POST–WAR SOCIETY: ANALYSIS OF THE SOCIAL–PSYCHOLOGICAL CHARACTERISTICS

NAIRA HAKOBYAN

National Academy of Sciences of the Republic of Armenia
International Scientific–Educational Center
Deputy Director on Research Affairs,
Doctor of Psychology, Professor

naira.hakobyan@isec.am

ANNA KHACHATRYAN

National Academy of Sciences of the Republic of Armenia
International Scientific–Educational Center
Department of Psychology, Lecturer
Ph. D., Associate Professor

anna.khachatryan@isec.am

Abstract

The socio–psychological characteristics of the post–war society are summarized in the perceptions of the new post–conflict social space and time. Spatio–temporal perceptions of the post–war period and psychological innovations are expressed in the structure of a person's self–concept and mass socio–psychological phenomena, leading to a new perception and appreciation of the social environment and the Self. From the socio–psychological analysis of post–war realities, it is important to conduct an interdisciplinary study of the social environment, which aims to study the interconnections of a person with nature and society. This will allow us to talk not only about the perception of post–war space and time but also about socio–psychological and cultural aspects of a person's behavior, overcoming its negative potential, and about the new emphasis on the person's value system in post–war society as well. In the post–war environment, the new emphasis on values passes through the prism of the Self. Thus, the psychological processes of retelling the war events, strengthening the essential realities in the historical memory, become more favorable for surviving the war, if they are accompanied by perceptions of a fair public attitude towards one's self. To the extent that individuals and social groups perceive public treatment as fair and true, they tend to behave cooperatively and assertively, which can have great impact on the correct assessment and coping process of the post–war period. To understand the cause-and-effect relationships of the crisis of the value system in the post–war society, it is necessary to distinguish the values that are most characteristic of the post–conflict period and guide individuals and social groups

to overcome the disaster of war and return to normal life. The value requirement of truth is, as a rule, emotionally saturated, which is why the value orientation of telling and retelling different stories about war operations is emphasized in studies of different post–war environments, which is seen not only as a crisis manifestation of the value orientation of truthfulness but also as an important psychological defense mechanism to survive the war. The value orientation at war survival is often expressed through a ritualistic behavioral model; the value slogan "Nothing is forgotten, no one is forgotten" appears, which itself is aimed at the transformation and reconstruction of historical memory in the post–war period. The behavior formed by that slogan implies, on the one hand, the preservation/"freezing" of the most important values revealed during war operations, and on the other hand, the survival/"transfer" of these values to the realm of historical memory.

Keywords and phrases: post–war society, values, historical memory, post-traumatic stress, self-concept.

ПОСТВОЕННОЕ ОБЩЕСТВО: АНАЛИЗ СОЦИАЛЬНО–ПСИХОЛОГИЧЕСКИХ ХАРАКТЕРИСТИК

НАИРА АКОПЯН

Национальная академия наук Республики Армения
Международный научно–образовательный центр,
заместитель директора по научно–исследовательским вопросам,
доктор психологических наук, профессор

naira.hakobyan@isec.am

АННА ХАЧАТРЯН

Национальная академия наук Республики Армения
Международный научно–образовательный центр,
преподаватель кафедры психологии,
кандидат психологических наук, доцент

anna.khachatryan@isec.am

Аннотация

Социально–психологические характеристики поствоенного общества обобщены в представлениях о новом постконфликтном социальном пространстве и времени. Пространственно–временные представления поствоенного периода, новые психологические феномены выражаются как в структуре Я–концепции человека, так и в структуре массовых социально–психологических явлений, приводят к новому восприятию и оценке

