ISSN 2029-1701
ISSN 2335-2035 (Online)

Research Journal
PUBLIC SECURITY AND PUBLIC ORDER
2023 (34)

A COMPLEXITY RESEARCH OF MEANING OF SECURITY

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DOI: 10.13165/PSPO-23-34-08

Abstract. *Security is the most important value of people, because every person seeks to avoid threats to his life, health, freedom, and property, regardless of his age, group and national affiliation or other features related to human existence. However, now the trend of escalating a new world war is again expanding in the world. This sad statement is confirmed by the ongoing and expanding wars: Russia attacked Ukraine, the terrorist organization "Hamas" started a war with Israel. This alarming trend forces us to examine the meaning of security and peace.*

The meaning of any social phenomenon is analyzed in detail when its separate significances are revealed. The article examines the complex significances of security and peace: socio-cultural, historical - political, just war and psychological. The sociocultural significance of security and peace is explained based on the closely parallel evolution of the human mind and community. The political significance of security and peace is determined by the need to maintain just order in society and between countries, i.e., to resolve social conflicts (wars) through negotiations and other means, when the parties are unable to resolve them peacefully by themselves. The consequences of wars conditioned the development of just war concepts and their importance in restoring peace and security. The psychological significance of security and peace is explained based on the satisfaction or lack of basic human needs.

The research is based on document analysis and complex interpretation of the obtained data. The article presents the conclusions of a comprehensive study.

Keywords*: Security, peace, socio-cultural significance of security and peace, historical – political, just war and psychological significance of security and peace.*

Introduction

After the brutal 20th century of the second world war was constantly repeated - "it must not happen again". Therefore, the United Nations was established, the main purpose of which is to prevent future world wars. However, even in Europe, military unrest is inevitable. For example, at the end of the 20th century, there was a war in the Balkans, European countries were constantly threatened by international terrorist organizations. Now there is a brutal war again in Eastern Europe, caused by Russia's attack on Ukraine. The terrorist organization Hamas started a war with Israel. The trend of escalation of the new world war is becoming more and more evident. This alarming trend forces us to examine the meaning of security and peace.

Security is a state of protection, self-protection against danger, and confidence in one's knowledge. This threefold interpretation of the meaning of security is due to the fact that security itself expresses a relationship in which there are no threats to the participants of the relationship (Šlapkauskas, 2022, p. 30). Security is the most important value of people, because every person seeks to avoid threats to his life, health, freedom, and property, regardless of his age, group and national affiliation or other features related to human existence. It is the satisfaction of people's nutritional and security needs that has always been, is, and will be in the future the basis for the successful existence of all human subjects. In the process of satisfying basic needs, the people of the Western world gradually realized the necessary basis for the existence of everyone and every individual, which we call natural rights. They express the core of moral rights: the right to life, health, liberty, and property. The meaning of their observance is formed and changes in the socio-cultural activities of people or, according to Fr.

A. Hayek, in the closely parallel evolution of the human mind and communities (Hayek, 1998, p. 34).

Security is a dynamic phenomenon, the condition and development of which is determined by the constant interaction of external factors and the individual's consciousness.

Security is a dynamic phenomenon, as its condition and development are determined by the constant interaction of external factors and the individual's consciousness. Mostly external factors are the socio-cultural environment of the individual and political and economic factors. The interaction of these factors with the consciousness of individuals and their groups causes social conflicts and other social and psychological phenomena. This means that it is necessary to research security in a complex way.

Therefore, it is necessary to examine the significance of security and peace in the historical process of the formation and development of European tribes and states, where the interaction of socio-cultural, political, and psychological forces took place. Since the process of evolution began with the natural struggle of human groups for survival, common customary norms of safe behavior were first formed. They are the essential result of human mind and socio-cultural evolution. Adherence to common rules of conduct had a permanent, reversible effect on the further evolution of human existence. From this point of view, it can be firmly stated that the security and peace of the people of the future must be based on the observance of common rules of conduct.

The object of the research is the socio-cultural, historical-political, just war and psychological significance of security and peace. Their interaction determines the meaning of security and peace. The meaning of any social phenomenon is analyzed in detail when its individual meanings are revealed.

The purpose of the study is to reveal the meaning of security and peace. The article examines the socio-cultural, historical-political, just war and psychological meanings of security and peace. The research is based on document analysis and complex interpretation of the obtained data.

Sociocultural significance of security and peace

The sociocultural significance of security and peace is explained based on the closely parallel evolution of the human mind and community. According to Fr. A. Hayek, “the mind is, of course, the result of adaptation to the natural and social environment in which a person lives, and it developed under the constant influence of the institutions that define the structure of society. <...> At the same time, it is a factor influencing and changing those institutions. <...> It was formed when a person acquired such habits and customs that increased the chances of survival of the group to which he belonged” (Hayek, 1998, p. 34-35). In this evolution, the rules of social behavior, their functioning mechanisms and the social structure of human groups were formed – social institutions and other forms of human organizational existence related to their development.

