

NEW CHALLENGES OF ARMENIAN HUMANISTIC PEDAGOGY IN THE GEOPOLITICAL SITUATION OF NEITHER WAR NOR PEACE: MANAGED ENMITY AND WAR PEDAGOGY

Aleksanyan Ashot

Yerevan State University, Armenia

Abstract. This article is part of a comparative analysis on the study of humanistic pedagogy of the South Caucasus region, that is, civilizational directions in the theory and practice of education, which recognizes the moral, value and anthropocentric nature of civic education and upbringing as priorities of pedagogical activity. The leading idea of the article is formulated as follows: at the present stage of development of the South Caucasus regional civic education, there is an increasing need for humanistic pedagogy, aimed, on the one hand, at promoting individual development and civilized self-realization of civic education actors, and, on the other hand, at the value changes and transformations of national societies by political pedagogical means. The materials presented in the article are aimed at describing the structure of educational reality after the Second War in the post-Soviet history between Armenia and Azerbaijan, which lasted 44 days, thus the very designation of the paradigmatic coordinates of humanistic pedagogy in comparison with the military doctrine, the identification of the main directions and projects of the Armenian humanistic pedagogy in civic education, a description of the military pedagogical alternative as a mechanism for managing the enmity of the educational reality of Azerbaijan and Turkey. The real humanitarian catastrophe and violation of international humanitarian law in the post-Soviet space in 2020 was the Second War after the collapse of the USSR, a full-scale war and the Azerbaijan-Turkey aggression against the Republic of Artsakh. Unlike the First War in the early 1990s, this time it was actually proven direct military intervention by Turkey and terrorists from the Turkish-occupied territory of Syria on the side of Azerbaijan. However, the war not only showed the level of perception of the enmity of Azerbaijan and Turkey towards the Armenians and the Armenian population, but also more clearly revealed the positions of the geopolitical players and the countries of the Black Sea region. This article examines the main challenges of the humanistic pedagogical approaches to Armenian *civilizational* education in the context of the Azerbaijani-Turkish new policy of genocide, anti-Armenianism and Armenophobia, as well as the concern of the Armenian people with the growing aggressiveness of the Azerbaijani-Turkish troops directly bordering on Armenia and Artsakh.

Keywords: humanistic pedagogy, military pedagogy, war pedagogy, managed enmity, civic education, South Caucasus, Armenia, genocide, anti-Armenianism, Armenophobia

Introduction

The new XXI century and the new millennium is a phenomenon not only of a new humanism, sustainable development and harmony, but also of war, turbulence and genocide, as well as other non-humanistic and anti-humanistic challenges. It is obvious that the future of countries and nations is determined by the state of education and upbringing, the quality of preparation of the younger generation for the difficult conditions of life and work. Further improvement of education systems is associated with a reorientation of its goals, content, forms, methods and means of assisting in the acquisition of knowledge about themselves, human nature and the world in which they live. Worldwide development is acquiring an ever more distinct humanistic orientation. Unfortunately, the South Caucasus region is spinning out of control and plunging into chaos due to the Second Karabakh War, and the possibilities for a peaceful settlement and negotiation are limited. The leading countries of the OSCE, the Council of Europe, the EU and the NATO are also seeing signs of regional anarchy and turbulence at the regional level.

The purpose of this article is to develop a theoretical framework for peace pedagogy and peacekeeping education, as well as substantiate the possibility of using a formal and informal training program as an effective means of its implementation in the modern educational conditions of Armenia, Artsakh, Azerbaijan and Turkey. *The subject of this article* is the process of implementing peace pedagogy and peacemaking education in a modern educational institution of the South Caucasus countries. In this context, the pedagogical conditions for the implementation of peacekeeping education in educational institutions of Armenia, Artsakh, Azerbaijan and Turkey are of humanistic and *civilizational* importance. *The hypothesis of the study* within the framework of this article is that how the pedagogy of peace and peacemaking education can act as an effective mechanism for the formation of a civilized and tolerant personality under the condition of neither war nor peace, and also when considering it as a target setting in educational programs of civic education, organization educational process in this direction and the use of training programs as an effective means of its implementation. In accordance with *the purpose of this article*, the following tasks are set: 1) To substantiate the essence of peace pedagogy and peacekeeping education in modern conditions on the basis of an

analysis of political psychological and pedagogical research, considering various levels of this phenomenon in conditions of neither war nor peace; 2) Reveal the pedagogical conditions for the implementation of peace pedagogy and peacekeeping education in modern educational institutions in the context of the Second Karabakh post-war situation; 3) Justify the training program as a means of implementing peace pedagogy and peacekeeping education in the Second Karabakh post-war conditions of modern educational institutions.

