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Boyko Olga,
D. Sc., Professor,
Professor at the Department of Psychology, Political Science,
and Socio-Cultural Technologies
Sumy State University
orcid.org/0000-0001-8484-6625
boykoolga0204@ukr.net

Ziakun Alla,
PhD in History, Associate Professor,
Associate Professor at the Department of History
Sumy State University
orcid.org/0000-0001-8258-1678
zai72@meta.ua

Povalii Tatiana,
PhD in Pedagogics, Associate Professor,
Senior Lecturer at the Department of Psychology, Political Science,
and Socio-Cultural Technologies
Sumy State University
orcid.org/0000-0001-5821-9775
tatianapovaliy@gmail.com

Kotenko Oleksandr,
PhD in Economics, Associate Professor,
Senior Lecturer at the Department of Psychology, Political Science,
and Socio-Cultural Technologies
Sumy State University
orcid.org/0000-0002-1865-5422
o.kotenko@macro.sumdu.edu.ua

SOCIOCULTURAL DETERMINANTS OF THE VETERAN SPACE AS AN INSTRUMENT OF REINTEGRATION INTO SOCIAL LIFE: A HISTORICAL–PHILOSOPHICAL ANALYSIS

The article presents a comprehensive theoretical and methodological analysis of the phenomenon of the veteran space as a multidimensional sociocultural instrument for the reintegration of veterans into civilian life. It elucidates the psychological, social, cultural, and communicative dimensions of service members' return to peaceful environments and emphasizes the importance of an integrated, interdisciplinary approach to conceptualizing this phenomenon. Particular attention is devoted to levels of social inclusion, the quality of interpersonal connections, the intensity of communication, and the degree of restoration of veterans' personal and social status.

The study substantiates the significance of meaning-making, identification, and communicative aspects in the process of veterans' transition back to civilian life (V. Frankl), highlighting the role of a safe environment that enables the restoration of agency, the re-interpretation of combat experience, and the transformation of traumatic memories into constructive life narratives. In this context, the veteran space is conceptualized as an environment

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capable of providing conditions for dialogue, solidarity, and shared experience, thereby reducing social isolation and restoring a sense of belonging.

The article further reveals the interrelation between the formation of collective memory (as conceptualized by M. Halbwachs) and the processes of veterans' social integration in contemporary Ukrainian society, where memory functions not only as a historical-cultural resource but also as a mechanism supporting shared identity. The integration of É. Durkheim's concept of collective representations with J. Habermas's theory of communicative action makes it possible to construct a holistic theoretical model for analyzing the veteran space as a moral-communicative environment of social integration, in which normative, cultural, and discursive mechanisms of interaction are combined.

The presented historical-philosophical discourse has been developed within the framework of the research project of the Ministry of Education and Science of Ukraine No. 0126U001008, "Choreotherapeutic Interventions as an Instrument for the Reintegration of Veterans and Their Families into Social Life," which underscores the practical orientation and contemporary relevance of the conducted study.

Key words: veteran space, socio–cultural determinants, communication processes, civic identity, historical memory, public life.

Бойко Ольга Петрівна,
доктор філософських наук, професор,
професор кафедри психології, політології та
соціокультурних технологій
Сумського державного університету
orcid.org/0000-0001-8484-6625
boykoolga0204@ukr.net

Зякун Алла Іванівна,
кандидат історичних наук, доцент, доцент кафедри історії
Сумського державного університету
orcid.org/0000-0001-8258-1678
zai72@meta.ua

Повалій Тетяна Леонідівна,
кандидат педагогічних наук, доцент, старший викладач кафедри
психології, політології та соціокультурних технологій
Сумського державного університету
orcid.org/0000-0001-5821-9775
tatianapovaliy@gmail.com

Котенко Олександр Олександрович,
кандидат економічних наук, доцент, старший викладач кафедри
психології, політології та соціокультурних технологій
Сумського державного університету
orcid.org/0000-0002-1865-5422
o.kotenko@macro.sumdu.edu.ua

