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Maistrenko Tetiana Mykolaivna – PhD student in Psychology, State Institution «South Ukrainian National Pedagogical University named after K.D. Ushynsky» (Odesa).

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Attention to all applicants, post-graduate students, and young scientists from psychological and pedagogical universities.

ОСОБЛИВОСТІ ПІДВИЩЕННЯ РІВНЯ АДАПТАЦІЇ ЖІНОК-БІЖЕНОК ЗА КОРДОНОМ

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ADVERSE CHILDHOOD EXPERIENCES, INTERNALISING DIFFICULTIES, IDENTITY AND REFLECTIVE FUNCTION IN ADOLESCENCE WITHIN THE CONTEXT OF SOMATIC COMPLAINTS

Mikučionytė D.

Vilnius University(Vilnius, Lithuania)

Introduction: Limited research exists on somatic complaints among adolescents in Lithuania. However, international studies indicate that 4% to 30% of adolescents may experience severe somatic complaints interfering with engagement in developmentally appropriate activities and affecting the quality of an adolescent's daily life. Previous research has established a link between somatic complaints and various psychosocial factors, such as adverse childhood experiences, internalising difficulties, identity disturbance, and mentalising abilities. However, the interrelation of these factors during adolescence still needs to be explored. The current study aims to identify groups of adolescents based on their level of somatic complaints, adverse childhood experiences, internalising difficulties, identity disturbances, and reflective function.

Methodology: A total of 453 adolescents aged between 11 and 18 years ($M=14.48$, $SD=1.70$), with 41.5% boys and 58.8% girls, participated in this study. The sample included a community group ($N=379$, 83.7%) and a clinical group ($N=74$, 16.3%). Participants completed several self-report questionnaires, including the Adverse Childhood Experience Questionnaire (Dube et al., 2001), the Youth Self-Report Questionnaire (Achenbach & Rescorla, 2001), the Reflective Function Questionnaire for Youths (Sharp et al., 2009), and the Assessment of Identity Development in Adolescents (Goth et al., 2012).

Results: A two-step cluster analysis was performed, identifying two groups of adolescents. The first group ($N=304$, 77.6%) included adolescents with low expression of various difficulties, while the second group ($N=88$, 22.4%) comprised adolescents with high difficulty levels. Adolescents in the latter group reported significantly higher levels of abuse and neglect, anxiety/depression, withdrawal/depression, somatic complaints, and identity diffusion compared to the first group. The level of reflective function did not differ between the clusters.

Discussion and Conclusions: Adolescents tend to seek medical help for somatic complaints, while psychosocial and mental health problems often remain underdiagnosed. This study highlights the importance of severe somatic complaints as a potential indicator of underlying psychosocial issues adolescents may be suffering from. Therefore, it is essential to assess difficulties, such as adverse childhood experiences, internalising difficulties, or identity disturbances, in adolescents exhibiting severe somatic complaints. Early detection and intervention of emerging difficulties are critical for providing appropriate support for adolescents in need.

Keywords: somatic complaints, internalising difficulties, identity, reflective function, adverse childhood experiences.

THE PSYCHOLOGY OF FANATICISM AMONG CULT FOLLOWERS

Cheng P.

South Ukrainian National Pedagogical
University named after K.D. Ushynsky
(Odessa, Ukraine)

Abstract: *The article discusses the essence of cults and their destructive influence on social stability. The focus is on analyzing the psychology of fanaticism among cult followers, introducing a framework for the analysis of specific cases. The mechanisms of cult formation and its consequences for society are also examined, emphasizing the necessity of understanding this phenomenon to prevent its negative effects.*

Keywords: *psychology of fanaticism, cults, cult followers, case analysis, social stability.*

Social problems have existed since ancient times and have now become a global public danger. Believers in cults often exhibit fanatic psychological characteristics. They frequently blindly worship social leaders, blindly believe in social doctrines, and even forsake normal social lives, fully immersing themselves in social organizations [4, 5]. This fanatic psychology causes believers to lose the ability to think independently, making them easily manipulated and used by social leaders. Cult leaders typically exploit the faith and enthusiasm of believers to carry out various unlawful activities that pose a threat to social stability. The harm of social interaction and its influence on social policy cannot be ignored. Based on the fanaticism of cult followers and the analysis of specific cases, this article discusses the essence of cults and their destructive influence on social stability. Social problems have existed since ancient times and have now become a global public danger. Believers in cults often exhibit fanatic psychological characteristics [3]. They frequently blindly worship social leaders, blindly believe in social doctrines, and even forsake normal social lives, fully immersing themselves in social organizations. This fanatic psychology causes believers to lose the ability to think independently, making them easily manipulated and used by social leaders. Cult leaders typically exploit the faith and enthusiasm of believers to carry out various unlawful activities that pose a threat to social stability. The harm of social interaction and its influence on social policy cannot be ignored. Based on the fanaticism of cult followers and the analysis of specific cases, this article discusses the essence of cults and their destructive influence on social stability.