Military and technological factors in modern combat operations are identified as key in achieving superiority and victory, which automatically leads to an increase in the role of the human factor. However, the level of military and professional preparedness and psychological readiness of military personnel of the troops for high-tech combat operations and the ways of forming this readiness among military personnel are unclear. Secondly, in the educational process of military universities and schools, modern trends in military affairs are poorly taken into account. Unfortunately, most of the teaching staff do not understand the essence of modern methods of warfare and their capabilities to influence the moral and psychological state of military personnel of units of various troops. At the same time, they do not even try to attach great importance to this issue.

The relevance of the issues considered in the article is explained by a number of reasons, including the problems of the current state and development of civic education in Armenia, new challenges of the Second Karabakh War from September 27 to November 9, 2020 with the Azerbaijan-Turkish Armenophobia and anti-Armenianism, as well as the tasks of the transitional period of Armenia to democratic society and humanitarian issues of modern civilization. The world Armenians and the Armenian society are more and more concerned about the new challenges of the ethnic and religious Azerbaijan-Turkish Armenophobia, the growth of Pan-Turkism, the multiplication of hate crimes. The trends and facts that give rise to this concern are, in particular, war crimes against humanity in the Second Karabakh War of 2020.

The Military Pedagogical Dimension of Armenophobia and anti-Armenianism

The experience of wars and military conflicts after the collapse of the Soviet Union testifies to the deep dependence of the moral and psychological state of military personnel on information, political, social and other factors existing in the army and society. At the same time, mistakes in approaches to the pedagogical, moral and psychological support of the troops lead to the appearance of such a phenomenon as 'the Karabakh syndrome'. And, conversely, the change in approaches to the combat training of subunits and the pedagogical, moral and psychological support of the troops and armed forces of Armenia contributes to an increase in the level of the moral and psychological state of the military personnel participating in hostilities. Nevertheless, the development of military affairs in the XXI century brings new challenges to the pedagogical, moral and psychological support of the troops. First, innovative concepts and technologies of warfare are being implemented: from network, hybrid and asymmetric wars to network-centric operations and combat operations outside the conditions of war. It is often discussed that the conduct of classical combat operations without the use of hybrid methods has become impossible, that is, units of various troops can act as both an object and a means of applying these methods.

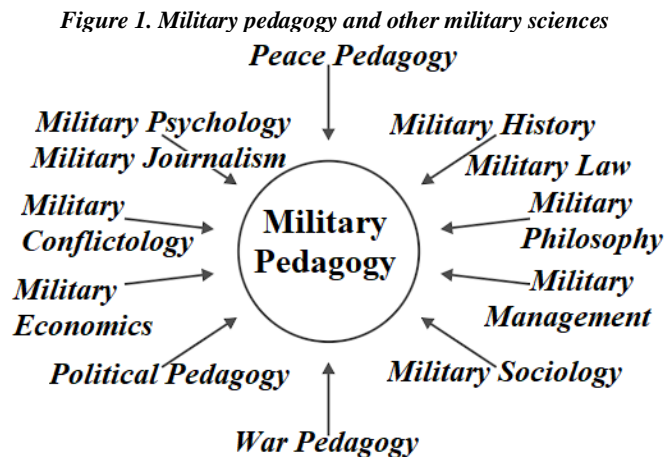
In the XXI century, political socialization and education is more than learning to live, learning to know, learning to do and learning to live together, as the world is changing too quickly. The geopolitics of the South Caucasus is undergoing major changes associated with the crisis in global leadership and relations between the major powers, as well as with the evolution of the economic and technological environment. The topic of war, the political security of the political systems of the South Caucasus countries, as well as the crisis development of this region, is still becoming relevant after a short period of hopes for the ability of the mechanisms of global governance to bring the chaotic flows caused by globalization under the control of the world community. Financial and economic crises, spontaneous outbursts of *civilarchic* protest in the most conservative regimes, unsuccessful attempts to resolve issues of the ecological agenda, the crisis of the Western model of global and regional governance, accompanied by the rise of terrorism and religious extremism, and other signs of chaos in world politics make the topic of the crisis of the civilized world order relevant [7;9;12;15]. Concepts and theories began to emerge and popularize describing the volatile dynamics of change in the South Caucasus.

