surprises and is always looking for new things to do. She/he thinks it is important to do lots of different things in life.						
She/he believes that people should do what they are told. She/he thinks people should follow rules at all times, even when no one is watching.						
It is important to her/him to listen to people who are different from her/him. Even when she/he disagrees with them, she/he still wants to understand them.						
It is important to her/him to be humble and modest. She/he tries not to draw attention to herself/himself.						
Having a good time is important to her/him. She/he likes to “spoil” herself/himself.						

It is important to her/him to make her/his own decisions about what she/he does. She/he likes to be free and not depend on others.						
It is very important to her/him to help the people around her/him. She/he wants to take care for their well-being.						
Being very successful is important to her/him. She/he hopes people will recognize her/his achievements.						
It is important to her/him that the government insure her/him safety against all threats. She/he wants the state to be strong so it can defend its citizens.						
She/he looks for adventures and likes to take risks. She/he wants to have an exciting life.						

It is important to her/him always to behave properly. She/he wants to avoid doing anything people would say is wrong.						
It is important to her/him to get respect from others. She/he wants people to do what she/he says.						
It is important to her/him to be loyal to her/his friends. She/he wants to devote herself/himself to people close to her/him.						
She/he strongly believes that people should care for nature. Looking after the environment is important to her/him.						
Tradition is important to her/him. She/he tries to follow the customs handed down by her/his religion or her/his family.						

She/he seeks every chance she/he can to have fun. It is important to her/him to do things that give her/him pleasure.						
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6. *When you think about Ukrainians who legally left Ukraine due to the war, to what extent do you feel the following emotions?*

	Not at all	Not really	Moderately	Somewhat	Very much
Compassion					
Anger					
Shame					
Fear					
Disgust					
Indifference					

7. *When you think about Ukrainians who illegally left Ukraine due to the war, to what extent do you feel the following emotions?*

	Not at all	Not really	Moderately	Somewhat	Very much
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Compassion					
Anger					
Shame					
Fear					
Disgust					
Indifference					

8. *When you think about internally displaced people, to what extent do you feel the following emotions?*

	Not at all	Not really	Moderately	Somewhat	Very much
Compassion					
Anger					
Shame					
Fear					
Disgust					
Indifference					

	Not at all	Not really	Moderately	Somewhat	Very much
<i>9. Ukrainians who left Ukraine due to the war did not have other choice than to leave Ukraine</i>					
<i>10. Ukrainians who left Ukraine due to the war betrayed Ukraine</i>					

11. Concerning <u>Ukrainians who left the country due to the war legally</u> , to what degree do you agree with the following statements?					
	Not at all	Not really	Moderately	Somewhat	Very much
I support their return to Ukraine					
I think they should remain outside of Ukraine					
I support special measures to help Ukrainians who left Ukraine due to the war reintegrate into the Ukrainian job market upon their return					

Upon their return, I would be willing to help them however I can					
Upon their return, I would be willing to listen to and assist with their needs					
Upon their return, I would be willing to ensure they are supported					
12. Concerning <i>Ukrainians who left the country due to the war illegally</i> , to what degree do you agree with the following statements?					
	Not at all	Not really	Moderately	Somewhat	Very much
I support their return to Ukraine					
I think they should remain outside of Ukraine					
I support special measures to help Ukrainians who left Ukraine due to the war reintegrate into the Ukrainian job market upon their return					
Upon their return, I would be willing to help them however I can					

Upon their return, I would be willing to listen to and assist with their needs					
Upon their return, I would be willing to ensure they are supported					
13. Concerning <i>internally displaced Ukrainians</i> , to what degree do you agree with the following statements?					
	Not at all	Not really	Moderately	Somewhat	Very much
I am willing to help them however I can					
I am willing to listen to and assist with their needs					
I am willing to ensure they are supported					

Solidarity

Adapted from González, R., & Lay, S. (2017). Sense of responsibility and empathy: Bridging the gap between attributions and helping behaviours. *Intergroup Helping* (pp. 331-347). Cham: Springer.

14. Below we present a list of activities that people can do to help <i>internally displaced people in Ukraine</i> . Since the beginning of war, have you done any of the following activities?		
	Yes	No
Give money to one or more internally displaced people.		
Donate money to an organization helping internally displaced people.		
Give material donation (such as food, clothing, or other goods) to one or more internally displaced people.		
Donate material goods (such as food, clothing, or other goods) to an organization helping internally displaced people.		
Help one or more internally displaced people with their everyday problems (e.g. provide and advice, help with accommodation search, etc.)		
Spend your time volunteering for humanitarian organization helping internally displaced people.		

15. Below we present a list of activities that people can do to help <i>internally displaced people in Ukraine</i> . For each of the following activities, please estimate how willing you would be to do them using the scale from 1 (not at all willing) to 5 (very much willing).					
	Not at all willing	Not really	Moderately	Somewhat	Very much willing

Give money to one or more internally displaced people					
Donate money to an organization helping internally displaced people.					
Give material donation (such as food, clothing, or other goods) to one or more internally displaced people					
Donate material goods (such as food, clothing, or other goods) to an organization helping internally displaced people					
Help one or more internally displaced people with their everyday problems (e.g. provide an advice, help with accommodation search, etc.)					
Spend your time volunteering for humanitarian organization helping internally displaced people					

Perception of difficulties of internally and externally displaced Ukrainians

16. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).