The Latin word structure expresses the structure of an object or a system of phenomena, the elements of which are connected by mutual relations, which can be expressed, for example, by hierarchical organic and/or mechanical dependence; mutual trust based on adherence to common rules of conduct. The structure of primitive human groups was like the hierarchical structure of a herd, which was determined by the biological nature of the individual – his physical and mental strength. However, in the parallel process (evolution) of the formation of the human mind and community, the nature of the herd structure changed. It gradually developed towards a community of people and their wider organization – a social structure

characteristic of society. In the current understanding, social structure is the structure of society, the elements of which – social institutions, social groups, social organizations, and forms of social action – are connected by mutual relations, which are expressed by the rules of social behavior and their observance.

The main meaning of the term "social" has Is been communal (Nisbet, 2000, p.101). It emphasizes the most important result achieved by the evolution of human groups – becoming a community. Community is the primary form of organization of people's existence, which was formed based on kinship ties and is characterized by the type of direct relationships. Although specific communities are similar in their structure, they differ in their socio-cultural (community and cultural) development, attitude towards the observance of common rules of conduct, towards people, security, and peace. For example, now in the societies of the Western world, respect for man, his security and peace are noticeable more clearly than in other worlds. This was achieved in a transformative evolution, within which the socio-cultural, political, and psychological interaction of people becoming communities took place, later the same interaction took place at a higher level – between communities and states.

Although specific societies are unique, they are characterized by social institutions of the same nature, which not only structure the society (community), but also connect other elements of the social structure. In the evolution of human organizational existence, five social (community) institutions were formed – family, church, school, professions, state. These basic social institutions are interconnected by the social institutions that regulate the behavior and functioning of individuals, their groups, and organizations – morality, religion, and law. It is the strength of adherence to the norms of social behavior – morality, religion, and law – that determines the formation of people's organizational social institutions, the strength of social ties of individuals, joint efforts to satisfy basic needs and live in peace.

How was this achieved? Human behavior through trial and error led to the formation of successful rules of existence and the evolution of the mind through learning. "Learning from experience, which is characteristic of humans no less than other animals, is primarily not a process of reasoning, but a process of assimilating, spreading, transferring, and improving certain patterns of behavior that determine success. <...> The result of this process is primarily not articulated knowledge, but such knowledge that can be expressed in the concepts of rules, although the individual himself is able to follow it only in practice and is unable to express it in words. The mind does not create rules but is itself composed of a set of behavioral rules that were not consciously created, but which the individual began to follow because the activity according to these rules was more successful than the activity of competing individuals or groups" (Hayek, 1998, pp. 34-35).

Therefore, it is important to emphasize that in the parallel process of the evolution of the human mind and the community, the culture of people's being was formed – the rules of behavior and the group of people itself turned into a community. More precisely, the transformation of a group of people into a community was conditioned by the adherence of its members to common rules of conduct or a corresponding way of life. Environmental conditions play an important role in this process, the result of adaptation to which is the way of life of a group of people. "The unequal way of life of various societies is not a matter of purposeful choice. Rather, there is an unconscious adaptation process of societies. Not all societies face the same environmental conditions, and not all of them face them at the same stages of their development. For various reasons, some societies adapt to existing conditions in one way, others in another way, and still others do not adapt at all" (Hayek, 1998, p. 58). For example, the Lithuanian tribe adapted and survived, while the Jotvingian -Suduvian and Prussian tribes did not survive. In the beginning, they were assimilated by the German Order, later by the

people of Samogitian and Lithuania, who escaped from the Grand Duchy of Lithuania. Therefore, Little Lithuania was formed.

Thus, the socio-cultural significance of security and peace is determined by the joint development of two interwoven phenomena – "cultural" and "social". Cultural heritage consists of behavioral rules formed in the process of adaptation to the environment, which help a group of people to survive, i.e., meet nutritional and security needs. When these rules are adopted by most of the members of a specific group of people, then these rules of behavior become general – social, and the group of people who have mastered them turns into a community. Therefore, even now, culture is understood in two ways: 1) from an objective point of view, it is the activity products created by man and society, its forms and systems, the functioning of which allows the creation, use and transfer of material and spiritual values; 2) from a subjective point of view, it is the degree of perfection achieved by a person, achieved in some field of science or activity; sophistication Thus, the cultural heritage of communities – habits and customs is an objective culture, which must be adopted by the majority of community members and transformed into their own subjective culture for the survival of the community itself and its further successful development.

The constant struggle of human groups for survival, i.e., seeking to meet nutritional and security needs led to the need to control the behavior of members of one's group. Such control is possible if most adults have learned from experience how to behave correctly and can control each other's behavior on this basis. This is how social control is formed in this process. Social control is a mechanism of regulation of human behavior within a group, which ensures compliance with certain common forms of behavior and restrictions, the violation of which disrupts the realization of basic needs and the functioning of the human group itself. Therefore, social control is based on the material and symbolic resources that the community possesses to encourage the positive behavior of its members and condemn its deviations.