Modern problems of war and peace have always been included in the social and pedagogical sciences. The effective solution of these tasks forced military pedagogy to approach them in a different way [8;18;20;24]. But even in the face of a global and regional threat to peace, representatives of various concepts of military pedagogy have no unity either in theoretical pedagogical developments or in their practical implementation. The problems of war and peace, which have seriously supplanted all other topical social issues of the development of our civilization, have taken one of the leading places in military pedagogy. Peace pedagogy occupied an important place in social and humanitarian studies, but in the first years of independence of the post-Soviet countries it did not allow to form a clear assessment of the problems of war and peace. But nevertheless, the tendency in assessing the problems of war and peace loomed clearly all the problems, and the culture of peace was put in direct dependence on the level of education.

Military pedagogy studies the features and commonality of the military and pedagogical process, training and education of military personnel and military collectives, their preparation for the effective organization of combat, military and professional activities. One of the tasks of paramount importance for military pedagogy is the development and improvement of a scientifically grounded methodology of pedagogical activity in the interests of implementing an integral patriotic, social and political pedagogical process [13;22;25].

The subject of a comparative study of military pedagogy is military personnel, military groups and collectives, as well as schoolchildren, students and youth. Taking into account the fact that the military pedagogical process and directly pedagogical schemes of training, education, training of military personnel and detachments for the effective solution of service and combat tasks. In this context, the following is important: 1) patriotic education of citizens and its role in the life of people and society; 2) the role of the moral and psychological factor before, during and after the war; 3) the factors of the formation of a serviceman (social environment, education, labor activity, heritage); 4) the ratio of human capital and technology in armed struggle, etc.

Military pedagogy differs from most other pedagogical branches in the involvement of actors in upbringing, training, education in professional activities associated with the solution of important tasks that require moral and psychological qualities, readiness, ability and training to act in a difficult situation, including the risk for life and health. Within the framework of military pedagogy, the following are considered: 1) facts and results of military pedagogical and military scientific research; 2) the concepts of military pedagogy and war pedagogy; 3) hypotheses that need practical verification; 4) methods of researching military and pedagogical reality; 5) traditions, norms and values of military service, 6) database and statistics on the military sphere. From the point of view, military pedagogy includes the methodology and history of military pedagogy, the theory of training and military didactics, the theory of education of military personnel, the pedagogy of the higher military school, as well as the methods of combat training and a number of other areas (See Figure 1).



One of the most important elements of military pedagogy and psychology is the image of war and peace, that is, ideas about them. They include intellectual and emotional components. Intellectual ones are attempts to rationally, logically comprehend a phenomenon. Emotional are the totality of feelings, emotional attitudes towards a given war and peace. The actor of perception, the formation of these images can be very differentiated: this is both individual and public consciousness, this is the highest political and military leadership, and finally, these are military personnel and army infrastructures. The closer the actor is to the higher echelons of management, that is, to the intersection points of information flows and decision-making structures, the higher is the share of intellectual, rational components both in the formation of images of war and peace. Accordingly, the individual and public consciousness is focused primarily on the emotional components, as well as those formed under the influence of hybrid agitation and propaganda. Images of war and peace in a broad sense includes the image of an enemy and a friend, a terrorist and a peacemaker. Images of war and peace are dynamic and never static [6;14].

Azerbaijani-Turkish military relations have always been dynamic against Armenia and Artsakh. The turning point in bilateral relations came in 2020, when the political situation and the balance of power in the South Caucasus changed after the Second Karabakh War and the ongoing armed conflict. The political crisis in the South Caucasus showed, on the one hand, the aggressive intentions of the anti-Armenianism of Azerbaijan and Turkey, on the other hand, contributed to the strengthening of the Azerbaijani-Turkish partnership with the slogan “one nation, two states”, brought bilateral relations to the level of strategic depth [10;12]. The new war in the South Caucasus and all subsequent clashes and military conflicts in Armenia and Nagorno-Karabakh that continue to this day, interstate and religious ones make life in this region unstable, give rise to enmity, the threat of genocide and take on more global dimensions. The reasons for the Second Karabakh War lie primarily in the sphere of the genocidal policy of Azerbaijan and Turkey [1;10;26]. Turkey, historically and culturally related to Azerbaijan, held a markedly anti-Armenian position throughout the Nagorno-Karabakh conflict, the First and Second Karabakh wars. By closing the Armenian-Turkish border in 1993 as a sign of solidarity with Azerbaijan, Turkey joined the economic blockade of Armenia, which continues to this day. Ultimately, even crimes against humanity, which have a doctrinal and historical basis for Armenophobia, are provoked and aggravated by political anti-Armenianism motives. It is obvious that Turkey is fighting for regional leadership in the territories of the former Ottoman Empire [11;19]. This is facilitated by economic and demographic growth, as well as the ideological basis, formulated in the concept of strategic depth. The South Caucasus is one of the most important vectors in Turkey’s foreign policy, where Azerbaijan is the main partner in this region, as well as in the entire zone of the Turkic linguistic and cultural space. Joint projects with Azerbaijan ensure the military security of Turkey, as they open up a guaranteed access to important communication resources. Azerbaijani-Turkish relations have a destructive effect on the military and political situation in the South Caucasus region [10;12]. This, first of all, concerns the issues of ensuring regional stability, taking into account both the peaceful coexistence of the Republic of Artsakh and the unsettled relations between Armenia and Turkey.