After studies in recent years [4, 5, 6], scientists have found that there is a significant difference between the mental dependence of Falun Gong practitioners and qigong practitioners in terms of psychological disorders. These Falun Gong followers typically experience serious distortions in their thinking, emotions, and personality, and their mental disorders often arise more rapidly and severely, with the frequency of such extreme forms of behavior as depression, suicide, and self-harm being significantly higher than among other Falun Gong followers. There have been cases of schizophrenia among Falun Gong believers in China, characterized by paranoid self-offenses. Furthermore, some scholars [1, 2, 4] have noted that Falun Gong obsession may exhibit neurotic and psychotic symptoms such as lethargy, fantasies, delusions, a

sense of manipulation, bizarre behavior, reluctance to seek medical help, and emotional indifference.

Makeup Zongwen is a public organization founded by He Zhehen, which controls believers through psychological suggestion and self-identification. He Zhehen masquerades as a supreme god. His words are considered "classical". During practice, believers are constantly influenced by self-suggestion and the suggestion of others, eventually falling into a state of self-hypnosis, experiencing various hallucinations and delusions. He Zhehen also enjoys charitable activities, using psychology of self-esteem and self-identity awareness, confusing disciples under the guise of non-profit organizations, and conducting so-called "two lines" to accumulate mountains of money for some people and enter the tiger's den [4].

Club Mendoza is an American social group founded by David Coresi in the 1970s. This organization is known for its extreme behavior. Students are required to give up personal property, live on collective farms, and exercise strict economic and social control. David Coresi claimed to be the "last prophet" and his words were the will of God. As a result of constant collective activity and ideological indoctrination, believers lost the ability to think independently and fell into a state of fanaticism [3].

The Almighty God is a social group in China, founded by Zhao Weishan in the 1990s. The group claims that the Almighty God is the third in the "Trinity," which is not mentioned in Christianity and Judaism. Believers in the Almighty God are required to renounce family and social relations and wholeheartedly believe in Zhao Weishan and follow him.

Brainwashed, devoid of independent thinking and judgment, various social groups have become the cause of numerous incidents involving violence, including the murders of family members and other religious figures who refused to join.

Let's consider the methods of influence used in the psychology of fanaticism [6].

1. Utilizing psychological suggestion to control the mind. Psychological suggestion is a common tool in social interaction. Similar to makeup, He Zhe Henry leveraged his authoritative position to praise his speech as "classical," inducing believers into a hypnotic state of constant suggestion, causing them to lose self-awareness and be fully under his control.

2. Satisfying the need for self-identification and stimulating mobility. Socialization often stimulates the mobility of believers, satisfying their need for self-identification. Similarly to the Almighty God cult, it emphasizes believers' "special identity" and "mission," making them think they are different and are key figures in saving the world. This sense of identity compels believers to pay for social interaction with everything, including money, time, and life.

3. Creating fear and maintaining organizational cohesion. Socialization breeds fear and sustains organizational cohesion. If the WenDao Society declares the end of the world is near, only by joining the society can we be saved, instilling fear in believers and relying more on the society to enhance organizational cohesion.

4. Creating an image of leaders and compelling believers to blindly worship. He Zhehen fabricated his own religious origin and personal experiences, claiming to possess special functions such as "Transition of Fate," "Pass of Tianan," and

"Division," thereby creating a sacred and inviolable religious leader. This blind worship of leaders compels believers to unconditionally obey the demands of the social organizations. Formulating strict school rules to control the spirit and behavior of believers. The canon formulated by He Zhehen prohibits believers from disclosing secrets and questioning leaders.

Public organizations use fear of believers to threaten them so they cannot leave the society. He Zhehen claims that if believers reveal his "secret identity" or interrogate him, he will be punished according to the "Law of Tianhu." Such fears and threats hinder believers from easily leaving the society, and they rely more on social organizations. Cutting off the connection between believers and the outside world makes them more dependent on social interaction. He Zhehen has urged believers to abandon their families, jobs, and friends and dedicate themselves to cult organizations. Such isolation of believers from society makes them lose connection with the outside world and rely more on social groups.

Public organizations exercise psychological control over believers, satisfying their psychological needs, creating idols, formulating strict school rules, using fear and threats, and disrupting their social ties.

Ultimately, studying the psychology of fanaticism among cult followers is not only academically important but also of immense practical significance for society. It allows for a better understanding of the mechanisms through which cults shape their followers and exercise control over them. Understanding these mechanisms is necessary to prevent the negative consequences that can arise from fanatical adherence to cult ideology. Further research in this area can shed light on ways to protect society from cult manipulations and establish more robust mechanisms of social protection.

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