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# Methodological principles of forming the "image of the enemy" in the minds of ukrainian servicemen during the russian-ukrainian war

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**Abstract.** The relevance of the study is due to the development of scientific and practical knowledge regarding the moral and psychological aspects of war, one of which is the socio-psychological phenomenon "the image of the enemy" as a component of the social consciousness of war participants. Its formation depends on the readiness of Ukrainian servicemen to destroy the enemy and the appropriate moral and psychological state in general to perform combat tasks.

The purpose of the article is to determine the theoretical and methodological principles of identifying the formation of the "enemy image" in the minds of Ukrainian servicemen in the process of communication and its formation if necessary.

In the research process, general scientific methods were used: analysis, synthesis, comparison, and generalization. And special methods: model of neurological levels of R. Dilts for determining markers in communication and logical levels of the formation of the "image of the enemy" in the minds of Ukrainian servicemen, as well as for the formation of the "image of the enemy" if necessary. The method of interpretation is used to reveal the meaning of the statements of military personnel. The interdisciplinary approach made it possible to combine the development of a few humanitarian sciences, namely: philosophies of war, social psychology, social communications, and neuro-linguistic programming.

The main results of the study consist in the identification of markers in communication and logical levels of formation of the "image of the enemy" in the minds of Ukrainian servicemen during the Russian-Ukrainian war. According to R. Dilts' pyramid of logical levels, which are manifested in communication at the following levels: environment, behavior, strategies, values, and identity. And at the mission level, the "image of the enemy" acquires its final formation and completion. In addition, a toolkit has been developed for officers in internal communication work to identify the logical levels of formation of the "image of the enemy" in the minds of servicemen and its correction or formation in the process of communication.

The materials of the article are of practical value for the military administration that organizes and manages internal communication work in the Armed Forces of Ukraine and for officers who conduct it with their personnel. The theoretical significance of the conducted research lies in the expansion of the humanitarian discourse of military science based on an interdisciplinary approach, which made it possible to involve effective methods, principles, and approaches of other humanitarian sciences to solve the actual tasks of military science.

**Keywords:** "image of the enemy" as a component of the social consciousness of war participants; formation of the "image of the enemy"; model of neurological levels by R. Dilts; internal communication work in the Armed Forces of Ukraine.

**Introduction**

Russia's ongoing armed aggression against Ukraine has necessitated a rethinking of the place and role of the socio-psychological phenomenon of the "enemy image" in the minds of military personnel and the Ukrainian population during the war. Prior to the beginning of the Russian-Ukrainian war, the problem of forming an "enemy image" was studied mainly in the discourse of such humanities as imagology, history, political science, psychology, military anthropology, and indirectly in philosophical studies. However, with the outbreak of war, research on this issue has become more relevant, not only theoretical but also applied, aimed at realizing a specific goal: the formation of an "enemy image" in the minds of Ukrainian military personnel. This largely affects the moral and psychological readiness to destroy the enemy in battle, the cohesion of military units and the proper level of moral and psychological state to perform combat missions.

The "image of the enemy" constitutes a dehumanized representation of one social entity within the collective consciousness of another. This socio-psychological phenomenon integrates into the public consciousness of the peoples involved in conflict, serving several pivotal functions: firstly, fostering a sense of moral and psychological superiority over the adversary; secondly, circumventing moral and ethical inhibitions against harming fellow humans (symbolically stripping the enemy of human attributes within public perception, thereby channeling resultant aggression towards the physical elimination of the enemy); and thirdly, fostering societal cohesion in a shared endeavor against the common foe.

Hence, the issue of cultivating an "enemy image" among military personnel amid the Russian-Ukrainian conflict remains pertinent. Addressing this necessitates research employing humanities methodologies and approaches, enabling the identification of the presence or absence, as well as the logical level, of the "enemy image" within servicemen's minds during communication. Furthermore, it facilitates the exploration of the nuances surrounding its formation in communication processes, particularly when deemed necessary.

**Literature review**

The issue of constructing an "enemy image" has been extensively explored within the interdisciplinary framework of the humanities. Psychological research has delved into the underlying causes of human hostility towards others. According to social learning theory, the prevalence of high or low levels of hostility within society is attributed to the process of socialization and the acquisition of behaviors through social learning (Bandura, 2000). Some theories posit that hostility stems from inherent human characteristics driven by competition for survival, resources, and power (Androshchuk & Oleksienko, 2019). K. Lorenz further suggests that aggression is innate to human nature (Lorenz, 2002). Within the intersection of psychology and philosophy, scholars have examined the socio-psychological mechanisms involved in the formation of an "enemy image" of Ukraine by the Russian media during the Russian-Ukrainian conflict, as well as potential strategies for altering this socio-psychological phenomenon within the Russian public consciousness (Kholokh, Skryabin, 2023).