социальной среды и самого себя. На основе социально–психологического анализа послевоенных реалий развивается исследование социальной среды, целью которого является исследование основ взаимосвязей личности с природой и обществом. Это позволит говорить не только о восприятии на поствоенном этапе физического пространства или среды, но и о социально–психологических и культурных аспектах поведения человека, а также о преодолении негативного поведенческого потенциала, о новых акцентах в системе ценностей личности в поствоенном обществе. В послевоенной обстановке новый акцент на ценностях проходит через призму Я–концепции. Таким образом, психологические процессы пересказа военных действий, закрепления существенных реалий в исторической памяти, становятся более благоприятными для выживания, если они сопровождаются представлениями о справедливом отношении общества к собственной личности. В той степени, в которой отдельные лица и социальные группы воспринимают общественное отношение к ним как справедливое и правдивое, они склонны проявлять коммуникативное и ассертивное поведение, что может оказать серьезное влияние на правильную оценку и процесс преодоления трудностей в поствоенный период. Чтобы понять причинно–следственные связи кризиса системы ценностей в поствоенном обществе, необходимо выделить ценности, наиболее характерные для постконфликтного периода и ориентирующие личность и социальные группы на преодоление катастрофы войны и возвращения к нормальной жизни. Ценностная потребность в познании истины, как правило, эмоционально насыщена, поэтому в исследованиях различных поствоенных обществ подчеркивается ценностная направленность на рассказывание и пересказ различных историй о военных действиях, которая рассматривается не только как кризисное проявление ценностной ориентации на установление правды, но и как важный механизм психологической защиты, позволяющий пережить войну. Ценностная ориентация на выживание в войне часто выражается через ритуалистическую поведенческую модель; появляется ценностный лозунг «Ничто не забыто, никто не забыт», который сам по себе направлен на трансформацию и реконструкцию исторической памяти в поствоенный период. Формируемое этим лозунгом поведение предполагает, с одной стороны, сохранение/ «замораживание» важнейших ценностей, выявленных в ходе военных действий, а с другой – выживание / «перенос» этих ценностей в область исторической памяти.

Ключевые слова и словосочетания: поствоенное общество, ценности, историческая память, посттравматический стресс, Я–концепция.

ՀԵՏՊԱՏԵՐԱԶՄԱԿԱՆ ՀԱՍԱՐԱԿՈՒԹՅՈՒՆ. ՍՈՑԻԱԼ–ՀՈԳԵԲԱՆԱԿԱՆ ԲՆՈՒԹԱԳՐՈՒՄՆԵՐԻ ՎԵՐԼՈՒԾՈՒԹՅՈՒՆ

ՆԱԻՐԱ ՀԱԿՈԲՅԱՆ

ՀՀ գիտությունների ազգային ակադեմիայի
գիտակրթական միջազգային կենտրոնի
գիտահետազոտական աշխատանքների գծով փոխտնօրեն,
հոգեբանական գիտությունների դոկտոր, պրոֆեսոր
naira.hakobyan@isec.am

ԱՆՆԱ ԽԱՉԱՏՐՅԱՆ

ՀՀ գիտությունների ազգային ակադեմիայի
գիտակրթական միջազգային կենտրոնի
հոգեբանության ամբիոնի դասախոս,
հոգեբանական գիտությունների թեկնածու, դոցենտ
anna.khachatryan@isec.am

Համառոտագիր

Հետպատերազմական հասարակության սոցիալ-հոգեբանական բնութագրումներն ամփոփված են հետկոնֆլիկտային սոցիալական նոր տարածության և ժամանակի ընկալումներում։ Հետպատերազմական շրջափուլի տարածաժամանակային ընկալումները, հոգեբանական նորագոյացությունները արտահայտվում են ինչպես անձի ես-կոնցեպցիայի, այնպես էլ զանգվածային սոցիալ-հոգեբանական երևույթների կառուցվածքում, հանգեցնում են սոցիալական միջավայրի և սեփական անձի նորովի ընկալմանն ու արժեվորմանը։ Հետպատերազմական իրողությունների սոցիալ-հոգեբանական հետազոտության տեսանկյունից կարևորվում է սոցիալական միջավայրի ուսումնասիրման միջդիսցիպլինար մոտեցումը, որը նպատակ ունի բացահայտելու բնության և սոցիումի հետ անձի հարաբերությունների էական հիմքերը։ Դա թույլ կտա խոսել ոչ միայն հետպատերազմական փուլում ֆիզիկական տարածության կամ միջավայրի ընկալման, այլ անձի վարքագծի սոցիալ-հոգեբանական ու մշակութային կողմնորոշման, վարքագծում արտահայտվող բացասական ներուժի հաղթահարման, ինչպես նաև՝ հետպատերազմական հասարակությունում անձի արժեքային համակարգում նոր շեշտադրումների մասին։ Հետպատերազմական միջավայրում արժեքների նոր շեշտադրումն անցնում է Ես-ի պրիզմայով։ Այսպիսով, պատերազմը վերապատմելու, պատմական հիշողության մեջ էական իրողությունների ամրապնդման գործընթացները դառնում են ավելի բարենպաստ պատերազմը վերապրելու համար, եթե ուղեկցվում են սեփական անձի նկատմամբ հասարակական արդար վերաբերմունքի ընկալումներով։ Այնքանով, որքանով