	Not at all	Not really	Moderately	Somewhat	Very much
Internally displaced people are facing great difficulties in their everyday life in Ukraine					
Internally displaced people are facing a lot of insecurity in their everyday life in Ukraine					
Ukrainian society does not have enough understanding of difficulties internally displaced people are facing					
Ukrainians who left Ukraine due to the war are facing great difficulties in their everyday life in their host country					
Ukrainians who left Ukraine due to the war are facing a lot of insecurity in their everyday life in their host country					
Host country society does not have enough understanding of difficulties Ukrainians who left Ukraine due to the war are facing					

Contacts with externally displaced Ukrainians

Adapted from:

Bobowik, M., Benet-Martinez, V., & Repke, L. (2022). “United in diversity”: The interplay of social network characteristics and personality in predicting outgroup attitudes. *Group Processes and Intergroup Relations*, 25(5), 1175-1201. DOI: 10.1177/13684302211002918

Lolliot, S., Fell, B., Schmid, K., Wölfer, R., Swart, H., Voci, A., Christ, O., New, R., & Hewstone, M. (2015). Measures of intergroup contact. *Measures of Personality and Social Psychological Constructs*, 652-683.

17. How many of the following people you are often in contact with:					
	1	2	3	4	5 and more
Ukrainians who left Ukraine due to the war					

18. Who are each of these people to you? (consider 5 most meaningful)	1
	2
	3
	4
	5
19. How often do you contact each of these people? (consider 5 most meaningful)	1
	2
	3
	4
	5

	1 – strongly negative	2 - negative	3 - neutral	4 - positive	5 – strongly positive
20. How would you evaluate contact with each of these people (consider 5 most meaningful) on the scale					

Individual suffering

21. *In times of war many people are suffering, and their lives are significantly affected by war*

	Much less than others	Less than others	Equally as others	More than others	Much more than others
To what extent is your life affected by war in comparison to others around you?					

22. *Since the beginning of war, did you experience any of the following:*

*Adapted from Brounéus, K. (2010). The trauma of truth telling: Effects of witnessing in the Rwandan Gacaca courts on psychological health. *Journal of Conflicts Resolution*, 54(3), 408-437.*

	No	Yes
You were physically harmed		
You had to relocate from your home		
Your family property was destroyed		
Your relatives were harmed		

23. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (completely disagree) to 5 (completely agree).

	Completely disagree	Somewhat disagree	Neither disagree nor agree	Somewhat agree	Completely agree
I feel guilty when I see the suffering of internally displaced people					
Seeing difficulties internally displaced people face makes me think about my advantaged position					
I feel empathy when I see the suffering of internally displaced people					
Seeing difficulties internally displaced people face makes me empathize with them					

Responsibility for others

Adapted from González, R., & Lay, S. (2017). Sense of responsibility and empathy: Bridging the gap between attributions and helping behaviours. *Intergroup Helping* (pp. 331-347). Cham: Springer

24. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (completely disagree) to 5 (completely agree).

	Completely disagree	Somewhat disagree	Neither disagree nor agree	Somewhat agree	Completely agree
As a human being, I feel responsible for helping internally displaced people					
I personally feel responsible for alleviating the difficult position of internally displaced people					
It is my responsibility to reduce the suffering of internally displaced people as much as I can					

Resources

25. Choose one answer					
	Very difficult	Somewhat difficult	Neither difficult nor easy	Rather easy	Very easy
In general, how difficult or easy is for your family to pay your usual necessary expenses?					

National identity & Patriotism

National identity

Leach, C. W., van Zomeren, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., Ouwerkerk, J. W., & Spears, R. (2008). Group-level self-definition and self-investment: A hierarchical (multicomponent) model of in-group identification. *Journal of Personality and Social Psychology*, 95, 144–165. <https://doi.org/10.1037/0022-3514.95.1.144>

26. To what extent do you agree with the statements below.

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).

	Not at all	Not really	Moderately	Somewhat	Very much
Nowadays I identify with Ukraine					
Nowadays I often think about the fact that I am Ukrainian					
Nowadays being Ukrainian is an important part of how I see myself					
When I think about myself before the war started I identified with Ukraine					
When I think about myself before the war started I often thought about the fact that I am Ukrainian					

When I think about myself before the war started being Ukrainian was an important part of how I saw myself					
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Collective narcissism

van Bavel, J. J., Cichocka, A., Capraro, V. et al. (2022). National identity predicts public health support during a global pandemic. *Nature Communications*, 13, 517. <https://doi.org/10.1038/s41467-021-27668-9> (see also Golec de Zavala, A., Mole, R. & Ardaq, M., (2018). Three-item Collective Narcissism Scale. https://collectivenarcissism.com/blog/3item_cns)

27. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).

	Not at all	Not really	Moderately	Somewhat	Very much
Nowadays Ukraine deserves special treatment					
Nowadays not many people seem to fully understand the importance of Ukraine					
I will never be satisfied until Ukraine gets the recognition it deserves					
Before the war started I thought that Ukraine deserved special treatment					

Before the war started not many people fully understood the importance of Ukraine					
Before the war started I thought I would never be satisfied until Ukraine got the recognition it deserved					

Patriotism in conditions of foreign threat

Krzywosz-Rynkiewicz, B., Kennedy, K.J. (Ed.). (2022). *Reconstructing democracy and citizenship education: Lessons from Central and Eastern Europe*. Routledge.

Бондаревська І.О., Михайленко В.О. (2019). Довіра новинним медіа, національна ідентичність та громадянська активність опору серед підлітків. *Проблеми сучасної психології: збірник наукових праць Запорізького національного університету та Інституту психології ім. Г.С. Костюка НАПН України*, 1(15), 16 – 22. [Trust in news media, national identity and citizenship activity of resistance among Ukrainian adolescents]

28. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).

	Not at all	Not really	Moderately	Somewhat	Very much
I would fight for Ukraine with foreign information aggression (e.g. in social media)					
I would fight for Ukraine with arms in my hands					

I am ready to join a resistance movement, e.g. by distributing leaflets, in the face of foreign threat					
I would participate in demonstration in support of Ukraine in the face of a foreign threat					

Blind patriotism

Schwartz, S.H., Caprara, G.V., Vecchione, M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

29. To what extent do you agree with the statements below.

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).