The construction and alteration of the "enemy image" within public consciousness have been examined through the lens of philosophical inquiry. This entails a binary mode of human cognition wherein the perception of one social entity as "Us" is juxtaposed against the categorization of another as "They," "Aliens," or "enemies." In essence, the perception within the public consciousness shifts from a state of friendliness or neutrality towards a potentially perilous (Aliens) or hostile (enemies) stance, and vice versa. These dynamics, particularly within an information-driven society, are largely mediated by mass communication channels (Kholokh, 2022). Furthermore, the "enemy image" has been analyzed as a component influencing the formation of Ukrainian national identity (Kryvda, Storozhuk, 2020).

Historians have significantly contributed to the exploration of the "enemy image," identifying

both general characteristics and specific manifestations inherent in diverse historical contexts. They have elucidated its evolution during times of war, influenced by frontline events, territorial occupation, and liberation (Mayevsky, 2013, 2015, 2019). Furthermore, historians have analyzed the various forms and mechanisms employed to construct the "enemy image" across different historical epochs (Hrynevych, 2014). Their investigations extend beyond wartime, encompassing the post-conflict period and examining the emergence of new iterations of the "enemy image" and the mechanisms underlying its formation, including the classification of external and internal adversaries (Fateev, 1996). Ukrainian scholars have explored the transformation of Cold War-era narratives surrounding the "enemy image" into discourses of understanding and friendship between the United States and the Soviet Union (Nekrasova, 2011). Within the realm of historical research on the formation of the "enemy image," the methodology of J. Werch's narrative templates has been employed. This method involves reconstructing historically entrenched and perpetually reproduced narratives rooted in the collective memory of a society (Kotova, 2019). By utilizing narrative templates, researchers can identify deep-seated mental stereotypes and mythologies within specific national communities, essential for comprehending the foundations upon which one state constructs its "enemy image" of another. Furthermore, within the context of historical imagology—the study of how images and perceptions of one people are formed by another—the essence and structure of the "enemy image" within public consciousness have been illuminated. Additionally, an imagological research method has been developed to delve into this issue (Senyavsky and Senyavskaya, 2006).

Ukrainian linguists have delved into the linguistic dimensions of "enemy image" formation since the outset of the Russian-Ukrainian conflict (Hnatiuk, 2015; Kyryliuk, 2020; Matsyshina, 2022). Their research reveals that the lexical makeup of Russians' "hate speech" directed towards Ukraine and Ukrainians within the discourse of the Russian-Ukrainian information war is largely rooted in ethnostereotypes (Hnatiuk, 2015). Furthermore, this "hate speech" is replete with figurative and symbolic linguistic devices—such as metaphors, metonymies, analogies, and synecdoches—rendering it manipulative in its ability to shape public opinion (Kyryliuk, 2020). Mythological epithets used to depict adversaries, such as "orcs," negatively impact the perception of the enemy by Ukrainians by stripping them of genuine subjectivity and imbuing them with mythic attributes divorced from reality (Matsyshina, 2022).

In the realm of political science research, the article scrutinizes the content of the "enemy image," characterized as an evaluative construct shaped within the public consciousness. This construct encompasses objective information, subjective interpretations, emotional elements, social stereotypes, myths, and prejudices. The formation of a particular "enemy image" within the public consciousness of a given social entity is facilitated through mass communication channels (Levchenko, Rakcheieva, 2016).

