

COMMUNITY IDENTITIES AND PSYCHOLOGICAL RESILIENCE AS FACTORS OF SOCIAL COHESION

IDENTIDADES COMUNITÁRIAS E RESILIÊNCIA PSICOLÓGICA COMO FATORES DE COESÃO SOCIAL

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Abstract

The aim of this empirical study was to determine the features of community identities and psychological resilience as factors of social cohesion. Our empirical study was conducted during 2022–2025 with the following sample: 293 internally displaced persons (IDPs) aged 18 to 72; 549 refugee women aged 18 to 79 who received temporary protection in EU countries; and 724 local residents aged 18 to 83 who did not hold IDP or refugee status. We used the following empirical methods: Resilience Scale, “Civic Identity” Questionnaire, Questionnaire “Determining the characteristics of community identities and the social cohesion”. Positive correlations between community identities and the subjective assessments of the importance of the values of free will, justice, equality, responsibility, and security were found among IDPs and refugee women. The stronger the civic, European, and professional identities in IDP and refugee women, the more important they rated values such as free will, justice, responsibility, security, and equality. Positive correlations between the community identities and the psychological resilience were found in IDPs and refugee women. High levels of civic identity, European identity, understanding of IDPs, professional identity, psychological resilience, compassion of IDPs, local identity, compassion of refugees and understanding of refugees increased the social cohesion.

Resumo

O objetivo deste estudo empírico foi determinar as características das identidades comunitárias e da resiliência psicológica como fatores de coesão social. O estudo foi conduzido entre 2022 e 2025, com a seguinte amostra: 293 pessoas deslocadas internamente (PDI), 549 mulheres refugiadas com proteção temporária em países da União Europeia e 724 residentes locais, com idades variando de 18 a 83 anos, sem status de PDI ou refugiado. Foram utilizados métodos empíricos, incluindo a Escala de Resiliência, o Questionário de Identidade Cívica e o Questionário sobre identidades comunitárias e coesão social. Observou-se correlação positiva entre identidades comunitárias e avaliações da importância de valores como liberdade, justiça, igualdade, responsabilidade e segurança entre mulheres IDPs e refugiadas. Identidades cívica, europeia e profissional mais fortes estavam associadas à maior valorização desses princípios. Além disso, verificou-se relação positiva entre identidades comunitárias e resiliência psicológica em mulheres IDPs e refugiadas. Altos níveis de identidade cívica, identidade europeia, compreensão dos IDPs, identidade profissional, resiliência psicológica, compaixão pelos IDPs, identidade local, compaixão pelos refugiados e compreensão dos refugiados contribuíram significativamente para aumentar a coesão social, evidenciando a importância das identidades comunitárias e da



Keywords: Community Identity. Internally Displaced Persons. Psychological Resilience. Refugees. Social Cohesion.

resiliência psicológica como fatores integradores em contextos de migração e deslocamento.

Palavras-chave: *Identidade Comunitária. Pessoas Deslocadas Internamente. Resiliência Psicológica. Refugiados. Coesão Social.*

1 INTRODUCTION

In the context of the Russian-Ukrainian war, the concept of «identity» has emerged as the dominant discourse in both science and everyday life.

There are various theories that explain the concept of identity. Research analysis shows that identity should be considered as a system of meaningful ideas about oneself and others as constructed by an individual, characterized by a subjective sense of individual self-identity and integrity; this involves identification with certain typological categories, in particular group/community, social status, gender, age, role, role model, norm, culture (Tajfel, Turner, 1986; Malik, 2018).

Identity reflects the relationship of an individual with society or a collective, which is an important component of the process of forming self-identity (Kreiner *et al.*, 2006). It has been suggested by researchers that indicators of identity development are the levels of development of reflection and self-determination (Cameron, 2004). It has been found that the dynamic structure of identity in discursive practices develops non-linearly and unevenly throughout human life (Khadka, 2024).

Scientific research has maintained a strong interest in social identity, which is one of the most relevant constructs for understanding intergroup relations (Hu, Cheung, 2024).

Identity appears as a vivid characteristic, not only of the individual, but also of the community, which is the result of the common natural existence and interaction of people connected by the same origin, similar beliefs, and value orientations. Being a member of a community means that people have common views, theories, and norms that give meaning to the environment and determine actions and behavior.

According to Hummon (1986), community identity is a form of self-interpretation using the community, particularly in the form of a settlement, as a place of attachment or representation of the self.