General forms of behavior, in the process of their observance, eventually turned into corresponding institutions of social behavior – morality, religion and law. On their basis, a social order is spontaneously formed, which is a comprehensive mechanism for maintenance of community security, including social control itself. This means that the socio-cultural evolution of the meaning of security and peace is constantly driven by emerging threats that the community must overcome in developing its social order and social control. In other words, the rate of development of a specific human community's sociocultural approach to its security was determined by the frequency and specificity of security threats. Depending on the specifics and frequency of threats, this approach can be both stricter and softer. This is reflected in the respective customs and traditions of specific communities.

Now the sociocultural significance of security and peace is examined by analyzing the functioning of social order and social control in a specific society. The aim is to reveal the fundamental socio-cultural relations within the society, the purposeful cultivation of which strength determined and now determines the corresponding integrity of the society (communities) and general security. Therefore, first, the relationship between the ways of expression of social order (moral, religious, and legal) and the forms of consciousness of human society (community) (moral, religious, and legal) and the nature of its functioning are examined. Strengthening this connection guarantees the formation of collective consciousness and solidarity, their functionality (based on E. Durkheim). From his point of view, solidarity (interaction of individual minds) is the link connecting society and its values. This interaction creates a system of shared values and feelings – a collective consciousness. Collective consciousness is a set of common beliefs, ways of thinking and feelings lived by members of a

social group or community (nation). Although the bearer of this form of consciousness is individual people, it cannot be confused with individual consciousness.

Based on the strength of the singled-out connection, the concepts, and practices of obligations (freedom) and responsibility of the main organizational social institutions – family, church, school, company, and state – are also formed, evolved, and even transformed. The greatest negative impact on this relationship can be made by the political power of the state, if group or personal interests prevail over the common needs of public security. Prudent political will of the state seeks to avoid possible social conflicts; therefore, it controls the implementation of general norms of behavior so that mutual trust and security of its members is fostered on their basis.

Historical – political significance of security and peace

The use of the term "politics" is associated with the life of the state since the ancient Greek word "poli" means city - state. Now politics is understood broadly: it is a system of regulation of the common existence of people, which aims to maintain order in society, to resolve internal and external conflicts in its life. H. Heclo argues that the idea of "politics" is neither precise nor obvious. Traditionally, the term "politics" is usually applied to something that is "more" than individual decisions but "less" than mass social movements. Many authors emphasize its essential element - purposefulness (Parsons, 2001, p. 27).

From the point of view of historical development, politics originates from the need to establish one's power in the local community and later in society, when the goal is to merge different communities into a state. Any government is based on the ability to compel other people to obey, with the appropriate use of force when necessary. The latter can be expressed in different forms, including military. As the tools of war improved and the brutality of the consequences of war increased, moral, religious, and legal considerations of limiting the policy of war developed, which aimed to define a just war and limit the possibilities of the rise of other forms of war. In other words, the politics of war sought to be limited by emphasizing the moral, religious, and legal role of security and peace.

The political significance and role of security and peace is determined by the need to maintain order in society and between countries, i.e., the political goal of resolving social conflicts (wars) through negotiations and legal and other means, when the parties are unable to resolve them by themselves. Social conflict is a confrontation or war in which parties seek to control the resources or territory of a rival, threaten individuals or groups, their property or culture in such a way that the struggle takes the form of attack or defense. Any war is a social conflict that has its own structure: 1) participants in the conflict, which may be two or more; 2) the theme of the conflict, which defines the reasons for the outbreak of the war; 3) the object of the conflict, which can be the property, power, resources, spiritual achievements of the parties (groups); 4) the context of the conflict, which consists of the macro and micro environment in which the confrontation between parties (groups) is formed and takes place. The environment can be changed by changes in the behavior of state institutions and groups, which arise as a result of their subjective reaction to threats to their security and the realization of interests. The rise of security threats can become a stimulus and catalyst for social conflict (Šlapkauskas, 2023, p. 135-136).

A retrospective analysis of European medieval history reveals that from the 5th c. (beginning of the early Middle Ages) to the 15th century (Late Middle Ages) happened many wars. Some of them were very long and exhausting. They were mostly determined by the primary - biological nature of man, because in the natural struggle of human groups for survival,

only the strongest and most skilled groups survived. The more warlike tribes sought to seize the property of other tribes and conquer them. But wars and the insecurity they cause have their natural limits, the size of the human population. Because of war and lack of security, there is no growth in human population and their lives. Therefore, the unfavorable conditions of social life provoked inevitable changes, the necessity of which was formed periodically. For example, at the end of the 10th century and the beginning of the 11th century, a powerful movement began to purify the church from feudal and local influences and the corruption inevitably associated with them. The importance of these changes was equal to their importance as the first movement for peace in Europe. In many synods that took place <...> at the end of the 10th century, not only the clergy, but also the secular rulers officially recognized the idea of the Peace of God, <...> [which] prohibited any act of war or revenge against the clergy, pilgrims, merchants, Jews, women, and peasants, as well as against church and village property. <...> asked the people to take a collective oath of peace" (Berman, 1999, p. 127).