	Not at all	Not really	Moderately	Somewhat	Very much
It is unpatriotic to criticize Ukraine					
It is a duty of all citizens of Ukraine to honor Ukraine					
I would support Ukraine right or wrong					

Institutional pride

Items extracted from the International Social Survey Programme (ISSP; <https://issp.org>)

30. To what extent are you proud ...

	Not at all proud	Not very proud	Moderately proud	Quite proud	Very proud
How proud are you to be Ukrainian?					
How proud are you of Ukraine in its political influence in the world?					
How proud are you of Ukraine in its achievements in arts and literature?					
How proud are you of Ukraine in its history?					
How proud are you of Ukraine in the way democracy works?					
How proud are you of Ukraine in its social security system?					
How proud are you of Ukraine in its fair and equal treatment of all groups in society?					
How proud are you of Ukraine in its armed forces?					

Religiosity

Huber S., Huber O.W. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3, 710 – 724.

	Not at all	Not very much	Moderately	Quite a bit	Very much so
31. To what extent do you believe that God or something divine exists?					
32. How often do you ...					
	Never	A few times a year or less often	Once to four times a month	More than once a week	Once to several times a day
think about religious issues?					
take part in religious services?					
pray?					
experience situations in which you have the feeling that God or something divine intervenes in your life?					
<p align="center">Institutional trust</p> <p align="center"><i>33. How do you rate your trust in the following government agencies and social institutions?</i></p>					
	I don't trust at all	I more likely don't trust	Hard to say	I more likely trust	I absolutely trust
Armed Forces of Ukraine					

Volunteer organizations					
The church					
Government of Ukraine					
Anti-corruption institutions (The Specialized Anti-Corruption Prosecutor's Office (SAPO) & National Anti-Corruption Bureau of Ukraine (NABU)					
System of social security					

Perception of democracy in conditions of war

	Not at all	Not very much	Moderately	Quite a bit	Very much so
34. How important is it for you to live in a country that is governed democratically?					

35. *To what extent do you agree with the statements below.*

Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much)

Bondarevskaya I. (June, 2023). *Meaning content of citizenship identity in conditions of war and external displacement.* In A. Giacomozzi, I. Bondarevskaya & D. Karakatsani (Ed.), *Proceedings of the 1st international conference: Political and economic self-constitution: Migration and citizenship*

education. Florianopolis: Federal University of Santa Catarina, University of the Peloponnese & Center for Personal and Social Transformations. 5 – 9.

	Not at all	Not really	Moderately	Somewhat	Very much
Freedom of speech is important for Ukraine.					
Media independence is important for Ukraine.					
Freedom of political choice on elections is important for Ukraine.					
Freedom of civil society organizations' activity is important for Ukraine.					
During the war freedom of speech can be limited.					
During the war limitation of media independence is justified.					
During the war freedom of political choice on elections can be limited.					
During the war freedom of civil society organizations' activity can be limited.					

Law and Order

Schwartz S.H., Caprara G.V., Vecchione M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

36. *To what extent do you agree with the statements below. Please indicate your disagreement or agreement on a scale from 1 (not at all) to 5 (very much).*

During the war...

	Not at all	Not really	Moderately	Somewhat	Very much
The most important thing for our country is to maintain law and order					
It is right for the government to take restrictive measures on civil liberties to guarantee the security of citizens					
Order has to be preserved at any cost, even if this could reduce civil liberties					
It would be a good idea to limit the liberty of expression if this can guarantee more order					
Political measures to increase security should be promoted at this time, even if it could mean sacrificing the freedom of citizens					

There should be limits on the freedom of speech of people who threaten society					
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Civil liberties

Schwartz S.H., Caprara G.V., Vecchione M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

37. *During the war...*

	Not at all	Not really	Moderately	Somewhat	Very much
It is extremely important to respect the freedom of individuals to be and believe whatever they want					
The most important thing for our country is to defend civil liberties					
The right to individual freedom is inviolable and has to be maintained at all cost					

Disregulation

Adapted from: Teymoori, A., Jetten, J., Bastian, B., Ariyanto, A., Autin, F., Ayub, N., Badea, C., Besta, T., Butera, F., Costa-Lopes, R., Cui, L., Fantini, C., Finchilescu, G., Gaertner, L., Gollwitzer, M., Gómez, Á., González, R., Hong, Y. Y., Jensen, D. H., ... Wohl, M. (2016). Revisiting the measurement of anomie. *PLoS ONE*, 11, 1–27.

38. *During the war...*

	Not at all	Not really	Moderately	Somewhat	Very much
The Ukrainian authorities have made effective decisions.					
The Ukrainian authorities showed competence.					
The Ukrainian authorities acted responsibly.					

Disintegration

Adapted from: Teymoori, A., Jetten, J., Bastian, B., Ariyanto, A., Autin, F., Ayub, N., Badea, C., Besta, T., Butera, F., Costa-Lopes, R., Cui, L., Fantini, C., Finchilescu, G., Gaertner, L., Gollwitzer, M., Gómez, Á., González, R., Hong, Y. Y., Jensen, D. H., ... Wohl, M. (2016). Revisiting the measurement of anomie. *PLoS ONE*, 11, 1–27.

39. *During the war...*

	Not at all	Not really	Moderately	Somewhat	Very much
People think that there are no clear moral standards to follow.					
Everyone thinks of oneself and does not help others in need.					
People do not know who they can trust and rely on.					
Most people do not care about others.					

Communal life is threatened.					
People think that the goal justifies the means.					
The rules that held society in harmony are fading and become inefficient.					
The notion of “morals” (of good and evil) is no longer a fundamental principle in Ukraine.					
People think they can act as they please with no regard for society`s customs and values.					

Fear of the war

Kalcza-Janosi, K., Kotta, I., Marschalko, E. E., & Szabo, K. (2023). The Fear of War Scale (FOWARS): development and initial validation. *Social Sciences*, 12(5), 283.