Vasyutynsky (2010) has singled out community identity as a separate variant of social identity, when people form the collective consciousness of the community. According to Vasyutynsky, the self-consciousness of members of collective communities includes the following elements: collective community identity, closeness of views as a need for uniting into a community, awareness by the individual of his involvement in the space of collective actions, and in terms of the content of joint activities, collective self-perception and self-understanding.

Studies have shown that the concept of community identity appears as an integrative construct, one which is built on the basis of processes of active reflection of reality, construction of the image of a social group/community, social categorization, social identification, social comparison, and which presents a person's perception of himself as a representative of certain groups/social communities with a certain emotional and value significance for him of membership in these groups/social communities (McNamara *et al.*, 2013; Haslam *et al.*, 2024).

Fan (2024) has noted that community identity consists of three interrelated dimensions: functional identity, governance identity, and affective identity. According to Fan, these dimensions together form a single whole, serving as a basis, guarantee, and core, respectively.

In fact, we consider community identity as a multi-dimensional and multi-level phenomenon that includes the following components: cognitive (a person's awareness of belonging to a certain group), affective (the presence of a stable emotional connection, subjective attitude towards belonging to a group) and conative (the presence of certain behavioral practices on the part of community members).

Clear types of community identity are civic, local, professional, European, and religious.

Migration under the influence of military actions is a special socio-cultural process in content, which involves changes in the social, cultural and personal spheres of life of both the migrants themselves and their communities (Erdal, 2020; Zhang *et al.*, 2024).

The significant psycho-traumatic consequences of the Russian-Ukrainian war on people are caused by circumstances related to being in a combat zone, the status of IDPs or refugee, the loss of loved ones, work, and property.

The present situation with regard to IDPs and Ukrainian refugees as a result of military operations is characterized by risk and uncertainty, as war has a cardinal impact on the value and semantic spheres, deforming traditional value systems and transforming collective identities.

IDPs and Ukrainian refugees undergo certain identity transformations due to migration. Studies have shown that even after only one year of war, the nature of identity can be significantly transformed (Sasse, Lackner, 2019). Sasse and Lackner (2019) have noted that the period 2017–2018 was critical, as it was then that a significant shift from a predominantly ethnic to a more inclusive civic Ukrainian identity took place. The experience of war can maintain or even intensify the mixture of identities (Sasse, Lackner, 2018).

Migration affects various aspects of human life, including social and ethical norms of behavior, socio-cultural and spiritual values (Seewann, 2021; Lugosi, Ndiuini, 2022).

Therefore, scientific research devoted to the problem of the peculiarities of community identities in the context of the impact of war on migration processes is becoming increasingly important.

The phenomenon of social cohesion continues to be one of the key problems of social development in most countries of the world. The greatest interest in social cohesion usually appears in periods of significant economic, political and social transformations (Hulse, Stone, 2007).

Social cohesion remains a hot topic of discussion both from a theoretical perspective and in the context of its practical application. Various definitions of this concept have been presented in the scientific literature, but there is still no common consensus.

Schiefer and Noll (2016) have identified six dimensions of social cohesion: social relationships, identification, focus on shared well-being, shared values, quality of life, and equality/inequality.

In our opinion, the social cohesion appears to be a dynamic process that is based on positive social interactions and aimed at uniting people in groups, communities, and society in order to achieve set goals or satisfy important needs.

The cohesion of society involves not only overcoming social isolation and social disintegration, but also the active participation of citizens in solving current problems impacting on society.

The social cohesion is linked to psychological resilience and mental health (Mulvaney-Day, 2007; Silveira *et al.*, 2022). Higher levels of social cohesion are associated with higher self-esteem, better physical and mental health (Rios *et al.*, 2012).

Significant psychotraumatic consequences for people are caused by circumstances related to being in a combat zone, the status of IDPs or refugee, the loss of loved ones, work, and property.

That is why, in connection with the military actions, the study of psychological resilience becomes particularly relevant.

An analysis of domestic and foreign works on the problem of psychological resilience shows that researchers analyzed the concept of «resilience» in the context of the impact of adverse circumstances on a person, as well as his ability to adapt to them and continue to function normally. Linked to this, Rutter (2012) has described resilience as an interactive construct that reflects the relationship between serious experiences of risk events and the relatively positive psychological outcome achieved despite this experience.

