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REVIEW BY:

ANNA ALEKSANYAN[*] iD
University of Graz

Abstract

In this book, various authors comparatively analyze the controversial issues of peace education and religion from the point of view of pedagogy and politics. In this context, the authors note that the modern world is becoming increasingly open and at the same time increasingly complex, fragile, unstable and aggressive. Therefore, the need for humanity to protect itself and future generations from the cruelty and violence of those massive scales that have horrified: the most brutal wars, protracted armed conflicts; terrorism; daily encounters with various mental pathologies, disorders, antisocial behavior and dysfunctional relationships, prejudices and discrimination; mass cases of domestic violence, thereby requiring civiliarchic and democratic countries to seek mechanisms to reduce them. The authors in their research draw attention to the fact that peace education is an effective way to prevent and reduce all types of violence, from global threats to peace to everyday conflicts. It is built on the basis of key, comprehensive social and humanistic values. In this sense, the goal of modern peace education is the development of a culture of peace in all its manifestations, since the content of peace education includes a wide range of knowledge from concepts of peace to religious and environmental issues. This knowledge is included in the content of both individual peace education courses of different focus, and in various educational areas.

Peace education is one of the most frequently used in recent times and at the same time the least clear in its content. The quality of education in the modern world is complex

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[*] **Anna Aleksanyan** is a Doctor of Pedagogical Sciences and Associate Professor of the Department for Educational Science of the Environmental, Regional and Educational Sciences at University of Graz. She is a Council member of the European Educational Research Association. Enail: annaaleksanyan@gmail.com. ORCID: https://orcid.org/0000-0001-6372-7766.

and contradictory, since, on the one hand, education has become one of the important spheres of human activity. In terms of its scale, this sphere of human life is one of the largest and most ramified in the world economy. There is currently no other area of human activity that simultaneously involves such a number of people in its sphere. Just as it is difficult to find another such sphere of life of modern society, attention to which would grow so rapidly. On the other hand, the expansion of the education sphere and the change in its status are accompanied by an exacerbation of problems in it, which indicates a crisis in education (Aslan, French and Hermansen 2022). In recent decades, in the process of searching for ways to overcome the crisis in education, radical changes have occurred in this sphere, aimed at forming a new educational system.

The search for an answer to the challenges of the time is gradually turning peace education into a giant international laboratory, where optimal options for its organizational strategy and content are developed. Thus, the global education system acquires new elements of unity of goals and content of the national and regional systems functioning in it. The ongoing changes are inextricably linked with the processes developing in the social, political and economic life of various regions of the world, the world community as a whole (Schweitzer 2022).

The global and European educational space unites national educational systems of different types and levels, which are in constant interaction. In this sense, one of the defining moments of the modern educational environment is the interaction of many local educational environments, the mutual use of specific features of the innovative environments of one country in the educational space of other countries, which creates similar educational situations in many countries and contributes to the development of the education sector as a whole (Gearon 2022; Thomson 2022). The processes of globalization of economic life actively push education to a wider development of international relations, to the search for its global perspective. One of the manifestations of this is the ever-growing interest in the formation of an international education system, which should play a central role in the development of global construction. For only education can ensure the acquisition and effective application of new methodological techniques, skills and values necessary to live with dignity in a digital and rapidly changing world (Lavy 2022; Gill 2022).

According to the authors, modern peace education and religion are a key part of world education, a complex system in the process of formation, based on economic, cultural, ideological factors. The systemic characteristics of peace education are becoming increasingly diverse, since it itself is turning into an increasingly complex social institution capable of providing a diverse and continuously increasing set of educational services, allowing a person to study throughout his active life (Duderija 2022; McLaughlin 2022).

In this book, the peace education system is considered as the core of world education, the result of the interaction of regional and national education systems, as a result of which a single world educational space is formed. However, the analysis of known theoretical sources shows that the study of the world and European educational space from the point of view of the systemic approach to peace and religion is just beginning. The factors of the formation of a unified system of world education identified to date require further study in connection with the dynamic social and

economic development of the world community, the strengthening of global trends of democratization, humanization and digitalization, which significantly enhance the internal potential of global education (ter Avest 2022; Benjamin, Koirikivi, Gearon and Kuusisto 2022).