СОЦІОКУЛЬТУРНІ ДЕТЕРМІНАНТИ ВЕТЕРАНСЬКОГО ПРОСТОРУ ЯК ІНСТРУМЕНТ РЕІНТЕГРАЦІЇ У СУСПІЛЬНЕ ЖИТТЯ: ІСТОРИКО-ФІЛОСОФСЬКИЙ АНАЛІЗ

У статті здійснено комплексний теоретико-методологічний аналіз феномену ветеранського простору як багатовимірного соціокультурного інструменту реінтеграції ветеранів у суспільне життя. Розкрито психологічні, соціальні, культурні та комунікативні виміри повернення військовослужбовців до умов мирного середовища, акцентовано на важливості цілісного, міждисциплінарного підходу до осмислення даного феномену. Особливу увагу приділено рівням соціальної включеності, якості міжособистісних

зв'язків, інтенсивності комунікації та ступеню відновлення особистісного й соціального статусу ветеранів.

Обґрунтовано значення сенсотворчого, ідентифікаційного та комунікативного аспектів у процесі повернення ветеранів до мирного життя (В. Франкл), наголошено на ролі безпечного простору, де формується можливість відновлення суб'єктності, переосмислення бойового досвіду та трансформації травматичних переживань у конструктивні життєві наративи. У цьому контексті ветеранський простір розглядається як середовище, здатне забезпечити умови для діалогу, солідарності та колективного переживання, що сприяє зниженню соціальної ізоляції та відновленню почуття належності.

Розкрито взаємозв'язок між формуванням колективної пам'яті (у трактуванні М. Гальбвакса) та процесами соціальної інтеграції ветеранів у сучасному українському суспільстві, де пам'ять постає не лише як історико-культурний ресурс, а й як механізм підтримки спільної ідентичності. Поєднання концепції колективних уявлень Е. Дюркгайма з теорією комунікативної дії Ю. Габермаса дозволяє вибудувати цілісну теоретичну модель аналізу ветеранського простору як морально-комунікативного середовища соціальної інтеграції, де поєднуються нормативні, культурні та дискурсивні механізми взаємодії.

Представлений історико-філософський дискурс здійснено в межах виконання науково-дослідного проєкту МОН України № 0126U001008 «Хореотерапевтичні інтервенції як інструмент реінтеграції ветеранів та їх сімей в суспільне життя», що засвідчує практичну спрямованість та актуальність проведеного дослідження.

Ключові слова: ветеранський простір, соціокультурні детермінанти, комунікаційні процеси, громадянська ідентичність, історична пам'ять, суспільне життя.

Problem Statement. In the context of prolonged armed conflicts and societal transformations, the veteran space emerges as an important social phenomenon that integrates social support, cultural memory, processes of identification, and mechanisms of reintegration. In the Ukrainian context, the issue of creating an effective veteran space is particularly relevant due to the necessity of comprehensive support for veterans and their families.

Socio-cultural determinants shape the nature of veterans' interactions with society and influence the formation of civic identity, levels of trust, social cohesion, and spiritual development.

Contemporary social transformations in Ukraine necessitate the development of effective mechanisms for reintegrating veterans into peaceful life. A veteran returning from war faces not only psychological but also social, professional, and socio-cultural challenges, all of which require systemic support. In this context, the veteran space assumes particular significance.

The transition of veterans to civilian life is considered a profound personal transformation, requiring societal support, substantial resources, the establishment of clear legal norms, and maximum coordination of public administration in managing these processes. Economic, social, and psychological aspects remain key in working with veterans, yet institutional, personnel, managerial, and other societal and state-related challenges emerge during this process, underscoring the complex nature of the issue under investigation.

Analysis of Research. Before addressing contemporary developments regarding the veteran space, it is important to recall the classical issues of social adaptation and meaning-making, explored in the works of Viktor Frankl and his concept of the search for meaning as a basis for overcoming existential crises (Frankl, 2016; Frankl, 2020); Erich Fromm and his analysis of alienation and the human need for community (Fromm, 2010); and Jürgen Habermas with his theory of communicative action as a foundation for social integration and solidarity (Habermas, 2000).