Popham, McEwen, and Pluess (2021) have considered that psychological resilience as the ability to positively adapt in the face of difficult life conditions. Psychological resilience is defined as a dynamic process that contributes to the formation or development of new strengths and resources for adaptation and recovery (Yu, Liu, 2025). What many definitions have in common is that psychological resilience is characterized as the ability to cope with difficulties, adapt to new conditions, and act effectively in difficult situations.

In our opinion, the psychological resilience should be considered as an integrative property of a person which is manifested in the ability to maintain a stable level of psychological and physical functioning in critical situations, to emerge from such situations without persistent disorders, and to successfully adapt to adverse changes.

At the same time, the analysis of research shows that today the issues of the connection between the community identities of internally displaced persons and refugees and their psychological resilience, the features of the integration and adaptation of IDPs into new territorial communities, and the assessment of the social cohesion, assessments of the importance of the values of freedom of will, justice, equality, responsibility and security, all remain open.

Today, scientific research on the features of community identities in the migration sphere in war conditions is gaining importance and relevance, as it can play a decisive role in countering attempts to split a country.

The results of the empirical research which has been conducted will contribute to the expansion of existing data on the features of community identities in the migration sphere, the connection of community identities with the assessment of social cohesion, and the psychological resilience of IDPs, and the connection of community identities with the integration of IDPs into territorial communities.

2 RESEARCH AIM

The aim of an empirical study is to determine the relationships between community identities and values, psychological resilience, and subjective assessment of social cohesion among migrants.

Consequently, we formulated the following hypotheses:

H1: The more pronounced the civic, European and professional identities of IDPs and refugees, the higher the assessment of social cohesion.

H2: Among IDPs and refugee women, civic, European, and professional identities are positively associated with assessments of the importance of the values of free will, justice, equality, responsibility, and security.

H3: Among civilians, the assessment of social cohesion is positively related to understanding and sympathy for Ukrainian refugees and IDPs.

H4: The more pronounced the civic and professional identities of IDPs and refugees, the greater their psychological resilience.

H5: The integration of IDPs into territorial communities is positively related to civic and professional identities.

H6: The community identities, psychological resilience, understanding of IDPs, compassion of IDPs, compassion of refugees, and understanding of refugees are significant factors of society cohesion.

3 METHODOLOGY

3.1 Participants

The empirical study involved respondents from three categories from different regions of Ukraine (west, centre, south, east, north):

- 1) 293 people aged 18 to 72 (M=36.8) IDPs from the zone of active hostilities (152 women (51.88%) and 141 men (48.12%));
- 2) 549 refugee women who received temporary protection in EU countries, aged 18 to 79 (M=33.4);
- 3) 724 local people aged 18 to 83 (M=34.2) (371 women (51.24%) and 353 men (48.76%)) who stayed in Ukraine and did not have the status of internally displaced persons or refugees.

3.2 Research organization

The empirical study was conducted during 2022-2025. Respondents participated in the study confidentially. Empirical data were collected using questionnaires and the use of Google Forms. Respondents had no difficulty understanding the questions and answering them.

In conducting the study, the authors relied on the American Psychological Association's Code of Ethics.

3.3 Measurement instruments

The Resilience Scale (authors: K. Conner, J. Davidson) includes 10 questions with five answer options on a Likert scale ranging from 0 – never to 4 – almost always.

The “Civic Identity” questionnaire (author: I. Petrovska) contains 20 questions, for which a 5-point Likert scale was used ranging from 1 – completely disagree to 5 – completely agree. The questionnaire contains 3 scales: 1) patriotism; 2) reluctance to emigrate; 3) active civic position.

Questionnaire “Determining the characteristics of community identities and the social cohesion” (author: S. Kravchuk).

The questionnaire included questions measuring the following types of community identity: local, religious, civic, European, and professional. The questions were constructed using the semantic differential method on a 5-point scale:

- “It is not at all important for me to feel like a resident of my city or village 1 2 3 4 5 It is extremely important for me to feel like a resident of my city or village”;
- “It is not at all important for me to feel like a representative of a religious community 1 2 3 4 5 It is extremely important for me to feel like a representative of a religious community”;
- “It is not important for me to feel like a citizen of Ukraine 1 2 3 4 5 It is extremely important for me to feel like a citizen of Ukraine”;
- “It is not important for me to feel like a European 1 2 3 4 5 It is extremely important for me to feel like a European”;
- “It is not important for me to feel like a representative of my professional community 1 2 3 4 5 It is extremely important for me to feel like a representative of my professional community”.