In modern pedagogical theory there are few works devoted to a comprehensive consideration of interreligious education and peace, in particular, from the point of view of a systems approach. In this regard, we believe it is relevant to study the following main dimensions of interreligious education and peace in this book: 1) defining the theoretical and scientific foundations for the formation of systemic ideas and principles of a systems approach in the scientific knowledge of interreligious education and peace; 2) identifying the prerequisites and factors of the systemic development of the world and European educational space; 3) classification of educational systems of developed countries, unstable countries (countries of neither war nor peace) and the largest regions of the world according to the level of their integration potential.

Interreligious education and peace is a complex system in the process of formation, based on economic, cultural, religious, ideological, value and many other factors. The system of interreligious education and peace is a single whole, and the interdependence of its elements is so significant, and the integration in the global and regional society is so deep that sometimes it is very difficult to identify specific causes of disruption of the normal functioning of the system. Therefore, it is advisable to carry out an assessment of interreligious education and peace as part of world education on the basis of a systems approach (Karagedik 2022; Mirbagheri 2022; Adwan 2022).

The pedagogy of peace includes new approaches to understanding world education as a complex self-developing system that meets the following systemic principles: the relationship of the system and the environment, the plurality of description, and structure (Giovanni Aguilar 2022; Demosthenous 2022). However, these are far from all the principles of system formation on which the formation of the world education system is based.

Interreligious education and peace is a complex system, the formation of which, according to the authors of the chapters of this book, is carried out on the basis of a number of general systemic principles: specification, community, difference, consistency, integrity, systemic and additive separability, information content (Yaĝdı 2022; Iliško 2022; Lähnemann 2022; Şen and Vefa Şaş. 2022). Each element of the system of interreligious education and peace is specified by a given value of comprehension of the goal of education, namely: education of an individual based on a combination of universal and national values, aware of his/her national identity, capable of perceiving the world in all its integrity and interconnectedness, understanding his/her personal responsibility for the fate of the entire world community, contributing to the general socio-economic progress and easing the pressure of global problems (Michitsch 2022; Koukounaras Liagkis 2022; Yaman 2022; Mishra 2022). For a separate element, the specification process consists in goal-setting and selection of the content of education at each of its stages (preschool institutions, comprehensive schools, universities, etc.). Globalization, the growing interconnectedness of the world community contribute to the development of the

process of internationalization of world education (Lim 2022; Rodríguez Mc Keon 2022; Abbas Jafri 2022; Akin Musa 2022). Specification of elements of the world education system (national educational systems) is manifested in the growing integration potential of various regional systems, which can be identified as a system-forming factor.

As a result of the development of integration processes in the field of education, national educational systems are specified by common properties that contribute to the achievement of the educational goals of the entire world community. Along with the assimilation of national spiritual values, interreligious education and peace aims to cultivate in the younger generation a sense of belonging to all of humanity. In addition, a common property of all elements of the interreligious education and peace system is the presence of educational and upbringing functions in each of them.

Elements with their own goals and ways of achieving them in different regions of the world, depending on historical development, the level of socio-economic, social and political development, as well as the geographical location of a given region, can act as initially specified parameters of the world education system. The end result is the creation of a unified system in which each element 'works' to achieve the goals of the entire system; it is necessary to take into account the continuity of elements horizontally and at hierarchical levels in each individual region. Acting as a systematizing factor, integration processes in various countries of the world promote the exchange of common properties of educational systems, as well as new ideas for achieving and, as a consequence, the formation of a holistic educational system in the world.

At different levels of education, there are qualitatively different educational institutions (preschools, institutions of additional education, universities, etc.). However, this difference contributes to the formation and preservation of the system, since the reason for their qualitative development is the correspondence to the age, individual characteristics of the subjects of education in one system, and there is continuity between educational institutions, the so-called 'step-by-step education of the individual'. In addition, the presence of a different historical past, geopolitical, social and economic status of educational systems in different regions of the world contributes to the exchange and enrichment of experience in terms of the development of education and upbringing of the young generation throughout the world. In the education system, this principle can be represented by management processes. In the world education system, management relationships can be represented by two types: multi-level (local, regional, global) and multidimensional (vertical - interaction of educational systems of developed and developing countries, horizontal - cooperation of equal elements of the system, for example, the educational system of developed countries).