անհատները և սոցիալական խմբերն իրենց նկատմամբ հասարակական վերաբերմունքն ընկալում են որպես արդար և ճշմարիտ, նրանք հակված են համագործակցային և ասերտիվ վարքագիծ դրսևորել, ինչը կարող է մեծ ազդեցություն ունենալ հետպատերազմական շրջանի ճիշտ գնահատման և հաղթահարման գործընթացի վրա: Հետպատերազմական հասարակության մեջ արժեհամակարգի ճգնաժամի պատճառահետևանքային հարաբերությունները հասկանալու համար անհրաժեշտ է առանձնացնել այն արժեքները, որոնք առավել խոցելի են հետկոնֆլիկտային ժամանակահատվածին, և ուղղորդել անհատներին ու սոցիալական խմբերին հաղթահարելու պատերազմի աղետը և վերադառնալու բնականոն կյանք: Ճշմարտության արժեքային պահանջը, որպես կանոն, հուզականորեն հագեցած է, ահա թե ինչու հետպատերազմական տարբեր միջավայրերի ուսումնասիրություններում ընդգծվում է պատերազմական գործողությունների մասին տարբեր պատմություններ պատմելու և վերապատմելու արժեքային կողմնորոշումը, որը դիտվում է ոչ միայն որպես ճշմարտախոսության արժեքային կողմնորոշման ճգնաժամային դրսևորում, այլ նաև որպես կարևոր հոգեբանական պաշտպանական մեխանիզմ պատերազմը վերապրելու համար: Պատերազմի վերապրման արժեքային կողմնորոշումը հաճախ դրսևորվում է ծիսական վարքագծային մոդելի միջոցով. ի հայտ է գալիս «Ոչինչ չի մոռացվել, ոչ ոք չի մոռացվել» արժեքային կարգախոսը, որն ինքնին ուղղված է հետպատերազմական ժամանակահատվածում պատմական հիշողության վերափոխմանը և վերակառուցմանը: Այդ կարգախոսով ձևավորված վարքագիծը մի կողմից ենթադրում է պատերազմական գործողությունների ընթացքում բացահայտված կարևորագույն արժեքների պահպանում/«սատեցում», իսկ մյուս կողմից՝ այդ արժեքների գոյատևում/«փոխանցում» դեպի պատմական հիշողության տիրույթ:

Բանալի բառեր և բառակապակցություններ. հետպատերազմական հասարակություն, արժեքներ, պատմական հիշողություն, հետտրավմատիկ սթրես, Ես-կոնցեպտ:

Introduction

The studies of post–war societies in the psychological discipline are multi–content and multi–faceted. There are several directions of studies that can be presented by three main research levels: macro–, meso– and micro–levels. At the macro–level of scientific research, the external environmental, global geopolitical, socio–economic, and cultural factors of the war and post–war periods are considered. These factors are the conditions for the development or transformation of social processes revealed after war operations. At the meso–level of the post–war study, the socio–psychological processes within social groups or strata are investigated: among them, there are the migration processes of individuals and social groups and issues of social or interpersonal interactions in the post–war realities. The micro–level refers to the study of personal qualities, socio–psychological identification,

and identity characteristics. At this level, the war itself and the realities of the post–war period are considered a source of psychological trauma, as a result of which psychosomatic changes and post–traumatic phenomena of the psyche appear in the post–war period.