The way out of the new 44-day military situation was the decisive military intervention of Russian peacekeepers, which does not at all guarantee the disappearance of acute conflicts, or in attempts to identify and eliminate the deeper roots of the enmity between the ideologies of Armenophobia and anti-Armenianism. New 44 days of war and ended with the statements of the President of the Republic of Azerbaijan, the Prime Minister of the Republic of Armenia and the President of the Russian Federation on November 10, 2020. As a result of a new 44-day war, the Armenian side actually suffered defeat, but at the same time, Azerbaijan and Turkey failed to regain control over the entire territory of the Republic of Artsakh. The Armenian population, the leadership and the armed forces of the Republic of Artsakh continue to ensure security and monitor the observance of the ceasefire regime together with the Russian peacekeepers. This new war not only determined the exceptional role of the Russian peacekeepers in the further settlement process, but also more clearly revealed the positions of the neighboring countries. In the political development of the history of the Armenian independent statehood, sooner or later, the issue of interaction between the army and society always rises on the agenda. The tasks of civic education, patriotism, military and civil relations are quite wide and multifaceted, and for its comparative study, the methods proposed by political pedagogy, military pedagogy, social pedagogy and others are used. The main role in Armenian society is assigned to a new type of personality, that is, free, creatively thinking and harmoniously developed, capable of consciously and actively participating in the ongoing processes, and positively influencing them. The educational system is called upon to fulfill the social order of the Armenian society, to educate a civilized person, to form the necessary qualities in him. The content of modern Armenian education should form a citizen for life in the new conditions of neither war nor peace.

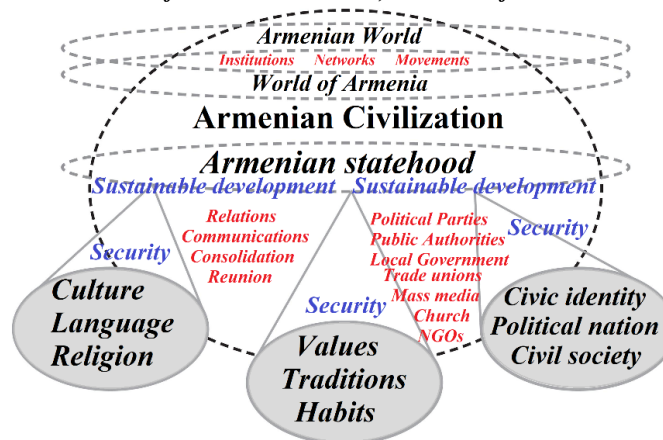
The Image of the Enemy as a Phenomenon of War Pedagogy. Military issues have always occupied and continue to occupy one of the most prominent places in the development of societies and states in conditions of war, crises and risk. The ideas and actions of preparing for war capture the entire life of modern Armenian society, thereby penetrating into all spheres of public activity. Matrix of military pedagogy as a basis for creating an integrated *civiliarchic* environment. The military educational system includes the goals of military education, actors of the educational process, implementing activities to achieve these goals, methods and ways of organizing education. The main dividing line between educational systems has long been along the line dividing anti-humanistic and humanistic education [5;7;9].