The issue of socio-cultural factors in personality development was addressed in the works of Pierre Bourdieu, who emphasized the concept of cultural capital and its significance for individual and societal development (Bourdieu, 2003), as well as Maurice Halbwachs, who highlighted the role of socio-cultural factors in social memory (Halbwachs, 2005).

Contemporary Ukrainian research emphasizes the need for comprehensive support for veterans through the creation of specialized centers, community initiatives, and psychosocial assistance programs. The protection of war veterans' rights and their social adaptation has already been the subject of investigation by domestic scholars, including the dissertation research of E. Gordienko (Gordienko, 2021) and scholarly articles by M. Malovanyi (Malovanyi, 2022), H. Prib (Prib,

2022), O. Sorokivska (Sorokivska, 2017), among others. However, the issue of veteran reintegration remains underexplored. Most publications focus on sociological surveys or methodological guides addressing specific aspects of the process.

Among theoretical contributions, it is worth noting the dissertation by T. Zakharina (Kolenichenko), which examines the theoretical and methodological foundations of social reintegration of veterans of the Russian-Ukrainian war (Zakharina, 2024), as well as her related articles. Zakharina (Kolenichenko) emphasizes that social reintegration constitutes a system of activities of relevant social institutions that facilitate the entry of hybrid warfare veterans into contemporary society (Kolenichenko, 2022, p. 50; Social Reintegration of Veterans, 2022).

At present, the primary sources regarding the organization of support for war veterans remain domestic legislative and subordinate legal acts. The social status of war veterans and guarantees of their social protection are regulated by the special Law of Ukraine "On the Status of War Veterans and Guarantees of Their Social Protection," adopted in 1993 and amended numerous times, remaining in force to this day. Amendments to the law have been made nearly a hundred times, more than half since 2014 (Law of Ukraine, 1993), indicating increasing relevance and state attention to the subject area. Research on the state system for ensuring veterans' rights is periodically conducted by analytical groups of various civil institutions (Current Problems; White Book; Needs of Veterans, 2023). This area is the most dynamic, conducted regularly, and contains the most up-to-date data.

Purpose of the Article. The purpose of this article is to theoretically substantiate the veteran space as a socio-cultural instrument for reintegration of veterans into social life and to identify socio-cultural determinants of the veteran space as a tool for such reintegration.

Presentation of the Main Material. The veteran space is a socially organized environment – either institutional or community-based aimed at providing psychological, social, professional, and cultural support to veterans. Its specificity lies in a safe communicative environment; horizontal forms of interaction; a combination of professional assistance and mutual support; and a focus on the personal resources of the individual.

The veteran space is not limited to a physical location. It is a social and human space of interaction, where the atmosphere of trust, support, and voluntary participation plays a central role. Its primary objective is to help veterans reestablish a sense of belonging to social life without losing their personal experience and dignity.

After participating in combat, many veterans face difficulties in adapting to civilian life. Their usual rhythms of life change, social roles are disrupted, and feelings of alienation from the community often increase. The veteran space is designed to reduce this gap between military and civilian life. Within this space, veterans receive support free from judgment or coercion; they can communicate with individuals who share similar experiences; gradually regain social interaction skills; and engage with community life at their own pace. Thus, the veteran space functions as a social bridge between the veteran and society.

The veteran space is an important element of community life. It helps overcome the stigmatization of veterans, fosters a culture of respect and acceptance, and promotes social cohesion. Through open events, joint initiatives, and interaction with the civilian population, veteran spaces integrate veterans into community life, reduce social tension, and facilitate mutual understanding among different population groups.

