CONSORTIO

Journal of Economics, Social Sciences, Law and Education

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From the Chief Editor

Author Note

Zbigniew Dąbrowski
Head of the Editorial Team

Dear Readers,

We present to you the first issue of the scientific magazine "Consortio – Journal of Economics, Social Sciences, Law and Education." The idea for the publication was born out of the cooperation of members of the Zofia Zamenhof Foundation with other countries as part of various European projects. Members of the Foundation's Management Board, who are committed to their educational mission, invited representatives of scientific institutions and universities from different countries to establish a collaboration. This is how the Scientific Board of the Publishing House was established. We are all united by desire to cultivate scientific discussion in the fields of economics, social sciences, law, education, pedagogy, and teaching methodology, as well as new technologies in social communication, science and teaching work.

Articles published in the journal constitute a platform for exchanging views and research among specialists representing various scientific disciplines and diverse institutions. Our goal is to enable them to share their observations with the publication's readers. Science and education have always fought against prejudices, stereotypes and animosities between communities and nations, so our mission is also to overcome contemporary problems and look for a path towards understanding.

An important element of our goal is to work within the Eastern Partnership, whose aim is to strengthen the political association and economic integration of six partner countries in Eastern Europe and the South Caucasus, i.e., Armenia, Azerbaijan, Georgia, Belarus, Moldova and Ukraine. Poland, together with Sweden, initiated the creation of this EU program and belongs to the group of countries that strongly support the association of group members with the European Union. Due to historical and social conditions, the Zofia Zamenhof Foundation wants to support integration of these countries with values and activities of the European Union. Processes and changes taking place in science are significant to our work. Integration of science and teaching will be the culmination of the process of welcoming these countries into democratic Europe. Establishing scientific cooperation allows for closer ties between research centers and development of international educational achievements. We do not limit ourselves only to Europe. We are happy to welcome scientists from Israel, Turkey and other non–European countries.

We hope that articles included in the first issue of "Consortio" will help readers deepen their knowledge in fields they cover as well as become a catalyst for further discussion and international cooperation in the academic arena. At the same time, as the Publishing House of the Zofia Zamenhof Foundation, we encourage authors and researchers contribute to subsequent editions of the journal.

Information on the rules for submitting articles can be found on our website www.fzzpublishing.eu under the "Publication rules" tab. On behalf of the Publishing House of the Zofia Zamenhof Foundation, I would like to thank the authors of the submitted articles and their reviewers.

The Holocaust painter Osias Hofstatter and his patrons, Holocaust survivors Irena and (the late) Yaakov Wodislavsky

Author Note

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Abstract

The objective of this paper is to trace the tight relationship formed between the painter and the couple, which became one of patronage and allowed Hofstatter to maximize his artistic talents, resulting in rich and diverse creative work that led to breakthroughs in the domestic and the international artistic arena.

Despite having undergone tragic life circumstances and hardships, art was pivotal in the life of the painter Osias Hofstatter. Hofstatter survived the Holocaust as an artist and, as such, managed to rehabilitate his life in Poland with his wife Anna after losing most of his family during World War II. It was art that led him to the insight that he would not be able to express himself under the communist regime. Even after moving to Israel, where he struggled to make a living, he did not abandon creative work.

A meeting with Irena and the late Yaakov Wodislavsky changed Hofstatter's creative path. The Wodislavskys became the artist's patrons since their first encounter until his death. It was the patronage of the Wodislavskys that allowed Hofstatter to engage in creative art without worrying about earning a livelihood or having to divide his time between making a living and art. This ability to direct all his energy and most of his time to painting significantly increased the pace and volume of his work.

Keywords: Holocaust, survivors, Poland, Israel, painter, art, patronage.

