

**PECULIARITIES OF DISSERTATION PREPARATION
IN THE FIELD OF SOCIAL AND BEHAVIORAL SCIENCES
UNDER MARTIAL LAW: PROBLEMS OF REBOOTING
THE SOCIAL CONTRACT**

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Martial law in the life of any society is a serious challenge for its functioning. Uncoordinated issues of social interaction become even more conflictual. That is why the synergy of the efforts of patriotic intellectuals and the expert community is needed for the formation of a methodology for overcoming crisis phenomena. After all, they are also the internal reasons for the emergence of the latter. And the factors involved in the course of various events. After the end of martial law, new challenges are added to them to regulate the practices of the post-war functioning of society.

Dissertation studies are the most important format of presentation of scientific discourse. However, in the conditions of martial law, the conduct of such intelligence has its own peculiarities and difficulties. This especially applies to the field of social and behavioral sciences. Sociology as a discipline based on specific sociological research falls into the trap of uncertainty when collecting material. After all, respondents are not always sincere in their answers. Martial law limits certain constitutional rights. Freedom of speech, in particular. In addition, it is extremely difficult to select interviewees in such a way as to obtain an objective picture of the processes taking place in social life. The latter acquires unprecedented dynamics under normal conditions. Therefore, it is difficult to carry out not only data verification, but also their operationalization. Separate the topical from the strategically significant interpretations

Modern life is full of challenges and unpredictable crises. The "liquid modernity" [1] is worsened by breaking the breakdown of international

agreements and military conflicts that harm innocent people. At the same time, it is natural to expect creative ideas from the intellectual community, based on increased research efforts. The cooperation of scientists from different fields needs interdisciplinary broader social approaches to identify historically important experiences and apply them to solve today's problems. One of the key elements of human interaction, as social beings, is the renewal of the social contract, which forms the basis and structure of social order.

Each philosopher from different eras probably didn't rely only on being objective. While theorizing and producing scholarly works, they also considered the circumstances and environment around them. The surrounding context, including influential figures and significant events, could greatly shape the direction of their thought processes. One example worth mentioning is Niccolò Machiavelli's work "The Prince." This scholarly contribution was written when the European world was shaped in favor of the clergy and had already shown its institutional weakness. In the 16th century, Italy was divided among larger states. The level of violence was similar to that seen in attempts at territorial unification, yet it lacked a constructive dimension. According to Machiavelli's ideas and guidelines, a ruler should be a ruthless egotist whose morality is only relevant to the extent that it helps unify his subjects and create the image of a successful statehood [2, p. 9].

The social contract has become especially popular in the realm of speculation (mainly as a literary device, without deep philosophical understanding) by modern media. The latest mentioned have an unprecedented level of influence on social practices. This concept is meant to explain the emergence of state power through an agreement among people, who (in the face of constant wars) were forced to transition to civil peace. Historically, we have various interpretations of this idea. They continue to be understood differently. For example, take Thomas Hobbes and John Locke. Hobbes wrote «Leviathan» after witnessing the horrors of the English Civil War, with its violence, chaos, and breakdown of social order. As a result, he saw strong central authority (a monarchy) as the only way to avoid a "war of all against all." In contrast, Locke wrote «Two Treatises of Government» after the Glorious Revolution, which established constitutional monarchy; he developed the idea of the social contract, in which the government must ensure not only security but also the rights and freedoms of its citizens.

The contradictions in theories that arose in past centuries are the main reason they are often overlooked by the scientific community today, which demands a focus primarily on the practical application of research. The previously mentioned thinkers even disagree on the basis of the transition (the starting point of the concept) from the state of nature to civil society.

Thomas Hobbes argued that the equality of people (in the state of nature, with differences only in experience, which each person can acquire) leads to hostility and the "war of all against all." In this case, the state acts as an absolute monopolist of violence, which is used to preserve the lives of citizens. The control over the way of life remains with the ruler [3]. John Locke, on the other hand, also noted the equality of people in the state of nature, but he broke the connection with the state of war. The prerogative of political activity does not fully belong to the ruler. *Res publica* is the central idea in Locke's second treatise. It involves a common cause for the common good. Therefore, society has the right to correct government activity if they do not provide well-being by the relevant possibilities and circumstances [4].

State Building and the phenomenon of the social contract, both as its prerequisite and consequence, are closely linked to property rights. These rights involve creative activity within the realm of law. Hugo Grotius argued that the law is effective only to the extent that its changes align with changes in the every for which the law of nature has established its rules [4, p. 23]. In other words, periodic updates to elements of the social contract are vital for ensuring effective governance, which results from the continuous flow of development (both progress and regress). Therefore, the concept could change throughout human history and may continue to evolve in both form and content. In times of crisis, research efforts, in our opinion, should focus not only on (re)building the state and forming a social contract but also on constantly updating it in response to modern challenges. One of the elements of the social contract is the legal-regulatory component. It is inappropriate to speak of the static nature of these elements. The course of modernization processes (in terms of both form and content) can significantly impact the way of life and institutions, which in turn can be included in the social contract. The global dynamics only confirm the need to revitalize theorizing about the social contract and analyze the elements of its renewal to prevent destructive actions by those in power and mass society.

Interpreting the concept of the "social contract" requires, first and foremost, understanding and defining the parties involved in it (or more precisely, who initially agreed to it). This necessity arises to avoid ambiguity in the conceptual framework. This is due to geographical and social circumstances, as well as the overlap between terms like "people", "citizens", "nation" etc. The next step is the operationalization of this conceptual framework in an instrumental sense for its application in social practice. In this context, operationalization involves identifying the elements of the social contract, which are largely influenced by the specific historical conditions of its implementation (such as achieving and managing the common good). Therefore, it is crucial to study (particularly in dissertation

format) the growth of various risks. Social and behavioral sciences (particularly sociology) play a significant role in this process.

The issue of the social contract is a cornerstone of social-behavioral (sociology, political science, psychology, philosophy) sciences. It is under martial law that all these disciplines must cooperate in a special way to create meanings. The war of Ares historically had correlations with the war of Athens (trade operations, the work of special services, the financial aspect of the confrontation) and the war of Apollo (cognitive wars, information influence, etc.). In modern conditions, the vision of the future, the creation of meanings, for the sake of which the people sacrifice their normal way of life, and the military die on the battlefields, acquires special importance. A component of academic integrity is academic impartiality. It is extremely difficult to adhere to it in conditions of increased ideological commitment. But it is true patriotism that requires researchers to be able to build a meta-position, even in the conditions of martial law. Precisely so that it ends in victory.

Thus, we are convinced that the study of civil society is actualized in the conditions of martial law. After all, only the conscious dedication of various actors of social life, their solidarity and ability for long-term mobilization can save the existence of the state. For this, the state institutions themselves must respond to the request of their citizens, be relevant to the challenges of martial law. Therefore, modernization of the social contract is necessary. And the scientific community must provide a theoretical and methodological basis for such a reboot. And learn to work in new conditions, relying on a creative combination of adaptation and innovative practices.

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