Back in 1989, G. Elder and E. Clip revealed the psychological effects of World War II, as well as the Korean War, suffered by war participants **[14]**. They investigated the issue of post–traumatic stress and its psychophysiological and anthropological interpretations. Z. Solomon, Sh. Dekel et al. published a study on post traumatic stress among Israeli servicemen. In this study, the authors noted the behavioral characteristics of both servicemen participating in war operations and those released from military captivity, and the characteristics of post–traumatic stress as well **[11, 29]**. It is interesting that in the psychological studies of the post–war society, many authors emphasize not only the negative consequences of the trauma suffered but also draw attention to the fact that at the end of the war, symbolic–spatial, as well as structural and behavioral innovations or transformations of the social environment can lead to certain positive the development of coping strategies that contribute to the formation of new skills and overcoming complex post–war socio–psychological realities **[49, 55, 56, 57, 59]**.

Thus, it has become known that post–traumatic stress accompanies almost all combatants. It has also been found that psychologically traumatic experiences can persist for a long time, making themselves felt to one degree or another even decades later. However, along with these considerations, an idea was formulated that both negative and positive psychological phenomena that appeared in the post–war period develop systematically, expressing themselves in a person's worldview, value system, and communication field. K. Aldwin, S. Campbell, and other authors who have studied the postwar environment and the mental health of combatants have concluded that defense mechanisms are complex among soldiers who have participated in more severe and existentially threatening combat operations, suggesting that strong stressors cause correspondingly strong reactions, while among non–combatants, post–traumatic stress was relatively more long–term and painful **[1, 5]**.

It is also known that the servicemen, who participated in World War II, in the post–war phase singled out the idea of new valuing of life, the formation of new goals and demands as the most significant values. At the same time, the listed values were relatively weakly expressed among their peers who did not directly participate in military operations. Of course, these observations need to be supplemented and analyzed, taking into account the duration of combat operations, their intensity, the health problems caused by those operations, the presence of disabilities, and many other factors that can qualitatively affect a person's coping strategies and manifestations of defense mechanisms in the post–war period. Nevertheless, the studies available in scientific publications show that certain psychological processes have not yet been fully revealed and need multi–faceted analysis.

Theoretical–methodological bases

In scientific sources, the post–war psychological processes are revealed mainly in empiric studies, in which different theoretical and methodological approaches are practiced. In social–psychological and anthropological disciplines, the post–war processes are considered through worldviews about a society based on the different forms of construction of the social environment. J. M. Lotman [60], V. N. Toporov [66], T. V. Toporova [67], N. D. Arutyunova [44], I. B. Levontina and others represent the psycholinguistic and semiotic meanings of the social environment and the changes taking place in it [52]. There are many cultural, historical, and cultural aspects related to the socio–emotional and symbolic characteristics of the social environment. Anthropologists research the historical stages of the development of ethnic groups, and the war and post–war periods expressed in them. V. L. Kaganski [54], A. Akhiezer [45], A. N. Gorbach [48], and R. B. German [47] considered the impact of inter–regional historical connections on the level of self–esteem and communication between people, and nations in the post–war periods. Among such studies, the phenomena that have the greatest importance in terms of strengthening the structural and security characteristics of the post–war environment occupy a special place. D. Zimin specifically studied the socio–psychological and sociological characteristics of public norms of behavior after World War II, expressing the opinion that these characteristics were decisive for overcoming negative social realities in the post–war period [52]. R. German, who highlighted the increase in crimes and delinquent behavior from the war and post–war realities, also expressed a similar opinion that reduction or weakening of public norms and social rules led to the transformation of the entire social system [47].

American researchers mainly evaluate the post–war societies from the standpoint of the new opportunities created for the person and social groups, opportunities that would have been impossible in pre–war society. Such assessments were based on socio–economic and psychological comparative observations with the post–war realities in other countries participating in World War II. American society was relatively less affected than other countries during the war, so the socio–psychological characteristics of post–war realities took on a unique appearance and content [3, 4, 36]. Economic research has shown that American society became wealthier in the post–war years than most Americans could imagine before or during the war. Public policy, enshrined in the Bill of Rights passed in 1944, was based on the idea of creating and distributing welfare packages; providing money to war veterans for education, houses, and farm building. Although such public policy generally had psychological rather than economic significance, it helped many returning veterans to integrate into society and improve their socio–economic status.