In the Western discourse within the humanities, the formation of the "enemy image" within public consciousness has been investigated from various perspectives. Scholars such as J. D. Frank and A. Y. Melville have examined the evolution of the "enemy image" initially cultivated in the minds of the populations of the United States and the USSR during the Cold War, which eventually transitioned into the concept of the "image of the Other" towards the end of the conflict (Frank, Melville, 1988). P. Madder, B.B. Fisher, S. Shpiro, and others have scrutinized how intelligence agencies in nations like the United States, the United Kingdom, Israel, and Pakistan gather and interpret data concerning potential adversaries, thereby shaping the "enemy image" and influencing subsequent state policies (Madder, 2015). H. Burgess has highlighted the detrimental effects of entrenched "enemy images" within various segments of a society or between nations during times of peace. The author proposes strategies to mitigate negative stereotypes within public consciousness and foster positive ones that foster unity among societies and nations (Burgess, 2003). Additionally, researchers M. G. Bartoszewich and M. Pruckova have analyzed how the Czech and Estonian republics construct an "enemy image" of Russia within their security discourses, and how this

perception influences their policy-making. The formation of the "enemy image" in the context of potential future conflicts is intricately linked to the security strategies of states, ranging from preparations for potential direct confrontations with a significantly stronger adversary to strategies aimed at deterrence or reconciliation (Bartoszewich and Pruckova, 2023).

The model of neurological levels developed by R. Dilts in 1980 serves as a valuable tool for identifying an interlocutor's beliefs about a particular issue, the significance of their actions, and for shaping necessary beliefs and influencing their behavior. This model also aids in pinpointing obstacles that impede the formation of specific beliefs in interlocutors, which in turn affect their actions. Moreover, R. Dilts' model offers guidance on resolving problems that arise at various neurological levels during communication (Dilts, 2004; Zelenin, 2015). This tool has demonstrated its effectiveness across various fields such as coaching, business, and marketing over the years. Nonetheless, it remains underutilized in the realm of internal communication within the Armed Forces of Ukraine, particularly in identifying markers of the "enemy image" and shaping it if deemed necessary during wartime communication among military personnel.

Therefore, the aim of this study is to establish the theoretical and methodological underpinnings for identifying markers of the "enemy image" within the internal communication processes among Ukrainian servicemen, as well as to develop strategies for its formation by internal communication officers in instances where it is insufficiently developed. This will be accomplished through the utilization of R. Dilts' model of the pyramid of neurological levels.

**Methodological Framework**

The methodological framework of this study is structured to align with the problem and purpose at hand. General scientific theoretical methods such as analysis, synthesis, comparison, and generalization were employed. Additionally, a specialized approach utilizing R. Dilts' model of neurological levels was adopted to identify communication markers and logical levels associated with the "enemy image" among Ukrainian military personnel, as well as to facilitate its formation when necessary. Furthermore, the method of interpretation was utilized to discern the significance of statements made by military personnel. An interdisciplinary approach was integral to this study, allowing for the integration of insights from various humanities disciplines including the philosophy of war, social psychology, social communications, and neuro-linguistic programming, thereby enriching the research findings.

**Results and Discussions**

The "enemy image" stands as a fundamental component of the public consciousness among servicemen during times of war or heightened conflict, wielding significant influence over the moral and psychological dimensions of warfare success. Servicemen's perceptions of the enemy, categorized as the "Other" or the "enemy," are evident across cognitive, affective, and behavioral domains. This construction of the "enemy image" follows a binary mode of thinking, characterized by mutually exclusive opposition. Binary categorization serves as a primary means of comprehending the world and human cognition. Within this framework, the "enemy image" is diametrically opposed to the "image of one's own," which is endowed solely with positive connotations, while the "enemy image" is imbued exclusively with negative ones. Markers of the "enemy image" are palpable within language, as language and thought are intricately intertwined components of a unified system. Consequently, the discourse of military personnel serves as a focal point for analysis, assessing the presence of the "enemy image" within their consciousness and discerning the logical levels of its formation or absence.

To gauge the extent of the "enemy image" formation within servicemen's minds, we have devised primary criteria for evaluating indicators of its development, drawing upon R. Dilts' pyramid of neurological levels (Zelenin, 2015). The model delineates six hierarchical levels observable in

communication, reflecting servicemen's attitudes and experiences, while also indicating the presence of specific beliefs within their minds.

**1. Level of Environment.** At this logical level, communication reflects the circumstances and conditions to which servicemen must respond or adapt. This encompasses external factors (context) influencing individual servicemen, the personnel of the Armed Forces of Ukraine, the state of Ukraine, and the Ukrainian population at large, thereby shaping the state of public consciousness. These factors may include: peaceful peacetime conditions; confrontations within the context of information-psychological, information-semantic, or hybrid warfare; anticipation of war in physical space; defense and repulsion in military-political conflicts or full-scale wars; internal unity or disunity among Ukrainians; international support or refusal of support, among others.