The questionnaire assessed the understanding of Ukrainian refugees, sympathy for Ukrainian refugees, the understanding of IDPs, and sympathy for IDPs. The questions were also constructed using the semantic differential method on a 5-point scale:

- “I do not understand those who went abroad due to military operations 1 2 3 4 5 I understand those who went abroad due to military operations”;
- “I do not sympathize with those who went abroad due to military operations 1 2 3 4 5 I sympathize with those who went abroad due to military operations”;
- “I do not understand internally displaced persons 1 2 3 4 5 I understand internally displaced persons”;

- “I do not sympathize with internally displaced persons 1 2 3 4 5 I sympathize with internally displaced persons”.

The questionnaire allowed a subjective assessment of the cohesion of Ukrainian society (on a 5-point Likert scale ranging from 1 – the lowest level to 5 – the highest level). Respondents were asked the following question: “How cohesive do you think Ukrainian society is at the moment?”.

The questionnaire allowed a subjective assessment of the importance of the values of freedom of will, justice, equality, responsibility, and security, determined on a 10-point Likert scale ranging from 1 – low level to 10 – high level.

The overall subjective assessment of the integration of internally displaced persons into territorial communities was measured by the total scores for the following questionnaire questions (score on a 5-point Likert scale: 1 – low level, 10 – high level):

- “To what extent do you regret belonging to a new territorial community?”;
- “To what extent do you feel good in your new territorial community?”;
- “In general, to what extent do you feel that your new territorial community is worth being a member of?”;
- “In general, to what extent are you satisfied with being a representative of this new territorial community?”.

3.4 Study design and statistical analysis

All statistical analyses were performed with the use of IBM SPSS Statistics 23 Premium+AMOS.

The statistical data analysis plan included the following procedural steps:

- Assessment of internal consistency of scales using the McDonald omega coefficient.
- Verification of the sample of participants in terms of normal distribution.
- The levels of community identities in terms of IDPs and refugee women were identified in percent.
- Correlation analysis using C. Spearman’s correlation coefficient of the relationship of community identities with the subjective assessment of social cohesion with regard to IDPs and refugees.

- Correlation analysis using C. Spearman's correlation coefficient of the connection of community identities with the subjective assessment of the importance of the values of freedom of will, justice, equality, responsibility, security among IDPs and refugees.
- Correlation analysis using C. Spearman's correlation coefficient of the connection of the subjective assessment of the social cohesion with understanding of refugees and IDPs, sympathy for them on the part of civilians without the status of IDPs and refugees.
- Correlation analysis using C. Spearman's correlation coefficient of the relationship between community identities of IDPs and the degree of their integration into territorial communities.
- Correlation analysis using C. Spearman's correlation coefficient of the relationship between community identities and the psychological resilience among IDPs and refugee women.
- Correlation analysis using C. Spearman's correlation coefficient of the relationship between psychological resilience and patriotism and active civic position among IDPs and refugee women.
- Multiple regression analysis for the factors of social cohesion was performed.

4 RESULTS

It was found that on the patriotism scale in the questionnaire «Civic Identity», the McDonald's omega coefficient was .93, while on the active civic position scale, the McDonald's omega coefficient was .91. The obtained indicators indicate sufficient internal consistency in terms of the questions asked. With regard to the resilience scale, the McDonald's omega coefficient was found to be .92, which indicates sufficient internal consistency.

For all the variables in our empirical study, the Kolmogorov-Smirnov z-values had significance levels lower than .05 ($p < .05$), indicating that the distribution of variable values was statistically different from normal. That is why the Spearman correlation coefficient was chosen for the correlation analysis.

The following types of community identities were clearly manifested among IDPs: civic identity (the highest level had 63.6% of the respondents and the high level had 17.2% of them), European identity (the highest level had 33.7% and the high level had 28.1%), professional identity (the highest level had 27.4% and the high level had 29.3%), local identity (the highest level had 26.4% and the high level had 20.7% of the respondents) (see Table 1).

Table 1

Community identities manifested among IDPs (in %)

Levels	Types of community identities				
	Civic	Local	European	Professional	Religious
Highest	63.6	26.4	33.7	27.4	5.7
High	17.2	20.7	28.1	29.3	10.2
Average	11.3	28.8	22.6	26.5	17.8
Low	4.6	8.3	7.3	8.7	16.9
Lowest	3.3	15.8	8.3	8.1	49.4

The following types of community identity were clearly manifested among refugee women: civic identity (the highest level had 71.2% of the respondents and the high level had 16.8%), European identity (the highest level had 34.6% and the high level had 22.3%), professional identity (the highest level had 22.6% and the high level had 48.1%), and local identity (the highest level had 33.9% and the high level had 16.2% of the respondents) (see Table 2).