Not all Americans were equally included in these post–war life opportunities and growing economic prosperity. The picture of the general economic prosperity and the upward social development, which mainly concerned white Americans, led to the formation of certain socio–psychological innovations. As a result, African

Americans, Hispanic Americans, and representatives of other ethnic communities began to demonstrate social activism to win their full liberties and civil rights guaranteed by the Declaration of Independence and the US Constitution. From this point of view, among the important post–war realities within American society, one can single out social mobility, which was the impetus for the rapid development of the social environment and the overcoming of the post–war cycle. The highly optimistic predictions of the researchers of those years about the development of the country and the socio–economic prosperity and psychological well–being of the US citizens began to change after the American society faced new realities. In the nearly two years since the end of the war, new challenges and threats have emerged that have undermined these projections. The period of the Cold War, starting from the middle of the 20th century, to some extent formed a new reality, when intra–societal socio–psychological and economic processes began to be perceived through international geopolitical processes, "us–them", "own–foreign" antagonisms intensified, and the post–war period following the World War II gradually transformed into a cycle of "cold conflict" of civilizations [20].

Although negative post–war phenomena are found everywhere, they are more specific to ethnically heterogeneous societies, where it is impossible to draw "national" boundaries without causing harm to other ethnic groups and, therefore, without creating preconditions for serious conflicts [62]. An example of such an environment is Bosnia and Herzegovina, a part of the former Yugoslavia, which is multi–ethnic and multicultural, populated mainly by Serbs, Croats and Bosniaks [15, 28]. Research shows that the socio–psychological characteristics of the post–war realities in this region have deep historical roots, which are related to the ethnogenesis theories of the nations inhabiting the country. The multi–layered features of cultural, ethnic, and national identity, the difficult historical past and the ambiguous perceptions of the present have prepared the ground for the emergence of the socio–cultural and psychological crisis characteristic of the post–war period. Therefore, to study the socio–psychological developments of the post–war realities, we can use the comparative historical approach and analyze the factors that influenced the formation of the Serbian cultural identity, as well as the factors that caused the crisis of the cultural identity of the Serbs of Bosnia and Herzegovina [61, 70].

Ethnic identity is closely related to the perception of an ethnic group when a person identifies himself with a certain social group, united by a common language, historical heritage, economic relations, self–awareness characteristics, and cultural and religious traditions. Characterizing the essential features of ethnic identity, nationalistic factors are emphasized through the evaluation of phenomena with ethnic affiliative significance within society when people value such features of ethnicity as a common language, historical destiny, traditional culture, physical and social space, cultural characteristics such as national dress, food, lifestyle, rituals, etc. [17, 57]. Some authors rightly emphasize that ethnic identity is formed and transmitted through family, social, and intergenerational ties [64, 68].

Because the three main ethnic groups inhabiting the country – Serbs,

Bosniaks, and Croats – make up about 98.5% of the population, the military conflicts during the period of Austro–Hungarian rule led to the formation of these three civilizations: South Slavic, Western, and Eastern. As noted by E.K. Vyazemskaya, "Serbs sought to antagonize Croats, Croats to Serbs, and they to other Muslims, religious and cultural differences began to be exploited, thereby violating the basic cultural–moral and socio–psychological norms of social coexistence" **[46]**. The inner life of the society, especially after the war, began to lose the characteristics of following the old norms and rules. the migration of different ethnic groups, being guided by situational solutions in the new reality, the difficulties of psychological adaptation, and the uncertainty of expectations for the future became the characteristic. In other words, the post–war period in that country was characterized exclusively by new features, when the socio–cultural and psychological balance of social coexistence was broken, and marginal and delinquent factors noticeably increased in individual behavior. Thus, among the socio–psychological characteristics of the post–war realities, the following were emphasized:

- new structural and security perceptions of the post–war environment,
- distortions of historical memory,
- the transformation of language thinking,
- neglect of ethnocultural rituals,
- the destructive tendencies of family statistics,
- the growth of internal and external migration processes,
- social mobility and polarization,
- contradictory manifestations of social activity in different social groups,
- the aggravation of "us–them", and "own–foreign" contrasts,
- distortions of behavioral norms,
- increase in crimes and delinquent behavior,
- Self–concept and identity transformations,
- post–traumatic stress disorders,
- the value crisis.

One of the indicators of the emergence or deepening of the value crisis is the transformation of historical memory. Ethnic and cultural affiliative distortions of historical memory are considered critical.