Currently, veteran spaces have been established in 16 regions of Ukraine, providing a diverse range of activities, including psychological support, legal assistance, professional development events, career reorientation programs, sports and physical rehabilitation activities, mobile support teams, business incubators for veterans, regional training centers, and leisure centers for the target group. For example, in the city of Sumy, the Center for Combatants operates as the only center in Ukraine with an integrated Administrative Service Center (CNAP). While veterans are given priority, the center is open to all. Its main services include social support, psychological assistance (group and individual), legal counseling, outpatient medical consultations, and organization of leisure activities.

Thus, existing veteran spaces encompass a wide range of services for veterans and their families. However, it is important to highlight the role of socio-cultural determinants.

For instance, the axiological determinant, where the societal value system shapes the level of respect toward veterans, their social recognition, and symbolic integration, plays a key role. According to Émile Durkheim, collective representations form the moral unity of a community. Examining the phenomenon of the veteran space through the lens of Durkheimian sociological theory allows a deeper understanding of the mechanisms for forming moral cohesion and social solidarity in a post-war society. Central to this approach is the concept of collective representations (représentations collectives), which, according to Durkheim, constitute the basis of shared consciousness and establish the normative foundations of social life.

In his foundational work The Elementary Forms of Religious Life, Durkheim emphasizes that collective representations are not merely the sum of individual beliefs, but an supra-individual reality that shapes moral norms, values, and the symbolic structures of society. Through these representations, individuals are integrated into the social whole, experiencing a sense of belonging to the community (Durkheim, 1995).

In the context of the veteran space, collective representations acquire special significance, as they are formed at the intersection of military experience, civic identity, and societal memory. Veterans, as a social group, carry specific experiences that require symbolic interpretation and inclusion in broader social discourse. This creates the need to develop shared understandings of heroism and sacrifice, duty and responsibility, justice and memory, trauma and its overcoming. These representations are not individual but are produced through social interaction and reinforced via public practices, educational programs, media discourse, and cultural narratives.

Durkheim emphasized that the moral unity of society is maintained through social solidarity, which can take two forms: mechanical and organic (Durkheim). In contemporary society, veteran spaces primarily function within the logic of organic solidarity, where integration is achieved not through uniformity, but through the complementarity of social roles. Veterans returning to civilian life enter new social networks, and collective representations serve as the mechanism ensuring coherence within these networks.

Particular attention should be paid to Durkheim's understanding of ritual as a means of reproducing collective representations. In veteran spaces, such rituals may include memorial events, commemorative days, shared practices of remembrance, and public narratives and testimonies of veterans. These practices serve not only symbolic but also integrative functions: they strengthen moral ties among community members, foster shared identity, and facilitate recognition of veterans' experiences.

At the same time, if collective representations are fragmented or contradictory, there is a risk of anomie – a state of normative disorientation also described by Durkheim. Within the veteran environment, this can manifest as alienation, social isolation, or conflict between different societal groups. Therefore, the formation of coherent collective representations is a key condition for the successful reintegration of veterans.

Thus, from a Durkheimian perspective, the veteran space emerges as a moral-symbolic arena of social integration, where collective representations serve to construct shared identity, reproduce social solidarity, and ensure the moral cohesion of society. These representations form the basis for mutual understanding between veterans and the civilian population, creating conditions for harmonious coexistence in a post-war reality.

From Émile Durkheim's viewpoint, social integration is grounded in the existence of collective representations, which constitute the moral unity of a community. In The Elementary Forms of Religious Life, he emphasizes that "collective representations express realities that transcend the individual" (Durkheim, 1995, pp. 10–12), and it is through these representations that normative coherence in social life is maintained. In the context of the veteran space, this implies that wartime experience acquires social significance only when it is symbolically framed and collectively interpreted through shared narratives of memory, heroism, and sacrifice.

At the same time, in The Division of Labour in Society, Durkheim notes that in contemporary society moral cohesion is achieved through organic solidarity, which is based on interdependence and differentiation of social roles (Durkheim, 1998). The veteran space, in this sense, functions as an environment in which roles between military

and civilian life are renegotiated, with collective representations serving as the mechanism for harmonizing these relationships.