Positive markers of the current state of affairs at this level include: strong cohesion among military units, the population, and the military-political leadership of the state; an ample supply of reliable weapons; an adequate provision of high-quality military uniforms and ammunition; satisfactory food provisions; sufficient financial support for military personnel; and effective social and other forms of support for military personnel. These indicators suggest the absence of significant issues that could impede the formation of the "enemy image" in the minds of the troops. Conversely, negative markers of the current state of affairs may include: lack of cohesion within military units; distrust towards the military and political leadership; inadequate or poor-quality military weapons and ammunition; substandard food provisions; low salaries for military personnel, among others. The presence of these negative markers indicates potential obstacles in the process of forming the "enemy image" among the military. Therefore, at this level of communication, the overall context in which military personnel operate is expressed, which may either facilitate or hinder the ongoing formation of the "enemy image."

It is pertinent to note that if servicemen have already formulated an "image of the enemy" in their minds, it will manifest at this level of communication through a juxtaposition of our servicemen's context with that of the enemy. Our context will typically be associated with positive connotations, whereas the enemy's context will be depicted with negative connotations. For instance: "Our weapons are modern and reliable, whereas the enemy troops are equipped with decommissioned Soviet-era weapons that are often malfunctioning"; "We currently receive adequate financial support, whereas the Russians are promised payments for participation in combat operations, but in reality, they receive very little compensation," and so forth.

**2. Behavioral Level.** At this logical level, communication pertains to the specific actions undertaken by military personnel within a given environment. These actions and deeds may include: participation in service activities and combat training, both in peacetime and during wartime; the level of activity or passivity among military reservists during conscription amidst declared mobilization efforts; the level of engagement or disengagement exhibited by military personnel during training exercises; the degree of cohesion or disunity, as well as the level of perseverance, resilience, or passivity demonstrated by military personnel during coordination and combat operations, among others.

The presence of positive markers in communication regarding specific actions and deeds of military personnel signifies the absence of significant issues at the neurological level of behavior that could hinder the formation of an "enemy image" at higher neurological levels. Conversely, the presence of negative markers, such as statements depicting problematic behaviors or shortcomings among military personnel, suggests the absence of an "enemy image" in their minds and indicates unresolved issues at this neurological level. Furthermore, the likelihood of encountering obstacles to the formation of an "enemy image" at higher neurological levels increases. For instance, positive markers like "We receive comprehensive training from seasoned instructors under conditions closely resembling combat scenarios, enhancing our chances of survival," juxtaposed with negative markers like "Meanwhile, the mobilized Russians indulge in alcohol during training and subsequently perish

in combat," indirectly hint at the formation of an "enemy image" among Ukrainian servicemen.

**3. Level of Strategies** (Abilities/Capabilities) – This logical level of communication encompasses the experiences wherein the skills, abilities, and mental strategies guiding the behavior of servicemen are manifested. It also pertains to the formation of strategies based on specific behaviors, abilities, skills, and capabilities that are interconnected, as well as the execution of these strategies in appropriate conditions (contexts).

This level of communication can indirectly indicate the formation of an "enemy image" in the minds of military personnel when they consciously and persistently hone their skills and master techniques to accomplish complex objectives in combat situations, with the intention of defeating the enemy during military training and in actual combat. In other words, military personnel cultivate their professional attributes not solely to adhere to military standards, but also to gain an edge over the enemy in combat scenarios and effectively neutralize them.

Markers indicating the formation of an "enemy image" in the minds of Ukrainian military personnel at the level of communication abilities and strategies may include statements such as: "We diligently study and master new Western military equipment to employ it effectively in enemy engagements," or "Our unit undergoes rigorous combat training to ensure our survival in battle, coordinate our actions, accomplish missions successfully, and bring us closer to victory over the enemy." Conversely, markers indicating the absence of an "enemy image" in the minds of servicemen at this level of communication may include statements like: "I fail to comprehend why we exert ourselves so much during combat training," or "Mobilized individuals cannot sufficiently acquire a particular military specialty within the short training period." When military personnel express motivation to develop their skills, abilities, and strategies not merely to fulfill their military duties but to effectively engage and neutralize the enemy in combat, these serve as markers for the formation of an "enemy image" in their minds. Conversely, expressions of limiting beliefs questioning the necessity of learning and developing skills, abilities, and strategies for physical survival, proficiency with weapons and equipment, teamwork, etc., indicate the absence of an "enemy image" in the minds of servicemen. Furthermore, such negative markers suggest the presence of unresolved issues at higher neurological levels, specifically at the levels of beliefs and values, identity and mission, and spirituality. Human behavior, skills, and strategies are inherently influenced and guided by these neurological levels, which essentially constitute one's worldview. Thus, the beliefs, values, identity, and mission of military personnel not only shape their experiences but also fundamentally determine them.