Anti-humanistic education is based on the authoritarian subordination of the pupil to the will of the educator. The consequence of submission is inevitably the suppression of the activity, individuality, creativity and independence of students. Other consequences are associated with the development of latent confrontation, anger in naturally strong individuals and with the development of lack of will, submission and fear in weak students. Perhaps the most common consequence of authoritarian parenting is the absence of such common human feelings (love, friendship) and values (human rights, democracy, rule of law). Humanization and modernization of the civic education system is a prerequisite for the formation of a *civiliarchic* society. In accordance with this, the strategic goal of the state policy in the field of civic education is to increase the availability of quality education that meets the requirements of a

modernized economy. With regard to the current stage of Armenia's development, this means: ensuring the availability of high-quality civic education, improving the quality of vocational education, developing a modern system of continuous professional education, increasing the competitiveness, national brand and attractiveness of Armenia. The implementation of the Armenian humanistic priority areas presupposes the solution of such tasks as the creation of an independent public system for assessing the quality of civic education, designed to ensure the possibility of a flexible transition between various educational projects; inclusion of employers in the development of civic educational policy, quality standards for vocational education in order to take into account the changing needs of the labor market; creating conditions for the territorial, social and academic mobility of youth in order to preserve the unity of the civic educational space of Armenia and ensure the competitiveness of Armenian education in the world market of educational services; ensuring transparency of financial flows in the civic education system; wide involvement of the public in the management of civic education; guarantee of an independent assessment of the quality of civic education at all levels of the educational system; increasing the quality of human resources for civic education; ensuring the innovative nature of the development of the civic educational sphere; integration of scientific, educational and practical activities of civic educational institutions [2;3;4;24].

Modernization is of crucial importance for the survival of the Armenians and Armenia in the Turkish-Azerbaijani hostile environment and in the modern world. A full-scale solution of this task is tantamount to the formation of a competitive society that will be able to take the leading positions in the region and the world, thereby guaranteeing the security of the Armenian civilization and ensuring high indicators of the well-being of citizens. For this, the basis of the foundations of the effective functioning of society must be rebuilt, namely, a humanistic educational system capable of self-development and qualitative growth must be created. The Armenian civilization has to go through a deep transformation of the social order and political regime that has developed over many decades, to make a transition to a new development model, to create an effective and, which is very important, diversified civic educational system. The main specificity of Armenia here lies in the need for systemic modernization. It should cover all spheres of life and all levels of organization of social life. The modernization of civic education, which determines the fate of the country and the diaspora, the prospects of the Armenian world, the world of Armenia and Armenian civilization, all social and demographic groups, should ensure a decent level of well-being for families and individuals (See Figure 2).

Figure 2. Educational dimension of the Armenian world, the world of Armenia and Armenian civilization



All wars in the post-Soviet space, as well as in the South Caucasus, began long ago and they remained undeclared wars, but all these wars were necessarily preceded by ideological, pedagogical and psychological pressure on the population by official and unofficial propaganda bodies, inspiring people with the idea of the necessity and inevitability of war, about protection of national interests, inhuman motivation of enemies, external threat, etc.

As the sources show, in both the First and Second Karabakh wars, there was a common evolution of ideas about the image of the enemy. First of all, this image is predominantly propagandistic and stereotyped, formed at a distance through official and unofficial information channels, social networks, conflict communications, manipulative propaganda contacts with the enemy. The peculiarities of these wars were influenced by the clash of different types of political regimes, public institutions, religious and ethnicity, the degree of bitterness, etc. A specific feature of the First Karabakh War was the transition from the stereotype of the Soviet man (*homo sovieticus*) to the national image of the enemy-beast.

Playing on patriotism, national feelings, traditions and prejudices, Azerbaijan and Turkey proclaimed their genocidal war and crimes against humanity noble and just, and the humanistic goals of Armenia and Artsakh were

declared inhuman. During the Second Karabakh War, Azerbaijan and Turkey exacerbated the psychology of the 'friend-enemy' to the limit, moving from complete denial and rejection of Armenian culture to the clash of civilizations, which are the bearers of Armenia and Artsakh.