40. *To what extent do you agree or disagree with the following statements*

	Not at all	Not really	Moderately	Somewhat	Very much
I am afraid I will not be able to keep myself and my family safe from the war					
I have trouble sleeping because I'm worried by possible attacks					

I am constantly following all news updates regarding the Russian invasion to Ukraine					
I am afraid to leave the house because of possible attacks					
I fear that the war may escalate into a global nuclear warfare					

Intention to leave Ukraine

41. *To what extent do the following statements reflect your own situation?*

	Not at all	Not really	Moderately	Somewhat	Very much
I consider leaving Ukraine in the next 12 months because of the war or due to other reasons					
If the situation worsens, I will seriously consider leaving Ukraine					
I have a clear plan where to go and how to get there					
I have prepared everything necessary (e.g., money, documents) to leave Ukraine					
I have reached out to people or associations who can help me move to another country					

If you were to leave Ukraine, where would you like to go and by what means?	Open-ended question : _____
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<h2 style="text-align: center;">Political tolerance</h2>				
<p style="color: red;">Gandenberger, Mia, Beyza Buyuker, Anita Manatschal, and Alexandra Filindra (2024) “Are Immigrants Allowed to Criticize the Government? Ingroup Identity, Economic Threat, and Majority Group Support for Immigrant Civil Liberties in the US, Switzerland, and Turkey”, under review in <i>Frontiers in Sociology</i>.</p>				
<p>42. <i>There are <u>Ukrainians in Ukraine</u> who say critical things about the Ukrainian form of government, not just parliament or the political parties, but the system of government. How strongly do you approve or disapprove that such people...</i></p>				
	Strongly approve	Somewhat approve	Somewhat disapprove	Strongly disapprove
are prevented from voting in elections				
are allowed to work for a Ukrainian political party				
are allowed to run for public office				
are allowed to teach in a college or university				

43. *There are Ukrainians who left Ukraine due to the war who say critical things about the Ukrainian form of government, not just parliament or the political parties, but the system of government. How strongly do you approve or disapprove that such people...*

	Strongly approve	Somewhat approve	Somewhat disapprove	Strongly disapprove
are prevented from voting in elections				
are allowed to work for a Ukrainian political party				
are allowed to run for public office				
are allowed to teach in a college or university				

Questionnaire (Ukrainian)

**СТАВЛЕННЯ ДО МІГРАЦІЇ ТА СУСПІЛЬСТВА В
УКРАЇНІ**

1	<i>Вік</i>	
2	<i>Чоловік</i>	<i>Жінка</i>
3	<i>Ваша спеціальність</i>	Психологія
		Право
		Економіка
		Інше
4	<i>Будь ласка, оберіть відповідь, що відповідає Вашій ситуації.</i>	Мені довелося переїхати в інше місто в Україні через війну з Росією.
		Мені довелося поїхати з України під час війни і згодом повернутися.
		Я зараз проживаю не в Україні через війну.
		Я не змінювала (в) місце проживання в Україні через війну.
		Інша відповідь. Будь ласка, уточніть.

Цінності PVQ-21

Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1).

<p>5. Ми коротко описуємо людей. Будь ласка, прочитайте кожний опис і подумайте, наскільки кожна людина схожа або не схожа на вас.</p>						
	<p><i>Дуже схожий й(а) на мене</i></p>	<p><i>Схожий (а) на мене</i></p>	<p><i>Досить схожий (а) на мене</i></p>	<p><i>Трохи схожий (а) на мене</i></p>	<p><i>Не схожий (а) на мене</i></p>	<p><i>Зовсім не схожий (а) на мене</i></p>
<p>Для нього (неї) важливо вигадувати нові ідеї та бути творчою людиною. Йому (їй) подобається все робити своїм оригінальним способом.</p>						
<p>Для нього (неї) важливо бути багатим (ою). Він (вона) бажає мати багато грошей та дорогі речі.</p>						

<p>Для нього (неї) дуже важливо, щоб у ставленні до людей в усьому світі була рівність. Він (вона) впевнений (а), що у всіх мають бути рівні можливості у житті.</p>						
<p>Для нього (неї) важливо демонструвати всім свої здібності. Він (вона) хоче, щоб люди захоплювалися тим, що він (вона) робить.</p>						
<p>Для нього (неї) важливо жити у безпечному оточенні. Він (вона) уникає всього, що може загрожувати його (її) безпеці.</p>						

<p>Йому (її) подобаються сюрпризи і він (вона) завжди шукає нову діяльність, щоб зайнятися нею. Він (вона) вважає, що у житті важливо займатися багатьма різними справами.</p>						
<p>Він (вона) впевнений (а), що люди мають виконувати те, що їм кажуть. Він (вона) вважає, що люди завжди мають дотримуватися правил, навіть якщо ніхто за ними не спостерігає.</p>						

<p>Він (вона) вважає важливим вислухати думки людей, що від нього (неї) відрізняються. Навіть якщо він (вона) не згоден з ними, він (вона) все одно бажає зрозуміти їх точку зору.</p>						
<p>Для нього (неї) дуже важливо бути скромним (ою) та «триматися у тіні». Він (вона) намагається не привертати до себе увагу.</p>						
<p>Для нього (неї) важливо добре проводити час. Йому (їй) подобається себе побалувати.</p>						

Для нього (неї) важливо самостійно приймати рішення про те, що робити. Йому (їй) подобається бути вільним та не бути залежним (ою).						
Для нього (неї) дуже важливо допомагати оточуючим людям. Він (вона) хоче дбати про їх добробут.						
Для нього (неї) дуже важливо бути успішним (ою). Він (вона) сподівається, що люди визнають його (її) досягнення.						