The principle of integrity is manifested in the interaction of national educational systems of individual countries of the modern world, which causes the emergence of new qualities of the system, which can be called integrative. These qualities are new in relation to the system, since they are not inherent in the individual components that form the system. As a macrosystem, world education unites a large number of national educational systems that have many differences. On the other hand, along with the

determination of the integral system by its parts, the opposite also takes place, namely, that each part always expresses the properties of a specific whole. Such an interpretation of the mutual determination of the whole and the parts in the system is related to the interpretation belonging to Nagel, according to which the organizational set is characterized by a functional interrelation of its parts and, as a result, one can speak not so much about the conditioning of the whole by the properties of its parts, but, on the contrary, about the predominant conditioning of the part by the specific properties of the whole.

At the beginning of the 21st century, the goal of interreligious education and peace is to educate, on the basis of universal values, an individual who is aware not only of his or her national identity, but also perceives the world in all its integrity and interdependence, understands his or her personal responsibility for the fate of the entire world community, promotes general social and economic progress and alleviates the pressure of global problems (Aslan, French and Hermansen 2022; Schweitzer 2022.). All this is reflected in the goals and content of education of various regional educational systems, which together constitute the macrosystem and world education. According to a number of authors of various chapters of this book, interreligious education and peace is an integral system, since it meets the criterion of integrity: peace education will cease to be a system when it is decomposed by the system-forming factor and integration processes between the educational systems of different regions (Mishra 2022; Rodríguez Mc Keon 2022; Michitsch 2022; Giovanni Aguilar 2022). It is important in relation to educational systems that the educational system is a goal-oriented system, that is, a system with target functioning.

It is important to note that the system of interreligious education and peace is an artificial system created by man, and its system formation can be divided into two stages. The first stage, at which the conditions for the formation of the system are fully defined: specification of elements of the environment of world education; the presence of a common property of the specification of elements of the environment of world education - education; integrity (achieved as a result of the interaction of qualitatively different regional educational systems). The second stage is the implementation of ideas by specific actors of the formation of individual regional educational systems.

The implementation of this stage is carried out by another element of the system - national institutions that regulate integration processes in the field of education, accompanied by mutual rapprochement, complementarity and interdependence of national education systems, synchronization of their actions and the emergence of trends towards the formation of a single educational space, as the most effective form of implementing the tasks of education of the future.

The intermediate carrier of information is the description of world education as a system. Highlighting the named dimensions, it is also necessary to note the relationship between the system and the environment. The system of interreligious education and peace is interconnected and interacts with the economic, social and cultural environments, and there is a constant exchange between them. Based on the world-holistic approach in various chapters of this book, interreligious education and world national, regional education systems, divided by the system-forming factor, do not retain the properties of the educational system of the world educational space (Hassan

2022; Lavy 2022; Cole 2022; Adwan 2022). They can be divided on any other basis (for example, by quality, by levels or stages of education), while remaining elements of a large system. In this case, the principle of additive separability applies.

Interreligious education and peace is a third-level system in the hierarchy and is the main means of transmitting culture in the process of purposeful, organized influence on a person and at the same time one of its components. The structure of Interreligious education and peace consists in the possibility of describing the system through identifying the main elements of its structure, the features of their internal connections. In this case, it is necessary to consider various hierarchical levels, which in our case mean the social and cultural level (world civilization), the level of a social institution (the system of world education), the level of its structural units (regional educational systems, educational institutions, types and forms of education), the level of primary groups (teaching staff, school classes, student groups) and the level of individuals who can act as an active and passive actor in education.

Such consideration assumes reflection of the structure of education, but does not contain two important features: dynamism and inertia. The dynamism of the education system is determined by the need to resolve the contradiction, constantly supported by the growth of society's demands on the individual and, at the same time, opportunities for its development. The inertia of the system of interreligious education and the world is a complex dialectic of subject-object relations between the education system as a metasystem and one of its most important subsystems – 'students', which cannot be completely eliminated due to the integrity and relative independence of this system. When considering the phenomenon of education, attention is drawn to the openness of the education system, in which there is a continuous exchange of material people, information with the external environment, the role of which is played by the entire social system. This allows us to talk about a stationary maintained dynamic equilibrium of the education system, through which a stream of objects of influence (students) constantly flows, with relatively unchanged macrocharacteristics of the system. From the point of view of the systems approach, another principle of systemicity is the principle of historicity, continuity (connections of the past, present and future in the system).