Table 2

Community identities manifested among refugee women (in %)

Levels	Types of community identities				
	Civic	Local	European	Professional	Religious
Highest	71.2	33.9	34.6	22.6	9.3
High	16.8	16.2	22.3	48.1	12.1
Average	7.4	31.3	32.4	17.2	18.7
Low	3.5	8.7	4.3	9.5	8.6
Lowest	1.1	9.9	6.4	2.6	51.3

Among IDPs significant positive relationships according to the Spearman correlation coefficient were found between the assessment of the social cohesion and

three community identities: civic ($r=.43$, $p<.01$), professional ($r=.30$, $p<.01$) and European ($r=.38$, $p<.01$) (see Table 3).

Table 3

The relationship between the assessment of the cohesion of Ukrainian society and community identities

Community identities	IDPs	Refugee women
Civic	.432*	.389*
Professional	.298*	.327*
European	.379*	.358*

Note: «*» – statistical significance $p<.01$.

Among refugee women significant positive relationships according to the Spearman correlation coefficient were found between the assessment of the cohesion of Ukrainian society and three community identities: civic ($r=.39$, $p<.01$), professional ($r=.33$, $p<.01$) and European ($r=.36$, $p<.01$) (see Table 3).

Based on the correlation analysis conducted, significant connections between community identities and the subjective assessments of the importance of the values of free will, justice, equality, responsibility, and security were found among IDPs and refugee women (see Table 4).

Table 4

Relationships between the community identities and the assessments of the importance of values

Community identities	Groups	Values				
		Free will	Justice	Responsibility	Security	Equality
Civic	IDPs	.429**	.422**	.347**	.413**	.367**
	Refugee women	.397**	.375**	.361**	.392**	.332**
Local	IDPs	.243**	.239*	.196**	.174*	.153*
	Refugee women	.271**	.246*	.176*	.168*	.169*
European	IDPs	.386**	.294**	.336**	.358**	.339**
	Refugee women	.422**	.326**	.341**	.372**	.351**
Professional	IDPs	.321**	.362**	.309**	.340**	.376**

	Refugee women	.433**	.342**	.325**	.336**	.339**
Religious	IDPs	.132*	.149*	.234*	.247**	.244**
	Refugee women	.119*	.126*	.252*	.294**	.269**

Note: «*» – statistical significance $p < .01$; «**» – statistical significance $p < .001$.

The clearly expressed positive significant relationships in terms of civic identity with subjective assessments of the importance of the values of freedom of will ($r = .43$, $p < .001$), justice ($r = .42$, $p < .001$), equality ($r = .37$, $p < .001$), responsibility ($r = .35$, $p < .001$), and security ($r = .41$, $p < .001$) were found among IDPs.

Among IDPs positive significant relationships were found between European identity and subjective assessments of the importance of the values of freedom of will ($r = .39$, $p < .001$), justice ($r = .29$, $p < .001$), equality ($r = .34$, $p < .001$), responsibility ($r = .34$, $p < .001$), and security ($r = .36$, $p < .001$).

Among IDPs there were also clearly expressed positive significant relationships between professional identity and subjective assessments of the importance of the values of free will ($r = .32$, $p < .001$), justice ($r = .36$, $p < .001$), equality ($r = .38$, $p < .001$), responsibility ($r = .31$, $p < .001$), and security ($r = .34$, $p < .001$).

With regard to refugee women, there were clearly expressed positive significant relationships in terms of civic identity with subjective assessments of the importance of the values of free will ($r = .40$, $p < .001$), justice ($r = .38$, $p < .001$), equality ($r = .33$, $p < .001$), responsibility ($r = .36$, $p < .001$), and security ($r = .39$, $p < .001$) were established.

Refugee women had positive significant relationships between European identity and subjective assessments of the importance of the values of free will ($r = .42$, $p < .001$), justice ($r = .33$, $p < .001$), equality ($r = .35$, $p < .001$), responsibility ($r = .34$, $p < .001$), and security ($r = .37$, $p < .001$).

In addition, among refugee women clearly expressed positive significant relationships were found between professional identity and subjective assessments of the importance of the values of free will ($r = .43$, $p < .001$), justice ($r = .34$, $p < .001$), equality ($r = .34$, $p < .001$), responsibility ($r = .33$, $p < .001$), and security ($r = .34$, $p < .001$).