<p>Для нього (неї) важливо, щоб уряд гарантував його (її) безпеку від усіх загроз. Він (вона) хоче, щоб держава була сильною та могла захистити своїх громадян.</p>						
<p>Він (вона) шукає пригод та йому (їй) подобається ризикувати. Він (вона) хоче мати життя, повне вражень.</p>						
<p>Для нього (неї) важливо завжди поводити себе правильно. Він (вона) намагається уникнути будь-яких вчинків, що можуть викликати осуд.</p>						

Для нього (неї) важливо бути шановною людиною. Він (вона) хоче, щоб люди робили те, що він (вона) скаже.						
Для нього (неї) важливо бути відданим своїм друзям. Він (вона) хоче присвятити себе близьким людям.						
Він (вона) твердо впевнений, що люди повинні дбати про природу. Для нього (неї) важливо турбуватися про довкілля.						
Для нього (неї) важливими є традиції. Він (вона) намагається дотримуватися релігійних або сімейних звичаїв.						

Він (вона) шукає будь-яку нагоду розважитися. Для нього (неї) важливо займатися тим, що дає задоволення.						
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<p>6. Коли Ви думаєте про українців, які <u>легально виїхали з України через війну</u>, якою мірою Ви відчуваєте такі емоції?</p>					
	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Співчуття					
Гнів					
Сором					
Страх					
Огида					
Байдужість					
<p>7. Коли Ви думаєте про українців, які виїхали з України через війну нелегально, якою мірою Ви відчуваєте такі емоції?</p>					

	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
Співчуття					
Гнів					
Сором					
Страх					
Огида					
Байдужість					

8. Коли Ви думаєте про внутрішньо переміщених осіб, якою мірою Ви відчуваєте такі емоції?

	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
Співчуття					
Гнів					
Сором					
Страх					
Огида					
Байдужість					

	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
9. Українці, які виїхали з України через війну, не мали іншого виходу як залишити Україну?					
10. Українці, які виїхали з України через війну, зрадили Україну?					

11. Стосовно українців, які виїхали з країни через війну легально, якою мірою Ви згодні з такими твердженнями?

	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
Я підтримую їхнє повернення до України					
Думаю, вони мають залишатися за межами України					
Я підтримую спеціальні заходи (способи) стосовно допомоги українцям, які залишили Україну через війну, спрямовані на реінтеграцію на український ринок праці після їх повернення					

При їх поверненні я би допомогла (допоміг) їм в усьому, в чому зможу					
При їх поверненні я би була (був) готова (готовий) вислухати та допомогти їм з їхніми потребами					
При їх поверненні я би була (був) готова (готовий) забезпечити їм підтримку					
<p><i>12. Стосовно українців, які виїхали з країни через війну нелегально, якою мірою ви згодні з такими твердженнями?</i></p>					
	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
Я підтримую їхнє повернення до України					
Думаю, вони мають залишатися за межами України					
Я підтримую спеціальні заходи (способи) стосовно допомоги українцям, які залишили Україну через війну, спрямовані на реінтеграцію на український ринок праці після їх повернення					
При їх поверненні я би допомогла (допоміг) їм в усьому, в чому зможу					

При їх поверненні я би була (був) готова (готовий) вислухати та допомогти їм з їхніми потребами					
При їх поверненні я би була (був) готова (готовий) забезпечити їм підтримку					
<p><i>13. Стосовно <u>внутрішньо переміщених українців</u>, якою мірою Ви згодні з такими твердженнями?</i></p>					
	<i>Зовсім ні</i>	<i>Не зовсім</i>	<i>Помірно</i>	<i>Дещо так</i>	<i>Дуже сильно</i>
Готова (готовий) допомагати їм, чим можу					
Готова (готовий) вислухати та допомогти з їхніми потребами					
Готова (готовий) забезпечити їм підтримку					

Солідарність

Adapted from González, R., & Lay, S. (2017). Sense of responsibility and empathy: Bridging the gap between attributions and helping behaviours. *Intergroup Helping* (pp. 331-347). Cham: Springer.

14. Нижче ми надаємо перелік дій (заходів), які люди можуть робити, щоб допомогти внутрішньо переміщеним особам в Україні. Чи робили Ви щось із цього від початку війни?

	Так	Ні
Надавати гроші одній або більше внутрішньо переміщеній особі.		
Пожертвувати гроші для організації, яка займається допомогою внутрішньо переміщеним особам.		
Робити матеріальну пожертву (їжа, одяг чи інші речі) одній або більше внутрішньо переміщеній особі.		
Робити матеріальну пожертву (їжа, одяг чи інші речі) для організацій, які займаються допомогою внутрішньо переміщеним особам.		
Допомагати одній або більше внутрішньо переміщеним особам з їхніми щоденними проблемами (поради та консультації, допомога з пошуком житла тощо).		
Присвятити час волонтерству в гуманітарній організації, що допомагає внутрішньо переміщеним особам.		

15. Нижче ми надаємо перелік дій (заходів), які люди можуть здійснювати, щоб допомогти внутрішньо переміщеним особам в Україні. Для кожної з наступних дій оцініть, будь ласка, наскільки Ви готові були б їх виконувати, використовуючи шкалу від 1 (зовсім не готова/ий) до 5 (дуже готова/ий).

	Зовсім не готова/ ий	Не зовсім	Помірно	Дещо так	Дуже готова/и й
Надавати гроші одній або більше внутрішньо переміщеній особі.					
Пожертвувати гроші для організації, яка займається допомогою внутрішньо переміщеним особам.					
Робити матеріальну пожертву (їжа, одяг чи інші речі) одній або більше внутрішньо переміщеній особі.					
Робити матеріальну пожертву (їжа, одяг чи інші речі) для організацій, які займаються допомогою внутрішньо переміщеним особам.					
Допомагати одній або більше внутрішньо переміщеним особам з їхніми щоденними проблемами (поради та консультації, допомога з пошуком житла тощо).					

Присвятити час волонтерству в гуманітарній організації, що допомагає внутрішньо переміщеним особам.					
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Сприйняття труднощів внутрішньо та зовнішньо переміщених українців

16. Якою мірою Ви згодні із твердженнями, що наведені нижче.