The collective implementation of God's Oath of Peace had a positive effect - in the 12th and 13th centuries people's safety and life improved. Therefore, during this period, the population in Western Europe grew significantly, trade flourished, and modern cities were formed, i.e., non-agricultural towns. The formation of the modern city was determined by several types of factors: economic, social, political, religious, and legal. According to H.J. Berman, researchers usually emphasize the importance of economic and social factors, i.e., the importance of the development of the diversity of crafts and their associated guilds, without paying due attention to other types of factors. From his point of view, and this is proven by the abundant historiographical material collected, religious and legal factors, establishing security and peace, had no less impact than economic, social, or political factors (Berman, 1999, p. 473).

Unfortunately, this growth stopped in the 14th century, as Europe faced a deep crisis: a) a severe cooling of the climate at the beginning of this century (known as the Little Ice Age), which led to famines (What Was the Little Ice Age? | Britannica); b) In the first half of the century, plague (black death) broke out in China, which spread to India, Africa. 1347-51 the black death spread in Europe - 1/5 of the European population died from it (Marcinkutė, Maras - Visuotinė lietuvių enciklopedija (vle.lt); c) the crisis of the Catholic Church began: in 1378-1417 there was a split in the Western Church, 2 popes appeared, one of them was favorable to the King of France and resided in Avignon, the other in Rome. The reformation movement began to take shape, in the Czech Republic - the Hussite movement; later Protestantism arose. Both popes were deposed at the Council of Constance (1414–18). Martynas V was elected as the new pope. During this meeting, the reformers Jan Hus and Jeronimas Prahiškis were burned, but this did not stop the spread of the reformation (Aliulis, Katalikų Bažnyčia - Visuotinė lietuvių enciklopedija (vle.lt); d) the Hundred Years' War (1337-1453) began - an armed struggle between England and France for the inheritance of French lands and the throne (Kasperavičius, Šimtametis karas - Visuotinė lietuvių enciklopedija (vle.lt).

The Black Death had a significant negative social and economic impact on the development of Europe, as only a few countries, such as Poland, escaped it. The world had not seen such a general plague epidemic since the 6th century and did not see it again until the last decade of the 19th century. About 30 million Europeans died from the plague. People's reactions to the epidemic ranged from panic and wild frenzy to remarkable fortitude. Everyone thought it was God punishing people for their sins. The psychological trauma was very great. The people felt the need to soften God's wrath. Therefore, they were looking for scapegoats to turn the Jews into. Thousands of Jews were killed in mass pogroms. The surviving Jews fled Germany to Poland, where they have since found the main refuge in Europe (Davies, 2002, p. 418-420).

Thus, in the 14th and 15th centuries, security was very fragile and sometimes completely absent, so the growth of human life was at a standstill. Brief respites between wars were heralded as peace, which took different forms. Most of the time, peace between the warring parties was achieved through a truce - a temporary peace agreement, because the parties to the conflict did not have enough resources to achieve and consolidate their victory. A cease-fire could be formalized by a separate treaty, or by a verbal agreement of the warring parties at the line of armed conflict. In any case, they did not become a lasting peace.

The security situation in Europe began to improve in the 15th century at the end. The flourishing of Italian cities, the spread of science and innovation in the 15th and 16th centuries changed the relationship with the world: a) revived interest in the non-Christian past of Europe (Renaissance), b) encouraged a critical approach to the previous legacy of the Middle Ages, c) moved man to the center of the Universe (humanism). The Renaissance was a new way of thinking, the main result of which was the growing belief that mankind could master the world in which they lived. The great figures of the Renaissance were full of self-confidence. They felt that the mental abilities given by God can and should be used to reveal the secrets of God's universe, so the destiny of man on this earth can be controlled and changed ((Davies, 2002, p. 475-477).

The Renaissance spread throughout Europe, complemented by the formation of a heliocentric worldview based on M. Copernicus' heliocentric world system and the theory that the Universe is infinite. The preference for antiquity and the tendency to individualism were reflected in European art, architecture, and literature. The rich's interest in culture encouraged patronage and established the importance of education. The invention of the printing press (J. Gutenberg) accelerated the spread of the written word in Latin and the languages of nations and states. The ideas of centralized government strengthened, which encouraged the beginnings of political and state sciences, interest in geography, navigation, and warfare. At the end of the Middle Ages, European states gained military superiority in the seas and became the main center of world trade (Europos istorija - Visuotinė lietuvių enciklopedija (vle.lt).