According to the correlation analysis with regard to civilians who do not have the status of IDPs and refugees, it was found that the subjective assessment of the social

cohesion was associated with an understanding of Ukrainian refugees (respectively $r = .37$, $p < .001$) and sympathy for them (respectively $r = .42$, $p < .001$), together with an understanding of internally displaced persons ($r = .45$, $p < .001$) and sympathy for them ($r = .43$, $p < .001$) (see Table 5).

Table 5

The relationship between the assessment of the social cohesion and the understanding and compassion of IDPs and refugees

Indicator	Understanding IDPs	Understanding refugees	Compassion of IDPs	Compassion of refugees
Subjective assessment of social cohesion	.446*	.372*	.429*	.417*

Note: «*» – statistical significance $p < .001$.

Based on the conducted correlation analysis, the peculiarities of the relationship between the community identities of IDPs and their integration into territorial communities were identified (see Table 6).

Table 6

The correlations of community identities with the integration of IDPs into territorial communities

Indicator	Types of community identities				
	Civic	Local	European	Professional	Religious
Integration into territorial communities	.731**	.129	.228*	.815**	.214*

Note: «*» – statistical significance $p < .05$; «**» – statistical significance $p < .001$.

Among IDPs strong positive and significant relationships were found between integration into territorial communities and professional (respectively $r = .82$, $p < .001$) and civic identities ($r = .73$, $p < .001$). Weak positive significant relationships were also found between integration into territorial communities and European (respectively $r = .23$, $p < .05$), and religious ($r = .21$, $p < .05$) identities.

Positive associations between community identities and psychological resilience were found in internally displaced persons and refugee women (see Table 7).

Table 7*The correlations of community identities with psychological resilience*

Respondent groups	Types of community identities				
	Civic	Local	European	Professional	Religious
IDPs	.362**	.341**	.326**	.378**	.216*
Refugee women	.341**	.263*	.462***	.412***	.229*

Note: «*» – statistical significance $p < .05$; «**» – statistical significance $p < .01$; «***» – statistical significance $p < .001$.

Among IDPs positive significant relationships were found between the psychological resilience and professional ($r = .38$, $p < .01$), civic ($r = .36$, $p < .01$), local ($r = .34$, $p < .01$), and European ($r = .33$, $p < .01$) identities. A weak positive, significant relationship was also found between psychological resilience and religious identity ($r = .22$, $p < .05$).

In the case of refugee women, the psychological resilience was positively and significantly associated with European ($r = .46$, $p < .001$), professional ($r = .41$, $p < .001$) and civic ($r = .34$, $p < .01$) identities. There were also weak positive significant relationships in terms of psychological resilience with local identity ($r = .26$, $p < .05$) and religious identity ($r = .23$, $p < .05$).

Positive relationships were found between the psychological resilience and patriotism and active civic position among IDPs and refugee women (see Table 8).

Table 8*The relationship between the psychological resilience and patriotism and active civic position*

Respondent groups	Indicators	
	Patriotism	Active civic position
IDPs	.478*	.416*
Refugee women	.431*	.394*

Note: «*» – statistical significance $p < .001$.

Among IDPs direct significant explicit relationships were found between psychological resilience and patriotism ($r = .48$, $p < .001$), and active civic position ($r = .42$, $p < .001$).

In the case of refugee women, direct significant explicit relationships were found between psychological resilience and patriotism ($r = .43$, $p < .001$), and active civic position ($r = .39$, $p < .001$).

Table 9 presents the results of multiple regression analysis focused on identifying factors of the social cohesion among local people who stayed in Ukraine and did not have the status of internally displaced persons or refugees.

Table 9

The social cohesion: multiple regression analysis

Model	Unstandardized coefficients		Standardized coefficients	t	Sig
	B	Standard error	Beta		
(Constant)	23.223	2.236		7.146	$p < 0.001$
Civic identity	.372	.048	.446	4.514	$p < 0.001$
Local identity	.294	.056	.324	3.372	$p < 0.001$
European identity	.337	.067	.368	3.648	$p < 0.001$
Professional identity	.322	.069	.342	3.569	$p < 0.001$
Religious identity	.063	.054	.087	1.076	$p > 0.05$
Psychological resilience	.316	.044	.332	3.462	$p < 0.001$
Understanding IDPs	.329	.043	.346	3.582	$p < 0.001$
Compassion of IDPs	.324	.064	.334	3.518	$p < 0.001$
Understanding refugees	.298	.059	.308	2.934	$p < 0.001$
Compassion of refugees	.304	.057	.316	3.201	$p < 0.001$

Note: $R = .724$; $R^2 = .524$; Adjusted $R^2 = .512$, $p < .001$.