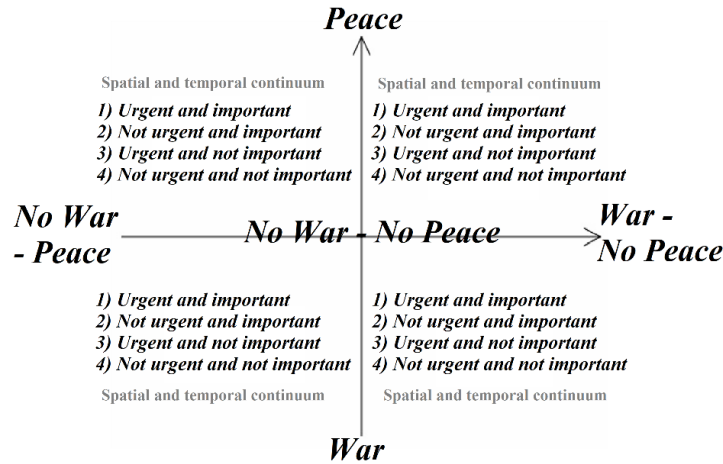
The humanistic goal for which the Armenian people fought is the defense of Armenia and Artsakh from genocide and from the Azerbaijani-Turkish aggression. It is no coincidence that in Azerbaijan, in terms of its moral, political, social, pedagogical and psychological impact on society, it turned out to be stronger than the ideology of Armenophobia, skillfully implanted militaristic pedagogy and the theory of racial superiority. They were inspired by the well-functioning system of Aliyev's propaganda to the new generation of Azerbaijan, who took part in the predatory and conquest campaigns in the First Karabakh War, for which everyone was promised public rewards and even the title of a national hero. After the First Karabakh War, Azerbaijan suffered not only a military defeat, but it was also left to the mercy of the victorious Artsakh Defense Army. And the people of Azerbaijan could have suffered even more if not for the Armenian national character of humanity, tolerance, cordiality, lack of a sense of superiority and Christian morality. Azerbaijan in 1994 spared the natural humanism of the Armenian soldier and military leadership, as well as the civilism of the Armenian ruling elite. These qualities manifested themselves in relation to the Azerbaijani prisoners of war. The Armenian people, in tragedy and passion, do not go beyond the framework of international humanitarian law, humanism and do not lose their sense of tolerance. Even in the humane treatment of prisoners of war, in accordance with international law, there was an emphasized opposition of one's own image of a person and the image of an enemy-beast, which is beyond the framework of all civilized norms. So, in the First and Second Karabakh wars, both the image of the enemy and the attitude towards him underwent a rather complicated evolution. Before the First Karabakh War and at the very beginning of it, ideological stereotypes and the idea of some kind of historical mission were of significant importance. The character of the Second Karabakh War was aggressive and offensive, with the full support of Turkey, and with the beginning of this war, it took on a defensive character for the Artsakh Defense Army, with a fierce struggle for survival, national and patriotic feelings came to the fore. Under the sign of these feelings, the Armenian soldier went through the entire war. However, in terms of the psychological with the hatred of the enemy, not everything was so simple. It was necessary to go through the first tragic period of the war, the bitter experience of the loss of friends and relatives, so that the Armenian soldier was imbued with this feeling for the aggressor who brought death and blood to his native land.

Modern war in pedagogical and psychological terms refers to a hybrid and borderline situation, that is, extremely dangerous, uncertain, unpredictable, threatening the life of a person and almost independent of his will and reason. The less it is controlled and dependent on a person, the stronger is his tendency to search for pedagogical and psychological support, in an attempt to control external circumstances through irrational actions. In the conditions of neither war nor peace, in which the scale of the spread and the intensity of manifestations of religiosity increase sharply [15;17;21;23]. These include practically all social cataclysms before, during and after the First and Second Karabakh wars. Moreover, everyday religious consciousness in a combat situation is a direct continuation of its most common forms in the peaceful life of the Armenian people. In the history of the Armenian people, as well as with the restoration of the Armenian independent statehood, the connection of the army with the Armenian Apostolic Church has always been strong enough. Under the Third Republic of Armenia and the Republic of Artsakh, a military department of priests was introduced and the institution of military clergy was formed in the Armed Forces of the RA and the Artsakh Defense Army. Military priests were engaged in liturgical activities, conducted conversations with soldiers, classes of patriotism and moral ethics of behavior.

The Matrix of War and Peace Pedagogy. The process of humanizing and democratizing the pedagogical process in Armenia under the conditions of neither war nor peace requires identifying the methodological foundations of its formation, determining the content of civic education in all cycles of disciplines. Scientifically grounded and well-developed educational technologies help the teacher to achieve the planned result of professional activity with the maximum degree of approximation of the situation of neither war nor peace. But in the field of humanistic education, a lot also depends on the person who uses this or that technology [5;16;24]. Unfortunately, the conditions of neither war, nor peace and the turn of the sphere of civic education to conflict situations occurred in the South Caucasus, the first in the innovative activity of schools and universities, and only then pedagogical science began to comprehend it, which even today is not ready to answer many questions of the theory and practice of *civiliarchic* education. In Armenia, there is a joint search for political and social educators in order to reveal the content and technologies of humanistic education in the conditions of neither war nor peace. In this search, on the one hand, a humanistic pedagogical culture is formed, in which a dynamic system of pedagogical values, creative ways of activity and personal achievements of teachers and pupils is realized. On the other hand, the implementation of the technological approach makes it possible to give a sufficiently high guarantee of the result and to describe the experience in a form that allows it to be transferred.