**4. Beliefs and Values Level –** This logical level of communication encapsulates the judgments, beliefs, and knowledge upon which service members rely, thereby enhancing their capabilities. Furthermore, it serves as the level of communication wherein the beliefs and values of the military are articulated, motivating, facilitating, or constraining the development and deployment of various pertinent capabilities. Hence, this level of communication does not merely convey experiences but rather the internal worldview and perspective of the serviceman. It is at this neurological level that the "image of the enemy" begins to take shape in the minds of servicemen as a juxtaposition of mutually exclusive judgments, beliefs, knowledge, and intentions articulated in the narratives of both our military and our adversaries.

When something is perceived as unfavorable to one's interests, it is often regarded as hostile, creating a sense of threat or danger that necessitates distancing oneself from it. This opposition is further intensified on an axiological basis, wherein one's own values are considered the only correct ones, and hostile values are viewed as threats to one's existence. In such a scenario, one's own existence is seen as the sole viable option, inherently incompatible with the existence of the enemy. The notion of mutual perspectives or a neutral outlook on the future becomes untenable, as accepting the enemy's perspective is perceived as a relinquishment of one's own identity. This axiological escalation culminates in the release of aggression, directed towards the enemy. The readiness to

physically eliminate the enemy is cultivated through internal communication efforts with military personnel. Consequently, communication and propaganda technologies are employed to dehumanize the enemy, stripping them of their human attributes and eradicating any moral, ethical, social, and religious inhibitions against killing fellow beings. Further discussion on markers of dehumanization will be explored in the subsequent neurological level of identity.

Markers indicating the formation of an "enemy image" in the minds of servicemen at the level of beliefs and values in communication may manifest as contrasting values depicted in narratives, such as: "We, as Ukrainians, are defending our homeland in the ongoing war, safeguarding our loved ones, and fighting for our freedom and independence, whereas Russians are perishing disgracefully on foreign soil due to their minds being manipulated by propaganda"; "Ukraine is a European nation with over a millennium of history and culture, while Russia originated within the Golden Horde, inheriting corresponding values and culture, and only gained independence from its control in the early eighteenth century. Consequently, Ukrainians and Russians possess fundamentally distinct values, histories, cultures, and aspirations," and so forth.

Thus, communication at the level of values and beliefs serves as evidence of the formation of an "enemy image" in the minds of servicemen. In cases where such an image is absent and there is a need to cultivate it, the "enemy image" is established at this neurological level through the juxtaposition of the values and beliefs held by our military (Ukrainian population) with those of the enemy (Russian military and population), highlighting their inherent opposition.

**5. The identity level** is the logical level of communication that deals with who people perceive themselves to be and how they (or others) are called. It is a sense of self that is associated with beliefs, values, abilities, and appropriate behavior in different contexts.

At this logical level of communication, the formation of the "enemy image" is also evident, manifested as a juxtaposition of names, titles, and designations associated with the "image of the own" - namely, the Ukrainian military, population, and state leadership - in contrast to those of the enemy. For instance, in the ongoing Russian-Ukrainian war, our military is referred to in communication as "defense forces," "our soldiers," "Ukrainian soldiers," "our heroes," "defenders," "unconquered," "brothers and sisters," and so forth, contrasting with designations for the enemy such as "rashists" (Russians adhering to fascist ideology), "non-humans," "pigs," "occupiers," "orcs" (depicting a barbaric army conquering through sheer numbers, possessing low intelligence, and lacking comfort in living), "terrorists," "invaders," "looters," "murderers," "rapists," and so on. Additionally, profanity is often employed in interpersonal communication when referring to the enemy, serving as another marker of the formation of an "enemy image" in the minds of Ukrainian military personnel. The redefinition of names, titles, and designations towards devaluation and humiliation constitutes a communicative strategy aimed at dehumanizing the enemy through linguistic means.