Introduction

This is narrative research and, as such, it is based on a story that reflects a certain social reality. Narrative research was very popular in qualitative research during the first half of the twentieth century, but its popularity diminished after World War II in favor of other research methods. In the 1970s, interest in narrative research was rekindled as researchers sought to understand and interpret human experiences. This led to a change in direction referred to as the Narrative Revolution, which is comprised of three components: plot, character or characters and a person or an angle that tell the story (Hamenachem, 2010, pp. 127–212).

The purpose of the study is to highlight, understand, and document the strong bond formed between the painter Osias Hofstatter and Irena and Yaakov Wodislavsky, a bond that enabled the talented painter to manifest all the more forcefully his artistic gifts, thereby being able to leave his artistic contribution commemorating the Holocaust for posterity. I will focus on reviewing the contribution of the Wodislavskys till breakthrough that took place in Hofstatter's creative work during the 1980s and 1990s. I will also examine whether it was patronage and what mutual motives allowed this special bond, which yielded such rich and unique artistic and ethical fruit of work. Despite the tragic circumstances and hardships of his life, art was pivotal in the life of the painter Osias Hofstatter. Hofstatter survived the Holocaust as an artist and, as such, managed to rehabilitate his life in Poland with his wife Anna after losing most of his family to the Holocaust. It was art that led him to the insight that he would not be able to express himself under the communist regime. Even after moving to Israel, where he struggled to make a living, he never abandoned creative work.

The current study examines the relationship that evolved as a result of the meeting between Hofstatter and Yaakov and Irena Wodislavsky. This study examines the motives of each party and the characteristics of this special relationship. In addition, we will review and examine the synergy generated between them, and its creative results. It's entirely dedicated to describing and analyzing the collaboration of Holocaust survivors who wished to commemorate, each, in his or her way, the events, experiences, and human tragedy of Jewish and other people who became victims of Nazi ideology. This narrative research (Spector-Mersel, 2010, p. 64), is based on personal stories, press coverage, historical events, and artwork surrounding the relationship between Hofstatter and Yaakov Wodislavsky in a significant chapter near the end of their lives.

Patronage

In order to understand whether the sponsorship of the Wodislavskys was a manifestation of "patronage" as the term is defined in art history, it is important to understand how the phrase "cultural patronage" has been deployed in the twentieth century.

Patronage and sponsorship of artists and their work is part of humankind's cultural history, but the understanding and manifestation of both of these terms is somewhat unclear. In her analysis of the institute of patronage in the twentieth century, Concha Lomba Serrano (2017, p. 143) draws a historic review beginning in Roman times and classifies the main differences between the two terms, thus providing a key to understanding the institution of patronage, its economic and political characteristics, the patrons' motivations, and the influence of patronage on the evolution of art in the twentieth century. Mariana Baranchuk (2007) asserts that twentieth-century cultural patronage occurred at a convergence of three points: the state, economic power, and the influence of works of art that express solid concepts in varied historical contexts. We can see a variety of manifestations, significance, and influence of the institution of patronage throughout history, from the time of the Medicis to the twentieth century.

Josué Llul Peñalba (2005) conducts a comprehensive review of the institution of cultural patronage throughout history, employing a lateral analysis of centralization of ownership over works of art among varied western civilizations and analyzes the interactions between artists, on the one hand, and magnates and statesmen, on the other. He examines the development, intensification, and influence of ownership over cultural and artistic assets as part of the ideological project of political leaders and holders of economic–political powers.

Matoula Scaltsa (1992) discusses the binding connection between the modern state and the obligation to promote artistic creation as part of the state's responsibility over the development of cultural expression, defining this as Protective Patronage over artistic creation.

The current study focuses on the institution of patronage, originating, as mentioned, during the Renaissance in Italy. Patronage defines the relationship between an artist and a sponsor that enables the artist to create, while investing funds to ensure the continuity of his work, without requiring the artist to generate another source of income for him- or herself (Lomba Serrano, 2017). Baranchuk (2007) refers to the main role of financing the operation of artists as part of an interaction of politics, aesthetics, and power, which has existed since the birth of western art, and dubs this, "cultural patronage" (Scaltsa, 1992).