The Matrix of War and Peace Pedagogy helps military educators, researchers and individuals distinguish between what is important and not important and what is urgent and not urgent in overcoming war or peace. As an example, the idea of the Eisenhower Matrix is used as a method of priorities and time management, on the basis of which goals and tasks are divided according to their importance and urgency. The matrix consists of four fields, that is, the spatial and temporal continuum, each of which includes the solution of strategic and tactical tasks: 1) *Urgent and important*, 2) *Not urgent and important*; 3) *Urgent and not important*; 4) *Not urgent and not important* (See Figure 3).

Figure 3. The Matrix of War and Peace Pedagogy



The strategy and tactics of war and peace pedagogy solve the problems of military and humanistic education, dividing them into 4 parts (See Figure 3): 1) *Important and urgent tasks are those that require immediate action*; 2) *Important, but not urgent tasks for which it is necessary to decide at what time to schedule their implementation*; 3) *Urgent, but not important tasks are those that can be delegated to someone*; 4) *Non-urgent and unimportant tasks that can be deleted from the list and forgotten altogether*. One of the main tasks of reforming the system of civic education in Armenia at the present stage is to change the pedagogical paradigm, the transition from traditional, personally alienated education to humanistic and personally oriented education, which is aimed at the versatile development of the student's personality, at the formation of an initiative person with a pronounced creative individuality. At the same time, an educational institution should create conditions for the development of students in the process of civic education and upbringing of abilities for self-education, self-realization, self-regulation, humane interaction with other people, with the natural and cultural environment, that is, for the development of an integral humane personality, capable of realizing himself in a quick a changing social and economic environment, a situation of neither war nor peace [15;25].

The practical methodology of peacekeeping education is based on the everyday teaching of the new generation to communicate, the ability to resolve any conflicts on the basis of dialogue and overcoming stereotypes, on the development of critical thinking and the ability to independently analyze the facts of crimes against humanity in the First and Second Karabakh Wars. In the Second Karabakh post-war situation, peacekeeping education is a difficult direction in the Armenian pedagogical reality due to the inaction and indifference of the civilized world, and unfortunately it is also absent in the Azerbaijani reality. International and European intergovernmental organizations, as well as the Co-Chairs of the OSCE Minsk Group (Russia, the USA and France), with the aim of civilized preparation for active participation in establishing peace and trust between peoples, must demand that Azerbaijan and Turkey respect human rights and freedoms. In this context, it is necessary to implement projects of humanistic significance through the implementation of peace pedagogy and peacemaking education. It is the ideology of civilism that justifies its efforts as aimed at developing the personality of a person who respects people of other nationalities, their culture and way of life, realizing the close interdependence of all peoples and states and the need for a peaceful dialogue in resolving all the problems of modern barbarism and hostility of the Azerbaijani authoritarian leadership.

Conclusions:

A comparative analysis of the prerequisites for the creation and implementation of a training program on peacekeeping education, its content and the results of its implementation made it possible to draw the following conclusions. The emergence of peace pedagogy and peacemaking education as a field of pedagogical science is predetermined by historical, legal, social and political prerequisites, the general direction of development of the world

community. It is naturally conditioned by the development of civilism and the history of humanism, the desire of the civilized community for unity and cooperation.

Peace pedagogy and peacemaking education is defined as a process of *civiliarchic* education and upbringing, based on the humanistic principles of tolerance and respect for human rights, aimed at the formation of a culture of peace, peacemaking consciousness, multicultural communication, attitudes and behavior of the individual. The implementation of peace pedagogy and peacemaking education in practice is ensured by the following pedagogical conditions: 1) creation of a humanistically oriented environment within a modern educational institution based on the principles of non-violence and tolerance; 2) supplementing the content of educational books and materials with a peacekeeping component along with a component of *civiliarchic* education; 3) implementation of a training program that forms an understanding of the goals and modern technologies for the implementation of peacekeeping education; 4) availability of trained teaching staff capable of implementing peacekeeping education; 5) creation of educational and methodological tools, taking into account national and regional characteristics.