Furthermore, within Ukrainian media discourse during a full-scale war, official authorities and media outlets often depict Russia and its capital with lowercase letters - "Russia" and "Moscow." Similarly, names of the Russian president, other politicians, propagandists, and all Russian opinion leaders who support the war against Ukraine are also presented in lowercase. Such deviations from grammatical norms serve to convey contempt for the enemy and underscore its humiliation. Additionally, the term "Russian Federation" is frequently subjected to communicative "redefinition," being referred to as "Muscovy," "rashka," "orkestan," "zaporebereya," "zalessia," among others. Through this linguistic approach, Russia is dehumanized and its perceived backwardness is accentuated. Consequently, this communication strategy diminishes the status of the Russian state within the Ukrainian value system.

Hence, when Ukrainian servicemen employ mocking, insulting, and humiliating terms, including foul language, in their communication at the identity level, directed towards the enemy military, population, state leadership, opinion leaders, and the state itself, it signifies the formation of

an "enemy image" in their minds. Moreover, the degree of emotional intensity conveyed by these terms reflects the level of aggression and fury directed towards the enemy. Conversely, the absence of such vocabulary in wartime communication necessitates the formation of the "enemy image" through internal communication efforts, utilizing negative semantics and relevant narratives about the enemy.

**6. Spirituality and Mission Level** – This logical level of communication encapsulates perspectives on the world, the essence and purpose of human life, as well as the community's, group's, or nation's awareness of its role in the world and its envisioned future development. It encompasses a sense of connection with a higher power, intelligence, or ancestral heritage that transcends individual existence and guides collective endeavors.

At this neurological level, the overarching national ideology, the essence and purpose of the people's and the state's existence are articulated. It embodies the potent energy of inspiration for the nation's self-realization and provides answers to questions concerning the raison d'être of the state, culture, and people in the world. At this logical level, patriotism finds expression, alongside the mission of soldiers, units, and the state in times of war, as well as concepts such as the "image of Victory," the "image of the Motherland," and the "image of the future of our state," among others. It is here that the aggressor nation begins to construct an "image of the enemy" of the country and its people, against whom premeditated aggression is planned. To achieve this, strategic narratives are disseminated in the information domain, outlining specific goals for future development, the state's role, and the tasks entrusted to the people. These strategic narratives regarding the mission are juxtaposed against those of states targeted for assimilation or aggression.

For instance, in Russia during the late 1990s, the imperial vision of the "Russian world" was conceived, positioning Russia in opposition to the collective West. Advocates of this project asserted that Russia's influence transcended mere territorial boundaries, extending wherever the Russian language was spoken, irrespective of nationality or citizenship, and even without the consent of Russian-speaking individuals in neighboring countries. Under Putin's presidency, the implementation of the "Russian world" commenced through propaganda campaigns within Russia and its neighboring states. This propaganda campaign began at the neurological level of spirituality and mission before permeating lower neurological levels, where Russia coerced neighboring states into embracing the "Russian world" through gas, economic, and trade pressures, alongside aggressive activities culminating in the conflicts with Georgia, the annexation of Crimea, and the escalation of the war in eastern Ukraine from 2014 onwards, eventually escalating into full-scale armed aggression against Ukraine in 2022. At this neurological level, the adversary disseminates its ideologies and launches an information and semantic campaign aimed at eroding the national identity, historical memory, language, and culture of target populations. The consequences of this information and semantic influence are particularly devastating at this level.

Indeed, the constructive information and semantic influence on the consciousness of Ukrainian servicemen at the level of spirituality and mission can yield significant outcomes, such as the cultivation of a deeper meaning and purpose behind their actions amidst the ongoing Russian-Ukrainian conflict. It aims to address fundamental existential questions, providing clarity on the rationale and significance of their endeavors. Constructive narratives may encapsulate sentiments like: "We are combating the adversary to secure a tranquil future for our offspring within a liberated and sovereign Ukraine, characterized by European standards of living, rights, freedoms, and democratic principles." Such narratives, when articulated by servicemen, serve as indicators of their commitment, conscious resolve, and alignment with higher ideals transcending personal interests. Conversely, the repercussions of the enemy's deleterious information and semantic influence at this level can manifest in narratives expressing doubt, confusion, or apathy among Ukrainian servicemen amidst the conflict. Phrases like "I fail to comprehend my purpose here," "What cause are we championing?" or "Why does the choice of my residing state matter to me?" may signify a deficiency

in the formation or erosion of national and civic identity, consequently leading to a loss of the overarching significance inherent in safeguarding their homeland from the adversary's aggression.