In the context of the crisis of the Church, the Renaissance was part of a movement that culminated in religious reforms. In 1517, the monk M. Luther, involved in the discussion on the necessity of reforming the Church, published 95 theses, an updated religious doctrine that became the foundation of Protestantism, and gained the support of the laity. This destroyed the religious unity of Western and Central Europe and encouraged the creation of states of Protestant orientation. For example, in 1525 after the collapse of the state of the Teutonic Order, the secular Duchy of Prussia was formed on its territory, which existed until 1701. (Matulevičius, Prūsija - Visuotinė lietuvių enciklopedija (vle.lt). It became the first Protestant country in Europe to have a positive influence on the long-term adherence to the Melno Peace Treaty.

Security collapsed again in the first half of the 17th century as the Habsburgs of Austria and Spain fought a thirty-year (1618–48) war with an anti-Habsburg coalition. It was the last major religious war in Europe and the first to involve almost all its states and all sections of society. During this war, the importance of religion was greatly reduced; economic and geopolitical interests prevailed in state politics. Central European countries suffered the most (especially Germany, which lost 5-6 million people). The Thirty Years' War involved or was sometimes considered a part of almost all the wars that took place in Europe at the time: the Dutch War of Independence (1568–1648); Polish-Lithuanian and Turkish wars (1620-1621); War of the Mantua Succession (1628-1631); Spanish-French War (1635-1659) (Trisdešimties metų karas - Visuotinė lietuvių enciklopedija (vle.lt).

Therefore, the Peace of Westphalia - the peace treaties signed in 1648 - was particularly important for establishing security in Europe. They ended the Dutch War of Independence and the Thirty Years' War; approved the Augsburg religious peace of 1555, equalized the rights of Protestants and Catholics; The right of sovereignty was recognized for the German princes (they could not sign diplomatic agreements hostile to the Holy Roman Empire); recognized independence of the Dutch Republic and Switzerland. The Peace of Westphalia established the political division of Germany and a new order in Europe based on the concept of state sovereignty, the hegemony of France in Western Europe. These treaties were valid (with minor changes) until 1806 (Vestfalijos taika - Visuotinė lietuvių enciklopedija (vle.lt).

From a political point of view, the development of security must be understood as the maintenance of peaceful relations or peace. A peace agreement between the parties to the conflict is an important step towards restoring mutual trust, but it is not necessarily achievable in reality. Retrospective analysis of the content of historical peace allows us to distinguish at least two forms of peace - formally passive and formally active peace. Usually, they were and are now formalized by a written agreement between the warring parties, with the participation of peace mediators - third parties. Formally, passive peace is achieved when potential external and internal threats remain, but for various reasons they do not systematically manifest. The content of a passive peace can be determined by two situations: 1) the warring parties reached a truce without occupying the opponent's territory.

Through the efforts of the arbitrators, the weaker side of the war pays a one-time ransom for this kind of peace, because both sides of the war lack the resources for further warfare; 2) formalized occupation peace, which may manifest itself in periodic tributes paid by the losing country to the winner and/or even the establishment of occupation military crews. An occupation peace is one in which the aggressor or resisting party has occupied its opponent's territory and imposed its terms by treaty. Such a peace treaty, like a cease-fire, cannot guarantee lasting peace. There will always be foci of resistance to the occupier within the occupied social formation, i.e., sooner or later there is a struggle for freedom and liberation.

Active peace exists when it is concluded not only formally, but also when there are adequate political, legal, social and defense possibilities for the preservation of long-term peace. In other words, active peace is the result of the interaction of real political, legal, social and defense possibilities. A content analysis of active peace reveals:

1. When the attacked country resists and defeats the aggressor without occupying its territory, then a legal peace is made between the warring parties, with the active participation of interested third parties - mediators. The agreement concluded by both parties to the conflict defines the dividing line - the border - of the territories under their jurisdiction. Such a legal agreement enters into force after the third parties to the agreement - the mediators - officially agree to the agreement and its ratification in the countries of the conflict subjects. Such a legal peace treaty is a necessary precondition for active peace but does not in itself guarantee long-term security.

2. Therefore, it is very important that the concluded legal peace agreement meets the long-term security needs of both the parties to the conflict and the mediators of the agreement. This means that hostile coalitions will not be created outside the countries of the former conflict, which could negatively change the broader regional security situation. As a result, the parties to the conflict prudently seek to invite countries that can control the state of regional security to the mediators of the peace agreement.

3. The parties to the former conflict closely monitor each other and seek to increase their defense forces and control the integrity of their territory. Increasing the country's defense capabilities inevitably creates a security dilemma: it is a principle that affects the relations

between individuals, groups or states, and the factors that reduce the security of some side are both the power and the weakness of the individual, group, or state. Basically, in an anarchic relationship between states, when one side is too weak, this may encourage the more aggressive country to attack, but when the weaker country seeks to gain more power to ensure security, the feeling of insecurity of other countries increases, and they begin to strengthen their power (they arm themselves, create military alliances, etc.), an arms race arises, the general security situation deteriorates and this can lead to war, even if neither side initially had aggressive intentions (Saugumo dilema - Visuotinė lietuvių enciklopedija (vle.lt).