Modern approaches to the implementation of peace pedagogy and peace education are distinguished by diversity and flexibility, allowing to take into account the political, social, economic, cultural and religious contexts of the regions in which they are carried out. The effectiveness of the implementation of peacekeeping education is ensured by the use of a developed formal and informal training program, which: 1) are implemented within educational institutions of various types, taking into account age and individual approaches; 2) structurally represent a set of target, content, expert and evaluative components.

The theoretical significance of this study is determined by the fact that the article substantiates the importance of peace pedagogy and peacekeeping education as a direction of pedagogical science, identifies organizational and pedagogical conditions that ensure the implementation of peacekeeping education (*creation of a humanistically oriented environment; filling the content of educational subjects with a peacekeeping component; implementation of a training program; availability of trained teaching staff; creation of educational and methodological tools*). The *civiliarchic* significance of peacekeeping education has been clarified, and within the framework of the training program, a set of methods for implementing peacekeeping education in the conditions of neither war nor peace has been proposed.

The practical significance of this study lies in the fact that the pedagogical mechanisms of the formation of peacemaking skills and tolerant attitudes in the new generation put forward in the article make it possible to fill the gap in the educational and methodological support of the peacemaking training of students. The developed tools should have a high educational effect and can be used in formal and non-formal educational institutions. Thus, the contradiction associated with the need to implement peacekeeping education in a modern educational institution and the lack of educational and methodological support for solving this problem is resolved.

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НОВЫЕ ВЫЗОВЫ АРМЯНСКОЙ ГУМАНИСТИЧЕСКОЙ ПЕДАГОГИКИ В ГЕОПОЛИТИЧЕСКОЙ СИТУАЦИИ НИ ВОЙНЫ, НИ МИРА: УПРАВЛЯЕМАЯ ВРАЖДА И ПЕДАГОГИКА ВОЙНЫ

Александрян Ашот

Ереванский государственный университет, Армения

Аннотация

Современная педагогика мира и воспитание в духе мира стоит на перепутье в ситуации «ни войны, ни мира» на Южном Кавказе. Многие явления мира и войны, изучаемые в гуманистической и цивилиархической педагогике, тесно связаны с политическими науками, философией, психологией и социологией, а также с другими социальными и гуманитарными науками. С помощью цивилиархических достижений, а также в плане обеспечения безопасности и миротворческого образования, Сопредседатели Минской группы ОБСЕ (Россия, США и Франция), международные и европейские организаций, стремились и продолжают стремиться к разрешению гуманистических педагогических дилемм после Второй Карабахской войны. Очевидно, что нет дискурса миротворческого образования и педагогической дискуссии о мирном сосуществовании между народами Южного Кавказа и Черноморского региона. В частности, это относится, с одной стороны, к гуманистическим усилиям Армении и Арцаха, а с другой, – к продолжающейся азербайджано-турецкой политике «жесткой силы» и новому этапу антиармянизма с 27 сентября 2020 года. После Второй Карабахской войны подходы педагогики мира к национальным учебным программам и гуманистической концепции для того, чтобы делать выводы о ценности и культуре мира в современном гражданском образовании, еще рано, и на данном этапе это практически невозможно. В направлении отмеченных выше изменений и тенденций данная статья ставит своей целью провести сравнительный анализ последствий Первой и Второй Карабахских войн с точки зрения гуманистического воспитания. Деструктивные и антицивилярхические преобразования ситуации «ни войны, ни мира» делают важным и актуальным сравнительный анализ гражданского образования в гуманистической и военной педагогике, который в среднесрочной и долгосрочной перспективе может способствовать цивилизованному преодолению деструктивных и

негативных последствий Второй Карабахской войны. В этом контексте особое внимание уделяется роли педагогики мира в формировании новых подходов к гражданскому и гуманистическому образованию, тем самым перенимая и внедряя европейские модели и цивилизационные технологии устойчивого развития и сохранения хрупкого мира. В связи с текущей ситуацией автор статьи разработал *Матрицу педагогики войны и мира*, которая помогает военным педагогам, исследователям войн и конфликтов различать, что важно, а что не важно, а что срочно и не срочно, в процессе педагогического предупреждения и преодоления войны и сохранения хрупкого мира.

Ключевые слова: гуманистическая педагогика, военная педагогика, педагогика войны, управляемая вражда, гражданское образование, Южный Кавказ, Армения, геноцид, антиармянизм, армянофобия.

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