Human society, having gone through historical stages of development of material production and labor, in which the development of the personality of direct producers of material goods was sacrificed for social progress, has come to a level at which the development of the personality of all members of society becomes economically necessary and possible, and production itself is a sphere of realization of the developing abilities of the individual (ter Avest 2022; Yaĝdı 2022; Aslan, French and Hermansen 2022). Education occupies a special place in the formation of these developing abilities. In interreligious education and peace, the human need for knowledge necessary for life in society is realized.

This book examines the subject under study in motion, development, since interreligious education and peace develops in the process of social and economic development of societies in different countries and regions, and therefore, from the point of view of political pedagogy, it can be considered as a subsystem of social production. Accordingly, interreligious education and peace can be defined as a

historically established process (and result) of acquiring systematized knowledge, skills and abilities within the framework of social production. At the same time, interreligious education and peace forms hierarchies of values in society, especially during transitional periods of its history. The research conducted in this book gives grounds to assert that a comparative study of interreligious education and peace is a complex, interconnected in its main elements, emerging system that is advisable to be carried out on the basis of a systems approach.

The formation of a unified system of interreligious education and peace occurs under the influence of a set of prerequisites of both external (integral) and internal, intra-systemic (educational proper) nature. Considering the multiplicity and diversity of prerequisites influencing the process of internationalization of world education, it can be argued that we are dealing with a qualitatively new stage of international cooperation in this area, characterized by the increasing pace and depth of interaction between national educational systems, the creation of real conditions for their active rapprochement and the gradual formation of a holistic world educational space. The internationalization of all aspects of life and the strengthening of the interdependence of countries and peoples are one of the leading trends in modern development. It is based on the peculiarities of modern integration processes, and accordingly, the prerequisites of an integral nature have a more powerful influence on the internationalization of education than the prerequisites of an intra-systemic nature.

In the new conditions of civiliarchic democracy, interreligious education and peace should become significantly more open to international relations. Isolated national systems are no longer able to meet the needs of the integrated economy in training personnel; they constrain the functioning of the emerging single labor market. It is advisable to create new organizational forms of combining science, education and production similar to technology parks and technopolises, which in the future will determine the development of global integration processes in education and science. The creation of a single educational space is dictated by the objective processes taking place in the world community, which imply the need to integrate all forces in the development of information, technological, economic and other spaces, which is becoming an important system-forming element of further progress. Thus, the intensive spread of telecommunications, the Internet and other means, phenomena, consolidating the reality of interaction in the field of education, is a characteristic feature of today and reflects clearly emerging trends and needs for the formation of large intellectual spaces, which is directly related to the development of the educational space. Educational boundaries are being eliminated all over the world, academic mobility of students and teachers is increasing, and the exchange of scientific information is expanding. This is another factor in the development of the global educational space. The evolution of modern educational systems today is a holistic process of continuous change and development of their constituent elements with a focus on integrating national systems into a single educational space. Taking into account modern trends in global social development, the interaction of such systems as the global economy, science and technology, the formation of a new person capable of living in a rapidly changing, increasingly interconnected world, growing global problems and crises, the creation of a new paradigm of education is becoming an additional factor in its

internationalization. The search for an answer to the challenge of the time is gradually turning global education into a giant international laboratory, where optimal directions for its organizational strategy and content are developed. Consolidation of the global educational space can successfully develop only in the presence of a favorable international and legal environment. Its creation is ensured by parallel processes: the development of international legal acts of a global nature by relevant organizations and institutions, the development and adjustment of national legislation in the field of education so as not to create legal barriers or legal discrimination in international educational cooperation. The organization empowered to develop international legal acts of a global and regional nature in the field of education, science, culture and information is UNESCO. According to the scope of their coverage, UNESCO normative documents in the field of education are divided into regional and global, the effect of which affects the functioning of educational systems in the world as a whole.

Supplementary material
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The author declares no ethical issues or conflicts of interest in this research.

Ethical standards
The author affirms this research did not involve human subjects.

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