This is different from sponsorship that defines the relationship between the magnate and the artist, where the magnate provides resources for financing the creation and the artist's living expenses and, in return, receives financial rights or profits from the artist's products (Llull Peñalba, 2005). It is also important to define the term "cultural treasures." This denotes a collection of human-made physical or conceptual creations imbued with the heritage of a society, which are reflecting a defined identity formed within the society. According to Llull Peñalba (2005), these cultural treasures have a central role in the histories of peoples and certain communities, based on the interaction between the community with those art creations. This concept originated in the Renaissance, mostly to differentiate the classical era from the historical period with cultural traits that led to the generation of a culture of collection by rich and powerful political figures (Llull Peñalba, 2005, p. 185). During the Renaissance, a custom began to form in which traders with means began appropriating miniature cultural creations as a way to demonstrate economic prowess. This was the factor that shifted the artists' creative endeavour from producing incidental artworks to a continuous creative work as an expression of their spirit and will. This period generated new models for addressing artists and their creations (Lomba Serrano, 2017, p. 143). Lorenzo di Medici, who lived during the Renaissance, should be mentioned because he created the academy of arts in Florence as an expression of the new spirit, encouraging artists to freely create to express themselves and the spirit the times, which facilitated the establishment of cultural treasure under economic patronage of the rich and wealthy (Baranchuk, 2007, pp. 51-52). As a result, many artists dwelled in di Medici's court. The best known are: Michelangelo, who was like one of the family and even lived in Lorenzo's magnificent palace; Botticelli, the famous painter; and astronomer Galileo Galilei, who taught Leonardo da Vinci. Since then, patronage has come to define relations between artists and rulers and tycoons. The institution of patronage followed the changes of human history and was manifested differently in each period. Later, a variety of forms evolved to express the will of those with means and power to encourage and support artists and their art, with a direct link to the spirit of the times and nature of the regimes. Let us examine a few events from history representing the way society has treated artists and their creations since the Renaissance till the present day.

The French Revolution in 1789 reinforced the idea of cultural treasures as national public assets, strengthening the sense of nationalism and reinforcing the structuring of the nation's history (Llull Peñalba, 2005, p. 189). In 1872, wealthy New Yorkers who were owners of private art collections contributed some of their art treasures to found the New York Metropolitan Museum (Montebello, 2015). This was the beginning of a process that gained momentum during the twentieth century, especially at the end of World War I, in the United States as well as in Europe.

Twentieth century patronage aspired to satisfy the aesthetic needs of the patrons, improve their social standing, and even the image of individuals and institutions that are rich and lead social processes. This patronage operated alongside insights that evolved regarding the importance of national and global cultural treasures, turning them into national, social, and historical assets. This development can be reviewed within the time frame of the twentieth century by employing an analysis of four periods: late-nineteenth century and the turn of the century, the 1930s, the post-war era and the period after the 1980s (Lomba Serrano, 2017, p. 146). This trend intensified after World War I: in 1931, Abby Rockefeller established, with Lilly Bliss and Mary Quinn Sullivan, the Museum of Modern Art (MOMA) in New York, based on their families' private collections and property (Lowry, 14.3.2011, p. 11). Among other things, the museum acquired artworks by Pablo Picasso, allowing the artist to freely proceed with creating his art (Lomba Serrano, 2017, p. 156). The Guggenheim Museum was established as a space for the Solomon Guggenheim private collection. The Peggy Guggenheim Museum in Italy was a duplication of the American model. This museum was launched as space for the private art collection of the founder who, throughout her life, had encouraged creativeness.

Since the 1980s, patronage has globalized and modernized. It became a vessel for commercial corporations and magnates who promoted art and encouraged artists to exercise their social accountability. As a result, historical events immortalized by artists through their creations became manifestation and means of preserving humanity's historical consciousness. Patronage makes artworks accessible to the entire population and encourages artists in all fields to create in a free and diverse manner, while retaining creative liberty through economic security.