4. The inevitability of the security dilemma also means that countries must be ready to actively defend their security. Therefore, along with increasing the defensive capabilities of external security, the internal security of any social entity, such as the state and its regions, must be strengthened. As a result, the highest state authorities seek to involve as many different members of the community as possible in the process of creating the country's internal security through various means. The infrastructure of direct management of the state territory is usually expanded. The state can also support the development of traditional church activities, promote the establishment of new churches and schools.

The significance of the just war tradition

Changes in the recognition of the increasing importance of security and peace are reflected in the development of the concept of just war. In its broadest sense, the term "just war" describes an entire tradition of thought and practice in Western culture that attempts to determine in what cases the use of force is justified to achieve political goals, and to draw limits even to its justified use. At the end of the classical era - in the theory and practice of Roman law, the principles of justifiable reason, proper authority, and the need to consider the balance of benefits and harms of military actions (proportionality) were formulated. Christian theorists - St. Ambrose of Milan and St. Augustine took those ideas and supplemented them with the Hebrew idea of war commanded by God (Holy War) and provided mitigating clauses implied by Christian love (caritas). Both saints emphasized that innocents should not suffer from war. Abbot Odilon of Kliun (994-1049) formulated the idea of God's Truce, which required the prohibition of hostilities on certain days (Berman, 1999, p.127). However, a unified theory or doctrine of just war did not develop. Rather, it was a general mindset held by various theories and doctrines (Blackwell politinės minties enciklopedija, 1998, p. 564).

The understanding of the just war that prevailed at the end of the Middle Ages consisted of two components described by Latin terms - *ius ad bellum* and *ius in bello.* Then and now, these terms are used to address two questions: 1) whether the use of force is justified in a particular case, and 2) what requirements must be met if the use of force is justified. Both of these components are further classified according to various criteria. For example, *ius ad bellum* includes the following requirements: 1) there must be a justifiable reason for the use of force; 2) its use must be initiated by a proper authority, such as nobles not subject to a higher feudal authority; 3) the party using such force must be guided by the right intention. "Right intention" is a moral requirement that, according to St. Augustine, prevents "the desire to do harm, the cruelty of revenge, uncontrollable and unrepentant enmity, frenzy of rebellion, lust for dominion and the like"; 4) the use of force must be proportionate, i.e. must not cause more harm than good; 5) the use of force must be a last resort; 6) its purpose must be the restoration of peace; 7) the chances of success of the use of force must be sufficiently high. In the Middle Ages, three justified reasons for the use of force were recognized: to recover what was

wrongfully taken, to punish evil, and to defend against planned or actual aggression (Blackwell politinės minties enciklopedija, 1998, p. 565).

The term *ius in bello* is expressed by two main principles - the principle of proportionality of measures and the principle of discrimination or "inviolability of non-combatants". The principle of proportionality of measures requires that measures of force that cause unintended or otherwise unnecessary harm should not be resorted to. The adherence to this principle in the Middle Ages was partly due to the scarcity of resources available for war purposes. The medieval principle of "inviolability of non-combatants" requires that non-combatants should be protected as much as possible from the ravages of war. Such persons were defined based on two criteria - according to social function and capacity for military service. Churchmen, itinerant pilgrims, townsmen, and peasants in their lands were non-combatants according to the first criterion. According to the second criterion, non-combatants were women, children, the aged and the disabled. But both categories of persons could lose their immunity if they took up arms (Blackwell politinės minties enciklopedija, 1998, p. 565-566).

Psychological significance of security and peace

The psychological significance of security and peace is explained based on the satisfaction or lack of basic human needs. Human basic needs are the necessary needs of an individual without which continuous satisfaction or existence is impossible at all, for example, without the satisfaction of nutrition and other physiological needs, or the growth of his personality does not take place, for example, without security. The satisfaction of basic needs promotes the development of human growth towards self-realization. Their lack leads to human frustration and resistance, because a person cannot satisfy his basic needs based on his internal resources alone. "The needs for safety, belonging, love and respect can only be met by other people, and only from the outside." This means significant dependence on the environment. A man in such a position cannot really be considered to be in control of himself or in control of his destiny" (Maslow, 2011, p. 103-104). Thus, only the real functioning of peace (without violent conflicts) can ensure the satisfaction of the need for security, which opens other possibilities for personality growth. Therefore, the question is whether peace is psychologically possible? One or another answer to this question is determined by the attitude towards the biological and mental nature of man.