The regression model was found to be statistically significant and explained approximately 52 % of the social cohesion. The following predictors were included in the model: civic identity, local identity, European identity, professional identity, religious identity, psychological resilience, understanding of IDPs, compassion of IDPs, understanding of refugees, compassion of refugees.

High levels of civic identity, European identity, understanding of IDPs, professional identity, psychological resilience, compassion of IDPs, local identity,

compassion of refugees, and understanding of refugees increase the social cohesion among local people who stayed in Ukraine and did not have the status of internally displaced persons and refugees.

5 DISCUSSION

The civic, European, professional and local identities were clearly manifested among IDPs and refugee women. With each change in social circumstances, according to the theories of symbolic interactionism, roles, and social categorization, those community identities that best fit the new situation become clearer and more relevant (Sasse & Lackner, 2019).

The results of our empirical study confirmed the hypothesis of a positive relationship between the subjective assessment of the social cohesion and civic identity among internally IDPs and refugee women. It was found that the more pronounced the civic identity is among IDPs and refugee women, the greater the subjective assessment of the social cohesion. Our study also confirmed the hypothesis that civic identity is positively related to the integration of IDPs into territorial communities. We empirically found that civic identity is the important factor of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

Our results are consistent with the results of other studies. Thus, the connection between the civic identity and ensuring the well-being of the community of citizens, as well as with social responsibility and a sense of solidarity has been empirically established (Gilmartin, 2023; Petrovska, 2024). The psychological prerequisite for the emergence of civic identity is the involvement of citizens in the organizational space of the state.

Civic identity appears as an awareness of one's belonging to the state and determines the commonality of rights, obligations, and privileges associated with such membership. Civic identity is not necessarily associated with the unity of culture, values, and historical heritage. Important characteristics of civic identity are the level of respect and trust in government bodies and fellow citizens, as well as a sense of national dignity and pride in one's country, patriotism, and a willingness to defend Ukraine from invaders (Zhurba, Shkilna, 2023).

The results of our empirical study confirmed the hypothesis of a positive connection between the subjective assessment of the cohesion of Ukrainian society and European identity among IDPs and refugee women. We empirically found that European identity is the important factor of the society cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

In our opinion, such a connection can be explained by Ukraine's desire to join the EU. Ukrainians demonstrate a just desire to get closer to the community of EU member states. The issue of Ukraine's course towards European integration remains extremely relevant. This course is directly related to the country's citizens mastering European values and European cultural traditions.

The results of our empirical study confirmed the hypothesis of a positive connection between the subjective assessment of the social cohesion and professional identity among IDPs and refugee women. Our study also revealed that professional identity is positively related to the integration of IDPs into territorial communities. We empirically found that professional identity is the important factor of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

In our opinion, this connection deserves special attention. Recent research highlights the benefits of a well-formed professional identity, for example, for employment and well-being (Toubassi *et al.*, 2023). Professional identity promotes opportunities to help and support one's community (Reissner, Armitage-Chan, 2024).

In our opinion, since the citizens of Ukraine have made the fateful choice to seek European integration, the successful professional self-realization of the individual becomes the defining goal of the country's development. Successful individual professional self-realization, which generates the middle class, becomes the goal and condition for the realization of subjectivity, as well as professional, civic and European identities.

Our study also confirmed the hypothesis of a positive significant relationship between civilians' assessment of the social cohesion and their understanding of, and sympathy for refugees and IDPs. We empirically found that understanding of IDPs, compassion of IDPs, understanding of refugees, and compassion of refugees are the

important factors of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

Our results are consistent with those of other studies. Thus, social cohesion is defined by positive interpersonal relationships, the basis of which is a mutual willingness to cooperate and support (Chan *et al.*, 2006). Social trust can manifest itself in the form of specialized trust based on identity. This type of trust arises from belonging to a certain community, for example, ethnic, national, religious or linguistic (Fiedler, Rohles, 2021).

Social cohesion is based on the strength of social relationships and the existence of social justice, and reflects the sense of belonging and connection that people feel. Social cohesion links together individual freedom and social justice, economic efficiency and a fair distribution of resources, as well as pluralism and common rules for resolving all conflicts (Schiefer, Van der Noll, 2017). Social cohesion leads to positive interpersonal relationships that are based on equality, respect, and care (Bottoni, Addeo, 2024).