Будь ласка, позначте Вашу згоду чи незгоду на шкалі від 1 (зовсім ні) до 5 (дуже сильно).

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
<u>Внутрішньо переміщені особи</u> стикаються із значними труднощами у повсякденному житті в Україні					
<u>Внутрішньо переміщені особи</u> стикаються з великою небезпекою у повсякденному житті в Україні					

Українське суспільство не має достатньо розуміння стосовно труднощів, з якими стикаються <u>внутрішньо переміщені особи</u>					
<u>Українці, які покинули Україну через війну</u> , стикаються із значними труднощами щодня в країні, що їх приймає					
<u>Українці, які покинули Україну через війну</u> , стикаються з великою небезпекою у повсякденному житті в країні, що їх приймає					
Суспільство країни, яка приймає, не має достатньо розуміння стосовно труднощів, з якими стикаються <u>українці, які покинули Україну через війну</u>					

Контакти з зовнішньо переміщеними українцями

Adapted from:

Bobowik, M., Benet-Martinez, V., & Repke, L. (2022). “United in diversity”: The interplay of social network characteristics and personality in predicting outgroup attitudes. *Group Processes and Intergroup Relations*, 25(5), 1175-1201. DOI: 10.1177/13684302211002918

Lolliot, S., Fell, B., Schmid, K., Wölfer, R., Swart, H., Voci, A., Christ, O., New, R., & Hewstone, M. (2015). Measures of intergroup contact. *Measures of Personality and Social Psychological Constructs*, 652-683.

17. Із скількома українцями, які покинули Україну через війну, Ви спілкуєтесь (контактуєте):					
	1	2	3	4	5 і більше
Українці, які поїхали з України під час війни					
Внутрішньо переміщені особи					

18. Які у Вас стосунки з кожним із цих людей? Наприклад, сімейні, дружні, сусідські тощо (5 найбільш значимих)	1
	2
	3
	4
	5
19. Як часто Ви спілкуєтесь з цими людьми (5 найбільш значимих)	1
	2
	3
	4
	5

	1 - сильно негативн ий	2 - негативн ий	3 - нейтральн ий	4 - позитивн ий	5 - сильно позитивн ий
20. Як би Ви оцінили контакти з цими людьми (5					

найбільш значимих) за шкалою					
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Індивідуальне страждання

21. Під час війни чимало людей зазнають страждань і їх життя значно постраждало від війни.					
	Значно менше, ніж інші	менше, ніж інші	Нарівні з іншими	Більше, ніж інші	Більше, ніж інші
Якою мірою Ваше життя постраждало від війни в порівнянні з іншими оточуючими?					

22. Від початку війни чи мали Ви такий досвід:		
Adapted from Brounéus, K. (2010). The trauma of truth telling: Effects of witnessing in the Rwandan Gacaca courts on psychological health. <i>Journal of Conflicts Resolution</i> , 54(3), 408-437.		
	No	Yes
Вам завдано фізичної шкоди		
Ви мали переселитися з Вашого дому		
Знищене Ваше сімейне майно		
Ваші родичі зазнали шкоди		

23. Якою мірою Ви згодні із твердженнями нижче

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (повністю не згодна / не згоден) до 5 (повністю згодна / згоден)

	Повністю не згодна / не згоден	Частково не згодна / не згоден	Важко відповісти	Частково згодна / згоден	Повністю згодна / згоден
Я відчуваю провину, коли бачу страждання внутрішньо переміщених осіб					
Дивлячись на труднощі, з якими стикаються внутрішньо переміщені люди, я думаю про моє вигідне становище					
Я відчуваю співчуття, коли бачу страждання внутрішньо переміщених людей					

Дивлячись на труднощі внутрішньо переміщених людей, я співпереживаю їм					
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Відповідальність за інших

Adapted from González, R., & Lay, S. (2017). Sense of responsibility and empathy: Bridging the gap between attributions and helping behaviours. *Intergroup Helping* (pp. 331-347). Cham: Springer

24. Якою мірою Ви не згодні або згодні з твердженнями нижче

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (повністю не згодна / не згоден) до 5 (повністю згодна / згоден)

	<i>Повніст ю не згодна / не згоден</i>	<i>Частков о не згодна / не згоден</i>	<i>Важко відповіс ти</i>	<i>Частков о згодна / згоден</i>	<i>Повніст ю згодна / згоден</i>
Як людина, я відчуваю відповідальність за допомогу внутрішньо переміщеним особам					
Я особисто відчуваю відповідальність за полегшення важкого становища					

внутрішньо переміщених осіб					
Мій обов'язок зменшити страждання внутрішньо переміщених осіб, наскільки я можу					

Ресурси

<i>25. Оберіть відповідь</i>					
	Дуже важко	Дещо важко	Ні легко, ні важко	Скоріше легко	Дуже легко
Загалом, наскільки важко чи легко Вашій родині оплачувати Ваші звичайні необхідні витрати?					

Національна ідентичність & патріотизм

Національна ідентичність

Leach, C. W., van Zomeren, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., Ouwerkerk, J. W., & Spears, R. (2008). Group-level self-definition and self-investment: A hierarchical (multicomponent) model of in-group identification. *Journal of Personality and Social Psychology*, 95, 144–165. <https://doi.org/10.1037/0022-3514.95.1.144>

26. Якою мірою Ви згодні з твердженнями нижче

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно)

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Наразі я ототожнюю себе з Україною					
Зараз я часто думаю про той факт, що я українка / українець					
Зараз бути українцем для мене важлива частина того, як я себе сприймаю					
Коли я думаю про себе до того, як почалась війна, я ототожнювала (в) себе з Україною					
До того, як почалась війна, я часто думала / думав про той факт, що я українка / українець					

До того, як почалась війна, бути українцем було для мене важливою частиною того, як я себе сприймала / сприймав					
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Колективний нарцисизм

van Bavel, J. J., Cichocka, A., Capraro, V. et al. (2022). National identity predicts public health support during a global pandemic. *Nature Communications*, 13, 517. <https://doi.org/10.1038/s41467-021-27668-9> (see also Golec de Zavala, A., Mole, R. & Ardaq, M., (2018). Three-item Collective Narcissism Scale. https://collectivenarcissism.com/blog/3item_cns)

27. Якою мірою Ви згодні з твердженнями нижче.