However, the Durkheimian model primarily addresses the normative and value-based aspect of integration, while the process of achieving it is more fully revealed in the theory of Jürgen Habermas. That is, communication constitutes a crucial socio-cultural determinant.

Returning to civilian life is accompanied by a crisis of roles. In this context, the veteran space operates as a mechanism for reconstructing social identity, symbolically legitimizing military experience, and restoring trust in society -processes made possible through interaction, mutual understanding, and dialogue.

The communicative dimension of the formation and functioning of the veteran space can be productively interpreted through the lens of social integration theory, which occurs via dialogue. The veteran space should function as a communicative platform linking veterans, the civilian population, and the state. For instance, the German philosopher and sociologist Jürgen Habermas, in The Theory of Communicative Action, emphasizes that social integration occurs through communicative rationality – that is, the capacity of individuals to achieve mutual understanding through dialogue (Habermas, 1984, pp. 86–101). Habermas conceptualizes social integration as a process occurring through communication, mutual understanding, dialogue, and the attainment of consensus among participants in social interaction. Communication thus becomes the mechanism through which collective representations are not only reproduced but also coordinated, transformed, and legitimized.

It is also important to note that considering the veteran space as a domain of values, symbols, and norms complements Habermas's concept of the Lebenswelt (lifeworld), which refers to the sphere of shared experience, cultural meanings, and social norms. He emphasizes that "the lifeworld is reproduced through communicative action" (Habermas, 1987, pp. 137–140). In this context, the veteran space can be regarded as a specific segment of the lifeworld, where, on the one hand, Durkheimian collective representations (values, symbols, norms) operate, and on the other hand, their communicative coordination occurs through dialogue between veterans and society.

The concept of "veteran space" can thus be interpreted through Habermas's notion of the lifeworld, as a sphere of everyday experience, values, cultural norms, and communicative practices. The veteran space represents a specific part of the contemporary societal lifeworld, in which military experience is reinterpreted and integrated into the civilian social environment. Through open dialogue, shared cultural practices, community initiatives, and social projects, a new horizon of mutual understanding between veterans and society is formed. In this context, communication performs several critical functions: integrative, facilitating the inclusion of veterans into the social life of the community; meaning-making, assisting in the interpretation of wartime experiences and their transformation into socially significant narratives; normative, establishing new ethical guidelines for interactions between veterans and civilians; and therapeutic, which, through dialogue and communicative interaction, helps overcome social isolation and supports psychological adaptation.

The Habermasian concept of the ideal speech situation is particularly relevant, in which communication is free from domination and directed toward truth and mutual understanding (Habermas, 1990, pp. 88–89). Within the veteran space, this implies creating conditions where the voices of veterans are not only heard but recognized as equal participants in public discourse.

The synthesis of Émile Durkheim's and Jürgen Habermas's approaches allows for the identification of a dual mechanism of social integration within the veteran space. First, the normative-symbolic level (Durkheim), which emphasizes the formation of collective representations that ensure moral cohesion (Durkheim, 1912, pp. 21–25). Second, the communicative-processual level (Habermas), in which mutual understanding is achieved through dialogue, whereby these representations are negotiated (Habermas, 1984, pp. 285–300).

In this synthesis, the veteran space emerges as a dynamic system in which moral meanings are not fixed but continuously reproduced through communication. Therefore, effective reintegration of veterans depends not only on the presence of shared values but also on the quality of communicative practices that secure their social recognition.

It is also important to consider that disruption of this balance may lead to Durkheimian anomie

and Habermasian colonization of the lifeworld by systemic imperatives (Habermas, 1987, pp. 196–200), where formal institutions displace authentic communication. In the veteran context, this may manifest as the formalization of policies without genuine dialogue, complicating the process of social integration.

Thus, the veteran space, through the lens of these theories, can be understood as a moral-communicative reality in which collective representations constitute the foundation of social solidarity; communicative action ensures their negotiation and reproduction; and dialogue functions as the key mechanism for integration and mutual recognition.