Before the Renaissance, "medieval people lived in a psychological environment full of fear and insecurity, which prevented them from thinking boldly and independently. Helplessness against the forces of nature, constant wars, widespread banditry, raids by Viking nomads and infidels, epidemics, famine, and anarchy - all this reinforced the belief that man is weak and God is powerful. Only in the shelter of a monastery could the mind of man follow the path of its genius" (Davies, p. 440). This constant lack of security in Europe has shaped a negative view of human nature. This view is summed up by Thomas Hobbes' statement that "*Homo homini lupus est*" (man is a wolf to man). In this view, only the strongest human groups survived. Since Hobbes lived in the 17th century, a period of civil wars and major political changes (1640-1660), which is called the English Revolution, in his greatest work "Leviathan" he emphasizes that deceit, deception, selfishness, and greed lie in man.

We now live in a period of moral relativism that emphasizes the freedom of everyone to pursue their own individual self-realization. Therefore, various trajectories of personality self-realization develop, which are explained by different theories of personality psychology. Most of them can be conditionally grouped into two parts according to the approach to human nature:

1. Theories related to the theory of psychoanalytic direction. The pioneer of the latter was Sigmund Freud. Based on long-term observations of people's external behavior, it is postulated that human nature is characterized by duality, i.e., the struggle of light and darkness, good and evil is constantly taking place in the human being. The spread of violence and wars in the development of humanity naturally guides researchers to emphasize the aggressive nature of man: only it could "help" human groups to survive in the biological competitive struggle and establish themselves in their ecological niche. This approach to human nature was explained and consolidated by Sigmund Freud through his research. He was the first in modern psychology to reveal the multidimensionality and dynamism of the human psyche, that behavior can be determined by unconscious mental phenomena. The theory of psychoanalysis is based on the point of view that a person's personality and his attitudes (thoughts, fantasies, and relationships) are shaped not only by genetic and physical factors, but also by early relationships with parents, sexuality, love, hatred, losses, or separations (Psichoanalizė - Visuotinė lietuvių enciklopedija (vle.lt).

2. Theories related to the humanistic theory of personality. Its most famous creators are Abraham Maslow and Carl Rogers. Humanistic psychology is the opposite of psychoanalytic theory. Its emergence was caused by the upheavals in the development of civilization during the Second World War and a reaction to the peculiarities of the development of psychology - the analysis of mental processes without taking into account the whole person. Humanistic psychology studies the uniqueness of a person, his inner powers. Thanks to these powers, a person creates himself and the surrounding world, improves, solves responsibility, choice, love, faith, inspiration, suffering, joy, and other problems. Representatives of humanistic psychology seek to perceive a person as an indivisible whole, to appreciate his uniqueness and to reveal the origins of his self-expression and creativity. Concepts of humanistic psychology are based on Socrates, Plato, B. Pascal, J.-J. by the ideas of Rousseau, A. Schopenhauer, F. Nietzsche and other philosophers. They were greatly influenced by the Danish philosopher S. A. Kierkegaard, the pioneer of existentialism, and the French philosopher H. Bergson, who created the theory of the creative process and highlighted the importance of intuition, psychologists W. James, E. Spranger, A. Adler, C. G. Jung, E. Erikson, E. Fromm's ideas (Humanistinė psichologija - Visuotinė lietuvių enciklopedija (vle.lt). Next, we will examine the psychological role of security and peace based on the approach of humanistic psychology to human nature.

Examining the possibilities of coping with threats generated by the social environment is very important for understanding the duality of human nature - light and dark, good, and evil - and the psychological role of security. In the foreword to The Psychology of Being, Richard Lowery points out that this duality has usually been explained based on Sigmund Freud's central claim, "that the human capacity to act aggressively and destructively rests on exactly the same biological basis as the powerful human drives of self-preservation and sexual gratification [stimuli] - such is the "primary, independent and instinctive" disposition of human nature. <...> A. Maslow presented Freud's view of human nature as if it were inverted. Although people can be selfish, greedy, and aggressive, they are not fundamentally so. Beneath the surface, at the psychological and biological core of human nature, we find fundamental goodness and decency. When people seem to be behaving badly or improperly, it is only because they are responding to stress, pain, or the failure of basic human needs such as safety, love, and self-esteem" (Maslow, 2011, p. 10-11).

In other words, A. Maslow formulated a vision of primary human decency - a new theory of human motivation, which he developed into health psychology. The new theory of human motivation is based on the distinction between "scarcity needs" and "growth needs". "Growth is understood not only as the gradual satisfaction of basic needs to the point where they

"disappear", but also as specific motivators of growth higher than basic needs, such as talents, abilities, creative tendencies, and constitutional potentials. It also helps us to understand that basic needs and self-actualization do not contradict each other, just as childhood does not contradict maturity. One flows into and is a necessary condition of the other" (Maslow, 2011, p. 94-95).

The desire to protect oneself from threats and the possible consequences of their action forces people to organize their existence in one way or another and to create opportunities for its further development. In the process, they find themselves caught in an existential dilemma or conflict; "even the most human of personalities cannot escape the essential human predicament of being both ordinary and divine, strong and weak, limited and unlimited, mere animals and beyond animality, adults and children, cowardly and brave, progressing and the regressive, striving for perfection and fearing it, worms and heroes at the same time" (Maslow, 2011, p. 261).