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно).

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Сьогодні Україна заслуговує особливого ставлення					
Сьогодні не багато людей повністю розуміють важливість України					

Я ніколи не буду задоволена (ний), доки Україна не отримає визнання, на яке вона заслуговує					
До того, як почалась війна, я вважала (в), що Україна заслуговує особливого ставлення					
До того, як почалась війна, не багато людей повністю розуміли важливість України					
До того, як почалась війна, я вважала (в), що ніколи не буду задоволена (ний), поки Україна не отримає визнання, на яке вона заслуговує					

28. Якою мірою Ви згодні з твердженнями нижче.

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно).

Krzywosz-Rynkiewicz, B., Kennedy, K.J. (Ed.). (2022). *Reconstructing democracy and citizenship education: Lessons from Central and Eastern Europe*. Routledge.

Бондаревська І.О., Михайленко В.О. (2019). Довіра новинним медіа, національна ідентичність та громадянська активність опору серед підлітків. *Проблеми сучасної психології: збірник наукових праць Запорізького національного університету та Інституту психології ім. Г.С. Костюка НАПН України*, 1(15), 16 – 22. [Trust in news media, national identity and citizenship activity of resistance among Ukrainian adolescents]

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Я б боролася / боровся за Україну з іноземною інформаційною агресією (наприклад, у соцмережах)					
Я б боролася / боровся за Україну зі зброєю в руках					
Я готова / готовий приєднатися до руху опору, напр. шляхом розповсюдження листівок, перед обличчям зовнішньої (іноземної) загрози					

Я би взяла / взяв участь в демонстрації на підтримку України перед лицем зовнішньої (іноземної) загрози					
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Сліпий патріотизм

Schwartz, S.H., Caprara, G.V., Vecchione, M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

29. Якою мірою Ви згодні з твердженнями нижче.

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно).

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Критикувати Україну є не патріотично					
Шанувати Україну – це обов'язок усіх громадян України					
Я би підтримала / підтримав Україну незалежно від того, права вона чи ні					

Конструктивний патріотизм

Items extracted from the International Social Survey Programme (ISSP; <https://issp.org>)

30. Якою мірою Ви пишаєтеся ...

	Зовсім не пишаюся	Не дуже пишаюся	Помірно пишаюся	Цілком пишаюся	Дуже пишаюся
Наскільки Ви пишаєтеся бути українкою / українцем?					
Наскільки Ви пишаєтеся політичним впливом України у світі?					
Наскільки Ви пишаєтеся досягненнями України в мистецтві та літературі?					
Наскільки Ви пишаєтеся історією України?					
Наскільки Ви пишаєтеся тим, як працює демократія в Україні?					
Наскільки Ви пишаєтеся системою соціального захисту в Україні?					

Наскільки Ви пишаєтеся справедливим та рівним ставленням до всіх груп суспільства в Україні?					
Наскільки Ви пишаєтеся Збройними Силами в Україні?					

Релігійність

Huber S., Huber O.W. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3, 710 – 724.

	Зовсім ні	Не зовсім	Більш-менш	Можливо	Дуже сильно
31. Якою мірою ви вірите в існування Бога чи якогось божества?					
32. Як часто Ви ...					
	Ніколи	Кілька разів на рік або менше	один - чотири рази на місяць	більше ніж один раз на тиждень	один - кілька разів на день

думаєте про релігійні питання?					
берете участь у богослужіннях?					
молитеся?					
відчуваєте ситуації, в яких у вас виникає відчуття, що Бог або щось божественне втручається у ваше життя?					

Інституційна довіра

33. Як ви оцінюєте Вашу довіру до таких державних органів та соціальних інституцій?

	Повністю не довіряю	Скоріше не довіряю	Важко сказати	Скоріше довіряю	Абсолютно довіряю
Збройні Сили України					
Волонтерські організації					
Церква					
Уряд України					
Антикорупційні інституції (Спеціалізована антикорупційна прокуратура (САП) та					

Національне антикорупційне бюро України (НАБУ)					
Система соціального захисту					

Сприйняття демократії в умовах війни

	Зовсім ні	Не зовсім	помірно	Дещо так	Дуже сильно
34. Чи важливо для Вас жити в демократичній країні?					

35. Якою мірою Ви погоджуєтесь з твердженнями.

Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно).

Bondarevskaya I. (June, 2023). *Meaning content of citizenship identity in conditions of war and external displacement*. In A. Giacomozzi, I. Bondarevskaya & D. Karakatsani (Ed.), *Proceedings of the 1st international conference: Political and economic self-constitution: Migration and citizenship education*. Florianopolis: Federal University of Santa Catarina, University of the Peloponnese & Center for Personal and Social Transformations. 5 – 9.

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Свобода слова важлива для України.					

Незалежність медіа важлива для України.					
Свобода політичного голосу на виборах важлива для України.					
Свобода діяльності громадських організацій важлива для України.					
Під час війни свободу слова може бути обмежено.					
Під час війни обмеження незалежності медіа є виправданим.					
Під час війни свобода політичного голосу на виборах може бути обмежена.					
Під час війни свобода діяльності громадських організацій може бути обмежена.					

Закон і порядок

Schwartz S.H., Caprara G.V., Vecchione M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

36. Якою мірою Ви погоджуєтеся з твердженнями. Будь ласка, позначте Вашу незгоду чи згоду за шкалою від 1 (зовсім ні) до 5 (дуже сильно).

Під час війни ...