Absolutely, at the level of spirituality and mission, servicemen grasp the utmost significance of their endeavors, comprehending the essence and purpose underlying their actions. This level of communication enables the realization of the profound meaning inherent in their military service, fostering unwavering loyalty and dedication to their cause. Servicemen develop a conscious understanding of the ideals they are defending, acknowledging the potential sacrifices they may face, including the ultimate sacrifice of laying down their lives. It is at this pinnacle level of communication that the intrinsic valor and commitment of servicemen shine forth, embodying the noblest aspirations and convictions of their nation.

Thus, the "image of the enemy" in the minds of military personnel is primarily formed at the level of values and identity, which is realized at the experiential levels - strategies, behavior and environment - in specific actions and strategies aimed at destroying the enemy. And at the level of mission and spirituality, the formed "image of the enemy" acquires its final meaning and completeness.

The formed "image of the enemy" in the minds of servicemen manifests itself: at the cognitive level - as a set of knowledge and beliefs about the enemy, mutually exclusive opposition of "own" and "enemy" values, identities and missions in the ongoing war; at the affective level - as the experience of feelings and emotions: distrust, anger, aggressiveness, condemnation, thirst for revenge, disrespect, hatred, rage and, least of all, fear. These emotions form the appropriate attitude towards the enemy - the desire to inflict psychological and physical harm (destruction) on the enemy; at the behavioral level - as a willingness to destroy the enemy, or as a real experience of its destruction.

The insufficiently formed or absent "image of the enemy" in the minds of servicemen manifests itself at the cognitive level - as a tolerant attitude to the values and mission (aspirations) of the enemy, and at the level of identity, i.e., in the process of nominating the enemy, there will be no offensive and humiliating vocabulary; at the affective level - as apathy, or fear and anxiety, which form the appropriate attitude towards the enemy - the desire to withdraw and avoid participation in the war to retake the temporarily occupied territories and destroy the enemy; at the behavioral level - as unwillingness to destroy the enemy, which can manifest itself as an attempt to avoid mobilization, as well as constant complaints about training and lack of combat experience, dissatisfaction with various types of support, combat conditions, actions of commanders, etc.

According to the pyramid of neurological levels by R. Diltz's pyramid of neural levels, the cognitive level of formation or absence of an "enemy image" in the minds of servicemen is manifested in communication at the levels of values, identity, mission and spirituality; the affective level of formation or absence of an "enemy image" of servicemen is manifested as emotional communication using profanity and hate speech against the enemy, or its absence in case of insufficient formation or absence of an "enemy image" in servicemen. Efficiency in communication can be manifested at all levels of R. Dilts' pyramid of neurological levels - environment, behavior, strategies, values, identity, mission and spirituality; the behavioral level of formation or absence of an "enemy image" in servicemen is manifested in communication at the levels of: behavior and strategies according to R. Dilts' pyramid of neurological levels. If servicemen are unwilling to destroy the enemy, then according to the methodology of R. Dilts' neurological levels, the formation of this readiness, that is, the "enemy image" in the minds of servicemen should take place at higher neurological levels - values, identity, mission and spirituality.

**Conclusion**

As a result of the study, the theoretical and methodological foundations for the formation of the "enemy image" in the minds of Ukrainian servicemen during the Russian-Ukrainian war have been developed. They consist of:

- defining the essence and content of the socio-psychological phenomenon of the "enemy image" as a component of the public consciousness of military personnel (war participants);

- principles of forming an "enemy image" (binary opposition and 6-stage gradation of logical levels of knowledge acquisition and formation of levels of beliefs in a person);

- markers in communication that express the presence of an "enemy image" at a certain logical level according to R. Diltz's pyramid;

- communicative techniques for forming an "enemy image" in the minds of Ukrainian military personnel.

The theoretical value of this study is to expand the humanitarian discourse of military science on the basis of an interdisciplinary approach that allowed to involve effective models, methods, principles, approaches and tools of the humanities to solve the actual problems of military science.

The practical value of this study is the creation of a communication model to identify the formation of the "enemy image" in the minds of Ukrainian military personnel, as well as to form it if necessary. This tool will be useful for military command and control bodies that organize and manage internal communication work in the Armed Forces of Ukraine and for officers who carry it out with personnel.

**Recommendations**

The results of the study will be useful for internal communication officers in the Armed Forces of Ukraine, military command and control bodies that organize and manage internal communication, as well as in the process of training internal communication officers.

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