In our opinion, social cohesion also reflects people's needs for personal development, including professional development. Social cohesion encompasses not only psychological states but also real actions that result from connection, trust, cooperation and assistance.

The dimensions of social cohesion characterize the type of social ties that are formed between different social actors in society. The horizontal dimension is based on the relationships between individuals and groups in society, and the vertical dimension is based on the relationship between the state and civil society (Chan *et al.*, 2006).

One of the central categories of a person's identity is the value-semantic sphere. Our study found that the higher the manifestations of civic, European and professional identities among IDPs and refugee women were, the more important the values of free will, justice, responsibility, security and equality were for them. According to foreign studies, social cohesion links together individual freedom and social justice, economic efficiency and a fair distribution of resources, as well as pluralism and common rules for resolving all conflicts (Heled, Davidovitch, 2021; Moustakas, 2023). Shared values (as a dimension of social cohesion) refer to a consensus on social values and beliefs, and equality (as a dimension of social cohesion) is related to the distribution of income and other social resources (Schiefer, & Noll van der, 2017).

Our study also confirmed the hypothesis of a positive significant relationship between the psychological resilience and the community identities among IDPs and refugee women. In IDPs, there are positive significant relationships between psychological resilience and professional, civic, local and European identities. In refugee women, psychological resilience is positively significantly associated with European, professional and civic identities.

Our results are consistent with those of other studies. It was found that the main factor supporting collective psychological resilience was the intensification of the experience of national-civic identity, which is based on a sense of belonging to a community (Zlobina, 2024). Social identity appears to be a form of psychological resilience of a community (Al-Fairusy *et al.*, 2024). Social identification reduces the impact of threat perception on well-being, this connection is less pronounced in people who identify themselves more with a certain community (Erfurth *et al.*, 2021).

Positive significant relationships between psychological resilience and patriotism and active citizenship were found in IDPs and refugee women. We empirically found that the psychological resilience is the important factor of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

The most general level of psychological resilience is national resilience, which is closely related to a shared vision and values in society at the national level.

Researchers Kimhi, Goroshit, and Eshel (2013) consider national resilience as the stability and strength of society in various areas. National resilience is closely related to trust in authority, patriotism, optimism and social integration (Salsabila *et al.*, 2024). National resilience characterizes the ability to maintain the national social structure and cohesion of the nation in the face of threats (Goodwin *et al.*, 2023).

6 CONCLUSION

Despite the availability of a sufficient amount of sociological research data relating to identity, a holistic understanding of the specifics of the relationship between community identities and values, psychological resilience, and the subjective assessment of social cohesion among migrants in the socio-psychological dimension has not yet been formed.

The results of our empirical study confirmed the formulated hypotheses.

During the Russian-Ukrainian war, among IDPs and refugee women, Civic, European, professional and local identities became more dominant, manifested, actualized. These community identities became subjectively significant and vividly manifested.

In the context of the Russian-Ukrainian war, there was a tendency for Ukrainian society to unite through the actualization of certain community identities. Among IDPs and refugee women, the assessment of the social cohesion was positively related to civic, European and professional identities.

High levels of civic identity, European identity, professional identity, and local identity increased the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

One of the central categories of personal identity is the values that are manifested in the social attitudes of the individual, reflecting the importance for him of belonging to a certain community, recognition of his rights, and respect for the rights of others. The higher the manifestations of civic, European and professional identities of IDPs and refugee women were, the more important for them the values of freedom of will, justice, responsibility, security and equality were.

Among civilians, there were positive significant relationships between the assessment of the social cohesion and understanding of Ukrainian refugees and IDPs and sympathy for them.

Understanding of IDPs, compassion of IDPs, understanding of refugees, and compassion of refugees were the important factors of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

The integration of IDPs into territorial communities was positively related to civic and professional identities.

The IDPs with more pronounced professional, civic, local and European identities were more likely to be psychologically resilient.

Among refugee women the psychological resilience was positively and significantly associated with European, professional and civic identities.

The psychological resilience was the important factor of the social cohesion among local people who stayed in Ukraine and did not have the status of IDPs and refugees.

Prospects for further research include studying the psychological factors of the social cohesion and national resilience. An important necessity in the context of the Russian-Ukrainian war is the study of cohesion factors, both within the community and at the societal level.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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