- in one case, the person rejects or subordinates the values of his environment and orients himself to the values or stereotypes of foreign environments,
- in the other case, there is an overestimation of own value system, as a result of which the psychological mechanisms of affiliative valuation are ritualized.
- The process of transformation of historical memory is related to value innovations or changes in the public sphere:
- There are signs of wartime heroism,
- real time and space are perceived in terms of the contrast between pre– and post–war periods,

• the values through which the outcome of the war is justified in the public sphere are strengthened more.

In post–war societies, a new emphasis on the value system is taking place, which stands out not only by the changes in values strengthened in the public sphere but also by the formation of new value orientations. These value transformations in themselves mark the crisis of the value system, which in the post–war society is characterized by a new emphasis on value orientations and demands **[50, 65, 69]**. One such emphasis is the value requirement of public recognition of the consequences of the war and the socially significant realities occurring in the post–war environment. Thus, in the Serbian post–war environment, the mass media widely circulated the idea that Serbs should know the whole truth about the massacres in Srebrenica **[3, 25]**. Similar value emphases were noticeable in Northern Ireland, the South African state, and many other post–war environments **[30, 33]**. As noted by South Africa's Truth and Reconciliation Commission (TRC) Vice President Alex Boraine during his visit to Northern Ireland in 1999: "In Northern Ireland and in South Africa, we simply have to learn to live together (with the warring party – ed.), otherwise we will continue to kill one another. This is the stark choice. We don't have to like each other, but we have to coexist with mutual respect" **[2, page 32]**.

Immediately after war operations, in the early post–war phase, security, justice and social values become more important. The early post–war period begins immediately after the end of hostilities. The duration of this period can be characterized by taking into account the dynamics of value assessment and emphasis on value orientations. At the early stage, the values that were most violated in the period of war and the importance of life support for individuals and social groups stand out in society. The value crisis at this stage is manifested not only by the assessment of the values and basic requirements of life support but also by the assessment of their impracticality and unattainability. As new social groups are formed in the post–war period, consisting of refugees or migrants, the values of social adaptation and integration are gradually becoming more important.

The period of overcoming the late post–war phase is particularly interesting for assessing individual perceptions of peace, security, and human rights. Wartime experiences can change social processes, and the crisis of the value system at this stage is best suited to promote communicative polarization and change individual attitudes, leading to the extremism or marginalization of values **[6, 42]**. In the late post–war period, the intra–environmental complexities of socio–psychological reconciliation, expressed through disintegration, and the deepening of conflicting values between social groups and strata, can intensify prejudices and intergroup hostility **[68]**. Hutchison (2014) shows that the individual tolerance of non–conformist groups decreases with the intensity of the conflict: the larger and more violent the war, the more the valuation of tolerance suffers **[67]**. Warring groups may even perceive the nature of the conflict differently **[30]**. In the late post–war phase, the value crisis is also characterized by ethno–affiliative distortions. Dirstad's study of the successor states of the former Yugoslavia highlights that

ethnic conflict does not always increase ethno–nationalism **[13]**. The outcome of the war can also contribute to the negative reconstruction and transformation of the national identity when a person tries to value his ethnic group anew in the post–war environment.

Research methods

To carry out the methodological evaluation of the post–war society, we used the comparative method. We compared the results of the scientific research of the post–war societies in Sri Lanka, and Chechnya, and the social–psychological processes following the 2020 Artsakh war. Transformations of mass socio–psychological phenomena in the post–war phase were analyzed according to changes in value assessments leading to the separation of early and late post–war stages.

Results

The separation of early and late post–war stages is quite conventional. Some conflicts can be followed in parallel by both the crisis of basic livelihood values and demands (early stage) and the stratification and disintegrative transformations of the social environment (late stage). Nevertheless, the majority of research conducted in different countries suggests that in the post–war period, the distortions and transformations of the values of personal security and livelihood significance become more prominent in the initial period of the value crisis **[8, 12, 19, 21, 32, 34, 41].**

The next stage of the value crisis is already expressed by the transformation and restructuring of deep socio–psychological, communicative, adaptive and integrative processes.