The analysis of the possibilities of overcoming this dilemma enabled A. Maslow to reveal the basic human needs and their hierarchical relationship: "All these "oppositions" [named above] are actually hierarchically integrated, especially in healthier people, so one of the real goals of therapy is to move away from dichotomization and division [our 3,000-year-old habit of dichotomizing, dividing and distinguishing things in the style of Aristotelian logic] towards the integration of seemingly incompatible opposites. Our divine qualities are based on our animal qualities and need each other <...>. Higher values are hierarchically integrated with lower values" (Maslow, 2011, p. 261). "For example, safety is a more dominant, insistent, vital need than love, and food is stronger than either. Moreover, all these needs can be treated simply as steps on a general path leading to self-actualization [the pursuit of higher values], which includes all basic needs (Maslow, 2011, p. 235).

A. Maslow revealed that "every person has both groups of forces inside him. One group cling to security and defensiveness out of fear, tends to regress, does not escape from the past, is afraid to grow away from primitive communication with the mother's womb and breast, is afraid to take risks, is afraid to endanger what it already has, is afraid of independence, freedom, and separateness. Another group of forces pushes him forward towards the totality of the Personality, the uniqueness of the Personality, towards the full functioning of his full capacities, towards self-confidence in the face of the world around him, while at the same time being able to accept his deepest true, subconscious Personality. <. . .>. This basic dilemma or conflict between defensive forces and growth tendencies is existential, embedded in the deepest nature of man, now and forever" (Maslow, 2011, p. 118-119).

The satisfaction of human security and other basic needs is determined by other people and the external environment, so the basic conflict between defensive forces and growth tendencies inevitably determines the relationships between people in different ways. In order to satisfy his basic needs, the individual "must be sensitive to the approval, love and goodwill of other people. <...> He must adapt and adapt by being flexible and sensitive and changing according to the external situation. <...> Therefore, a person motivated by lack must be more afraid of the environment, because there is always the possibility that it can disappoint. We now know that such anxious dependence also breeds hostility. Depending on the individual's success or failure, all this leads to a greater or lesser lack of freedom" (Maslow, 2011, p. 104). Lack of freedom will motivate people's behavior in different ways: self-confident people will be motivated to fight, others to adapt to captivity. However, the functioning of peace probably reduces the tensions of the individual's basic conflict and encourages the unfolding of those forces that push him forward towards personal growth.

CONCLUSIONS

The study of the socio-cultural significance of security and peace revealed: a) in the process of satisfying the basic needs of human groups in the natural environment, a close evolution of the human mind and community took place in parallel; b) in the course of this evolution, norms of behavior guaranteeing a successful existence were formed; c) social control and social order, as well as the human community itself, were formed in the process of observing general norms of behavior; d) human community is characterized by collective consciousness and solidarity.

The study of the historical-political significance of security and peace in the European Middle Ages revealed:

(a) periods of security and peace are equal in duration to periods of war; (b) war-torn countries restored their functionality during longer periods of peace; c) however, only a long period of peace created conditions for the improvement of the lives of societies. For example, in the mature Middle Ages, especially in the 12th and 13th centuries, people's safety and life improved so much that the population in Western Europe grew significantly, trade flourished, and modern cities were formed; d) Another period of security and improvement of people's lives is associated with the conclusion of the Peace of Westphalia (1648). Its observance not only ended the religious wars in Europe, but also led to the internal and international prosperity of Western civilization.

Philosophical, religious, and legal reflection on the brutal effects of war in the classical and medieval times formed a tradition of understanding just war, which at the end of the Middle Ages limited the practice of war to the requirements of *ius ad bellum* and evaluated it according to the principles of *ius in bello.*

The psychological study of the significance of security and peace revealed: a) the satisfaction of human security and other basic needs is determined by other people and the external environment, b) the basic conflict within an individual between his defensive forces and growth tendencies inevitably determines interpersonal relationships in different ways. Not only the external, but also the internal successes or failures of a person lead to a greater or lesser lack of freedom. Lack of freedom will motivate people's behavior in different ways: self-confident people are motivated to fight, others to adapt to captivity.

Summarizing the results of the study of the aspects of the significance of security and peace, it can be stated that in the common parallel and mutually interacting evolution of the human mind and communities, three basic ideas of Western civilization were formed and realized: a) the idea of the necessary observance of general or now public behavior rules. It has evolved into international public civil, criminal, and humanitarian law; b) the idea of the legitimate power of the sovereign and the state to create general rules of public behavior, to organize and control their implementation. It evolved into the idea of the rule of law; (c) the idea of natural rights and liberties that evolved into legal status and are now called human rights. The pursuit of human security and peace in the UN is now based on the implementation of these three fundamental ideas of civilization. But the primary - biological nature of some people still competes with their secondary - cultural nature.

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