From the Habermasian perspective of social integration, the veteran space can be regarded as a communicative platform of social solidarity, where dialogue, mutual recognition, and collective participation in public discourse restore social bonds and facilitate the development of new modes of interaction between veterans and civil society.

Equally important is the spiritual-existential determinant, which accompanies veterans' return to civilian life, prompting reflection on meaning, values, and life orientations. In this regard, the veteran space can function as a source of spiritual support and aesthetic self-expression.

Within the framework of socio-cultural determinants, the veteran space also fulfills a therapeutic function in terms of mental health restoration. According to Viktor Frankl's logotherapeutic concept, a key factor in overcoming traumatic experiences is the discovery of meaning. This involves directing attention outward, away from one's suffering, and recognizing one's purpose primarily in relation to others rather than oneself.

Self-transcendence and the search for life's meaning are not hopeless endeavors. Meaning can be found, but this requires "moving beyond the self". The more individuals step beyond their personal struggles, attempt to view them objectively, and engage with their environment, the greater their chances of discovering meaning. One must avoid a passive victim stance, actively engage in life, and take purposeful actions.

The foundation of this approach is creative and constructive activity: the more beneficial actions an individual undertakes to positively impact their environment, the sooner they achieve awareness. Eventually, the answer to one's life purpose becomes evident: meaning lies in helping others, in striving to make the harsh world slightly better within one's own sphere; in creation, the cultivation of beauty, the continuation of one's lineage, and self-improvement. Life's meaning is unique to each individual, sometimes opaque to others, and the veteran space provides the conditions for this meaning-making through activity and community.

The cultural-symbolic determinant facilitates the development of memory policies, national narratives, and artistic practices within the veteran space. Post-war, individuals experience a role crisis, making it crucial to help veterans restore their identity – integrating military experience into civilian life, transforming traumatic experiences into resources, and discovering new life meanings. In this context, principles such as trust, safe environments, horizontal communication, and mutual support are fundamental. Veteran spaces, therefore, orient their socio-cultural dimension toward these principles.

An essential component is the formation of cultural memory, promotion of public dialogue, reduction of veteran stigmatization, and integration of veteran experiences into national identity. In post-traumatic societies, these processes contribute to social stability.

The foundation for understanding veteran experiences as part of collective identity is Maurice Halbwachs' concept of collective memory, which posits that individual memory is shaped within social structures: "It is in society that people acquire their memories, and it is there that they recall them" (Halbwachs, 1992, p. 38). This implies that wartime experience does not exist in isolation; it is always embedded within a system of social meanings that determine its interpretation.

Through Halbwachs' concept of social frameworks of memory (cadres sociaux), any experience is interpreted through the group, acquiring significance in a collective context and subsequently transformed according to social needs: "Individual memory depends on the groups to which the person belongs" (Halbwachs, 1992, p. 48). Thus, the veteran is not merely a bearer of traumatic experience but a mediator between individual memory and collective identity. Halbwachs asserts that "collective memory is reconstructed depending

on contemporary conditions" (Halbwachs, 1992), which in contemporary Ukraine entails forming a new identity model through war. Crucially, this includes integrating veterans into the symbolic space of the nation, enabling them to transmit their experiences and new narratives to younger generations, and to help reassess concepts of heroism, sacrifice, and responsibility.

In contemporary Ukrainian philosophy, memory and identity have gained renewed significance, especially in wartime contexts. For example, Myroslav Popovych emphasized that historical memory forms the foundation of national consciousness: "Historical memory is the ground upon which the identity of a people is formed" (Popovych, 2001). Accordingly, veteran experiences contribute to the formation of national identity and serve as a source of societal value orientations.

Vladimir Yermolenko views memory as a dynamic process of interpretation: "Memory is not an archive, but a continuous interpretation of the past" (Yermolenko, 2020). This is particularly relevant for understanding veterans, whose experiences must be continuously reinterpreted and integrated into new narratives of war and statehood.