The value crisis in the post–war society is manifested in the subjective perceptions of the post–conflict environment. These perceptions are formed mainly around subjectively valued concepts of well–being, meanings of life, and post–conflict peace. Therefore, the value crisis can be due to:

- relations between the warring groups in the pre–war period,
- negative value assessment of peace,
- notions of protracted or "endless" war.

These factors allow us to analyze the different experiences of peace and stability in the post–war environment and relate them to the transformations of the value system **[22, 24]**. As we have seen, the post–war transformations include a wide range of factors, which relate not only to the risk of returning to war, but also to the subjective perception of people about the post–war environment, and post–war peace in it. We elaborate on each of the above factors.

The first factor includes the entire range of intercultural and interethnic relations of persons and social groups involved in war interactions, the value of which depends on how well the war relations between two ethnic communities are strengthened in the historical memory, on the one hand, and the other hand, benevolent/neighborly relations **[23]**. Information about the relationship

between social groups, usually associated with perceptions of former warring parties, suggests the process of relationship adjustment in the post–war period. The shorter the period that followed the war, the more alive the negative phenomena preceding the conflict, the contradictions and antagonisms that existed in the relations are kept alive in the historical memory. With war operations remaining in the distant past, intercultural conflicts are ritualized and preserved in historical memory primarily through mythic thinking **[9, 10, 15]**.

The second factor causing the value crisis is the assessment of the level of security in the post–war environment, characterized by perceptions of peace. Security assessment is a key element in characterizing peace. Some authors **[7, 16, 18, 35]** find that, although the perceptions of peace differ to some extent among the population of war and non–war environments, the values of personal and family security become decisive in the evaluation and valuation of peace. Surveys of non–war societies show that peace is best valued in terms of "walking freely on the streets" or "feeling safe to go shopping." However, in post–war environments, peace is not valued in terms of domestic/individual life, but rather in terms of ensuring the security of the entire community or society. Thus, in the early post–war phase, peace is understood through the notions of the impossibility of resuming hostilities and the physical security of an army or armed forces defending the country. In the late post–war phase, new components of peace appear, such as the possibility of contact between the former warring parties, mutual trade and social interactions, etc. A survey[1] conducted after the 2020 Artsakh war showed that during the 3 years following the war, assessments of peace typical of the early post–war phase dominated the Armenian society.

The third factor expresses the phenomenon of "endless" war as a characteristic of the value crisis in the post–war phase. The chronology of inter–ethnic or international conflicts in modern societies shows that war operations are often characterized by fragmentation, periods of cease–fire and military escalation, and long–term use of information conflict means. Such processes often lead to the inability to clearly distinguish the beginning and the end of war, and the conflict itself receives the formulation "no peace, no war" **[63]**.

Each of these factors represents a subjective retrospective assessment of changes in the social environment since the end of the war. Individuals' assessments of peace are not necessarily based on objective developments or accurate recollections of the conditions at the end of the war. However, they are key to understanding how individuals evaluate their current situation compared to their memories of the postwar period. In the case of the preservation of positive memories of the past, the post–war present is valued relatively lower, the evaluations acquire mostly pessimistic tones. In the conditions of a value crisis, these phenomena can be expressed through the feeling of "relative deprivation of security" **[27, 31]**. Representatives of environments who perceive themselves as the losers in the post–war phase are likely to show more dissatisfaction in their

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1 A survey was supported by the Science Committee of the Republic of Armenia, in the frames of the research project № 21T-5A311.