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Найголовніше для нашої країни – це дотримання правопорядку					
Це правильно, коли уряд вживає обмежувальних заходів щодо свободи громадян, щоб гарантувати їх безпеку					
Порядку потрібно дотримуватися будь-якою ціною, навіть якщо це може зменшити свободу громадян					
Було б гарною ідеєю обмежити свободу вираження поглядів, якщо це гарантує більший правопорядок					
У цей час слід сприяти політичним заходам для посилення безпеки, навіть якщо це може означати жертвування свободою громадян					
Свободу слова має бути обмежено тим, хто несе загрозу суспільству					

Громадянські свободи

Schwartz S.H., Caprara G.V., Vecchione M. (2010). Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis. *Political Psychology*. Vol. 31, No. 3, 421 – 452.

37. Під час війни...

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Украї важливо поважати свободу людей, вірити в те, во що вони хочуть, і бути тим, ким вони хочуть					
Найважливішим для нашої країни є захист громадянських свобод					
Право на особисту свободу є непорушним і має бути дотримано за будь-яких умов					

Порушення регулювання

Adapted from: Teymoori, A., Jetten, J., Bastian, B., Ariyanto, A., Autin, F., Ayub, N., Badea, C., Besta, T., Butera, F., Costa-Lopes, R., Cui, L., Fantini, C., Finchilescu, G., Gaertner, L., Gollwitzer, M., Gómez, Á., González, R., Hong, Y. Y., Jensen, D. H., ... Wohl, M. (2016). Revisiting the measurement of anomie. *PLoS ONE*, 11, 1–27.

38. Під час війни...

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно

Влада України приймає дієві рішення.					
Влада України виявляє компетентність.					
Влада України вчиняє відповідально.					

Розпад

Adapted from: Teymoori, A., Jetten, J., Bastian, B., Ariyanto, A., Autin, F., Ayub, N., Badea, C., Besta, T., Butera, F., Costa-Lopes, R., Cui, L., Fantini, C., Finchilescu, G., Gaertner, L., Gollwitzer, M., Gómez, Á., González, R., Hong, Y. Y., Jensen, D. H., ... Wohl, M. (2016). Revisiting the measurement of anomie. *PLoS ONE*, 11, 1–27.

39. Під час війни...

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Люди вважають, що немає чітких моральних стандартів, яких слід дотримуватися.					
Кожен переймається про себе і не допомагає іншим із їх потребами.					
Люди не знають, кому вони можуть довіряти і на кого можна покладатися.					
Більшість людей не турбуються про інших.					

Суспільне життя під загрозою.					
Люди вважають, що мета виправдовує засоби.					
Правила (норми), які підтримували суспільство в гармонії, тьмяніють і стають неефективними.					
Поняття «моралі» (добра і зла) вже не є основоположним принципом в Україні.					
Люди вважають, що можуть діяти так, як їм заманеться, незважаючи на звичаї та цінності суспільства.					

Страх війни

Kalcza-Janosi, K., Kotta, I., Marschalko, E. E., & Szabo, K. (2023). The Fear of War Scale (FOWARS): development and initial validation. *Social Sciences*, 12(5), 283.

40. To what extent do you agree or disagree with the following statements *Якою мірою Ви не погоджуєтеся або погоджуєтеся з такими твердженнями*

	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Я боюся, що не зможу вберегти себе і свою родину від війни.					

Я маю проблеми із сном, бо я хвилююся через можливі напади.					
Я постійно слідкую за всіма новинами щодо російського вторгнення в Україну.					
Я боюся виходити з дому через можливі напади.					
Я боюся, що війна може перерости у глобальну ядерну війну.					
<p align="center">Намір залишити Україну</p> <p align="center"><i>41. Якою мірою ці твердження відображають Вашу ситуацію?</i></p>					
	Зовсім ні	Не зовсім	Помірно	Дещо так	Дуже сильно
Я думаю поїхати з України в найближчі 12 місяців через війну або з інших причин.					
Якщо ситуація погіршиться, я серйозно подумаю стосовного того, щоб поїхати з України.					
У мене є чіткий план, куди їхати і як туди дістатися.					

Я приготувала (вав) все необхідне (гроші, документи) для від'їзду з України.					
Я звернулася (вся) до людей або асоціацій, які можуть допомогти мені переїхати в іншу країну.					
Я думаю поїхати з України в найближчі 12 місяців через війну або з інших причин.	Відкрите запитання : _____				

Політична толерантність

Gandenberger, Mia, Beyza Buyuker, Anita Manatschal, and Alexandra Filindra (2024) “Are Immigrants Allowed to Criticize the Government? Ingroup Identity, Economic Threat, and Majority Group Support for Immigrant Civil Liberties in the US, Switzerland, and Turkey”, under review in *Frontiers in Sociology*.

42. В Україні є українці, які критично висловлюються щодо форми держуправління в Україні, не лише про парламент чи політичні партії, а й про систему держуправління.

Наскільки сильно Ви погоджуєтесь чи не погоджуєтесь, що такі люди ...

	Повністю погоджуюсь	Погоджуюсь в чомусь	У чомусь не погоджуюсь	Повністю не погоджуюсь
--	---------------------	---------------------	------------------------	------------------------

не допускаються до голосування на виборах				
мають право працювати в українській політичній партії				
мають право балотуватися на публічні (державні) посади				
мають право викладати в коледжі чи університеті				
<p><i>43. Є українці, які виїхали з України через війну, і які критично висловлюються стосовно української форми держуправління, не лише про парламент чи політичні партії, а про систему держуправління.</i></p> <p><i>Наскільки сильно Ви погоджуєтесь чи не погоджуєтесь, що такі люди ...</i></p>				
	Повністю погоджую сь	Погоджую сь в чомусь	У чомусь не погоджую сь	Повністю не погоджуюсь
не допускаються до голосування на виборах				

мають право працювати в українській політичній партії				
мають право балотуватися на публічні (державні) посади				
мають право викладати в коледжі чи університеті				

Наукове видання

Методичні рекомендації

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