Taras Lyutyi highlights the role of wartime experience as an existential challenge: "War changes not only political reality but also the very way human existence is experienced" (Lyutyi, 2022). Thus, veteran experiences are both social and existential phenomena, influencing societal value transformation. Contemporary Ukrainian thought also stresses the importance of the ethics of memory, with scholars such as Kostiantyn Sihov emphasizing recognition of veterans' experiences, their integration into society, and the cultivation of a culture of responsibility.

In sum, veterans are bearers of collective identity. The synthesis of Halbwachs' ideas and Ukrainian philosophical thought suggests that veterans act as agents of collective memory, transmitting historical experience, shaping the value structure of society, and serving as the foundation of national narratives, determinants of civic identity, and factors of social cohesion. Veteran experiences are formed within social frameworks of memory, continuously reinterpreted, and play a crucial role in societal consolidation, particularly in contexts of war and post-conflict recovery.

The institutional determinant of veteran reintegration encompasses a set of state, legal, and social mechanisms that shape the conditions for veterans' return to full participation in societal life. It includes state policy, the legislative framework, and social programs that define the parameters of veterans' integration into society.

In the contemporary context of war, the institutional determinant acquires particular significance. Institutions are understood not only as mechanisms regulating social processes but also as entities that construct social reality: "Ideas and institutions not only reflect reality but actively shape it" (Yermolenko, 2020, p. 27). As T. Lyutyi observes, war transforms social institutions and demands new forms of societal organization (Lyutyi, 2022). Simultaneously, V. Yermolenko emphasizes that societal resilience depends on the capacity of institutions to adapt to crisis conditions (Yermolenko, 2020). This implies that effective institutional policies concerning veterans represent not merely a social challenge but a civilizational one for Ukraine.

Social programs function as instruments for the practical implementation of state policy. According to research conducted by the Ukrainian Veteran Fund, "Effective reintegration of veterans is only possible through intersectoral interaction among the state, civil society, and international partners" (Ukrainian Veteran Fund, 2023, p. 18). This underscores the networked nature of the institutional determinant.

Thus, the effectiveness of institutions and social programs determines the stability of the veteran space as a social phenomenon: "The resilience of veteran policy depends on the coherence of institutions, accessibility of services, and public trust in the state" (Razumkov Center, 2024, p. 33). "War changes the structures of society and requires a reassessment of the role of institutions" (Lyutyi, 2022, p. 64). At the same time, V. Yermolenko reiterates that "societal resilience is determined by the capacity of institutions to adapt to new challenges" (Yermolenko, 2020, p. 41). It follows that institutional effectiveness promotes social integration, whereas institutional weakness may lead to social marginalization.

Consequently, institutional effectiveness encompasses principles such as coherence in state policy, accessibility of social services, transparency and accountability of institutions, and interaction

between the state and civil society. Conversely, insufficient institutional effectiveness may result in veterans' social isolation, mistrust of the state, and disruption of reintegration processes.

In sum, the institutional determinant defines the normative framework for veterans' reintegration through state policy, legislation, and social programs. Contemporary Ukrainian studies confirm that institutional effectiveness is a key condition for establishing a sustainable veteran space and integrating veterans into society.

Conclusions. The veteran space is a multidimensional socio-cultural phenomenon that fulfills the functions of psychological support, social integration, and identity transformation. Its significance lies in creating conditions for restoring the internal integrity of the individual and enabling their active participation in social life. The veteran space constitutes a complex socio-cultural system that facilitates the integration of military experience into civilian life.

In the contemporary Ukrainian context, the development of veteran spaces holds strategic importance for social stability and cultural consolidation, where socio-cultural determinants, including axiological, cultural-symbolic, communicative, spiritual-existential, and institutional – provide the foundational platform for their existence. Furthermore, the integration of Émile Durkheim's concept of collective representations with Jürgen Habermas's theory of communicative action enables the construction of a comprehensive theoretical model for analyzing the veteran space as a moral-communicative environment of social integration, in which effective reintegration requires the creation of a positive cultural narrative of the veteran as an active agent of societal development.

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