current evaluations of peace than those who won the war. The entrenchment of these assessments in the post–war period can contribute to the perception of "uneven peace", where different social groups of the society evaluate the achieved security with different perceptions, which as a result deepens the crisis of values in the post–war society **[40, 43]**. This issue has been addressed in detail by some authors who have studied the post–war period in Sri Lanka, and the value crisis of individuals and social groups expressed in it. The question of the emergence of a value crisis is especially relevant for those countries where the war ended with a clear victory of one side over the other **[38, 39]**. A typical case is the Sri Lankan civil war, which ended in 2009 with the victory of the ruling power, the Sinhalese, over the Tamils. On the surface, a decade after the war, relations between the formerly belligerent Sinhalese and Tamils were stable and free of major confrontations. However, some authors point out that for many years, until 2015, the field of security, and human rights for Tamils operated with some restrictions, and those areas where there were no such restrictions were still rated lower by the Tamils than by the Sinhalese. compared to the estimates made **[26, 37]**. By the end of the war, most Tamils found themselves in precarious socio–economic and psychological conditions, having lost family members and friends during the war. Therefore, any socially significant positive change in a post–war society can be seen as an improvement in public life compared to the conditions created as a result of war operations. On the other hand, among the victorious Sinhalese who did not engage in hostilities, the components of the value system seemed to remain stable and intact. Still, elements of a value crisis were seen among both the vanquished Tamils and the victorious Sinhalese. While the defeated side significantly underestimated the level of peace, human rights and personal security in the post–war period, the victorious side, on the contrary, showed an overestimation of the above values. In other words, there was an inadequacy in the evaluations of values among both Tamils and Sinhalese, which is another clear indicator of the existence of a value crisis in the post–war period.

In general, members of the victorious majority ethnic group (Sinhalese) rate improvements in security and human rights since the end of the civil war more positively than members of the defeated minority ethnic group (Sri Lankan Tamils). However, these positive evaluations were often idealized, and the components of values were given extremely high evaluations. Conversely, there was a tendency for members of the marginalized Tamil ethnic group to rate the value components extremely low, and the same values tended to appear at the dichotomous extremes **[26, 37]**.

Scientific mechanisms for overcoming psychological anomie have been developed and implemented to a certain extent in various post–war periods and environments. For example, as evidenced by many sources, in the mid–1990s, as a result of the ongoing military operations in Chechnya, psychologists faced new professional challenges, which in one way or another were related to the psychodiagnosis and overcoming of socio–psychological anomie. The experience of

the personnel of the 6th Central Military Clinical Hospital (CMCH) in terms of the creation and operation of the largest multidisciplinary rehabilitation center in the country and in the world is particularly noteworthy. Among the first beneficiaries of socio–psychological rehabilitation were the war participants who were seriously injured and disabled during the war operations in Afghanistan. With the outbreak of hostilities in Chechnya in December 1994, a new phase began in improving the strategy and tactics of treatment, rehabilitation, and socio–psychological measures for the victims of combat operations.

The socio–psychological rehabilitation strategy was based on the assessment of the negative consequences of post–traumatic stress as a clear set of psychological measures **[53]**. The goal of the assessment was not only the regulation and restoration of the functional state of the body, but also the emotional, moral and motivational spheres of the individual.

Conclusion

Taking into account the world experience, as well as the results of the research conducted by us in the post–war period following the 2020 Artsakh war, we identified the following problems of social and psychological rehabilitation of individuals and social groups:
– assessment of the psychophysiological condition of the target groups,
– determining the quality and degree of psycho–emotional disorder,
– determining the ways and methods of psychological influence,
– the formation of a positive psychological reaction to psychophysiological trauma and the consequences of treatment,
– the study of the dynamics of mental disorders during treatment,
– assessment of physical, sensory, and intellectual abilities, their comparison with professional indicators,
– correction of the psychosomatic status through psychotherapeutic and psychophysiological intervention methods,
– implementation of professional rehabilitation and, if necessary, professional reorientation,
– correction of the level of self–awareness, self–esteem, and psychological well–being,
– preparation and psychological support for long–term treatment or repeated operations,
– organization of psychological counseling with focus groups,
– highlighting value–need orientations,
– revealing distortions or transformations of values in post–war anomie conditions,
– individual work aimed at the revaluation of values,
– psychological assessment and development of adaptive abilities,
– the development of the appropriate strategy and methodological tools for the typology of post–war anomie.
Understanding perceptions of peace in post–conflict countries can be linked

not only to assessments of the past but also to assessments of the future. If the prospect of the resumption of the conflict is assessed as improbable or unrealistic in the public field, then the values that were formed in the post–war period are strengthened. The presence of positive prospects for renewed conflict or the absence of positive prospects for lasting peace can, on the contrary, undermine reconciliation efforts achieved in the post–war period and signal individual fears about the country's stability.

In the context of overcoming the value crisis, the positive retrospective assessment of the post–war environment needs to be transformed into a positive prospective assessment in the public sphere as a massive socio–psychological process.

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