Yaakov Wodislavsky's autobiographical book *My Revenge* reflects his ideological outlook and describes his personal history from which insights can be derived regarding his motivations to support the work of Hofstatter and other artists as a manifestation of the vengeful stance he assumed since his time of incarceration in concentration camps.

Osias Hofstatter

Osias Hofstatter was born in Bochnia in Galicia in 1905 under the Austro-Hungarian Empire. When World War I broke out in 1914, his family fled to the Austrian capital, Vienna, and from there to The Hague in the Netherlands. Between 1918 and 1920, Hofstatter attended the Jewish Gymnasium in Frankfurt am Main. Right after that, he returned to Vienna, where he lived until 1938 with his parents and two brothers. In 1938, an event took place to which he referred as an "Apocalypse" (Hofstatter, 1980, p. 86) in which the Gestapo raided his family's apartment and arrested the entire family. The parents were slain by the Nazis, and Hofstatter with his brothers were put in prison. Later, he fled to Luxembourg, while his fiancée, Anna Schebestova, fled to Czechoslovakia. They were reunited later. After Anna converted to Judaism, they were married, but than war separated them. Hofstatter was forced under harsh circumstances to move from one labor camp to an other, from 1940 to 1943. Then, Hofstatter applied to the American Unitarian Service Committee in Geneva (Hofstatter, 1980, p. 87), which examined the paintings attached to his application and, as a result, he was released in order to attend an art school in Zürich. In 1946, after the war was over, he obtained a visa to Vienna. This led to his reunification with his wife, Anna, after a separation of five years. Later, in 1948, they left together for Warsaw in an attempt to reconnect with the Marxist ideology, with which Hofstatter had identified (Hofstatter, 1980, p. 87), since moving to Vienna with his family before the war. In 1957, after almost ten years in Warsaw, during which he worked odd jobs, some of which involved painting, the couple moved to Israel. Hofstatter was 52 years old at the time and found a job as a night watchman in a factory in Netanya, where he worked until 1970, when he quit his job, and, for the first time in his life, dedicated himself fully to painting. In 1985, he met the Wodislavskys at an exhibition, a meeting that led to a personal and ideological connection that contributed greatly to his work during the 1980s and 1990s.

On this matter, he wrote:

It was 1988 and I was 83 years old. The admirable is by my side, encouraging me and around me, true friends who cherish my work. I feel this is god's gift and I am trying to humbly and bravely serve art, struggling Judaism and all my humanity laden friends (Hofstatter, 1980, p. 89).

It should be noted here that the reference to true friends includes, first and foremost, Irena and Yaakov (Kuba) Wodislavsky, who sponsored Hofstatter, granting him the opportunity to create art without limits and with neither economic nor existential worries. Since 1938, Osias Hofstatter created about five thousand paintings. Over a thousand of those are owned by Mrs. Irena Wodislavsky. Evidence and expressions of the painter's gratitude can be found in his book under the word "Gracia" (thank you), which was designed in an artistic way and placed at the top of the chapter where he expressed gratitude and acknowledgement to all those who had helped in publishing the book (Hofstatter, 1980, p. 166). He even designed a postcard with the word "Gracia" in the middle and gave it as a gift to the couple (Appendix no. 1). This was not an isolated expression of Hofstatter's gratitude and appreciation to the benevolent couple. He practiced a habit of using terms of endearment to describe their friendship and his sense of closeness to them:

...Osias always gave us postcards as presents. He drew on them our images and wrote words of gratitude on them. Sometimes, they were the Rosh Hashanah cards; sometimes, after an exhibition which we have helped him; sometimes he would just come by our house and give us a painting he did for us, telling us that we are the same, we don't have children either... (An interview with Irena Wodislavsky and the author, October 3, 2019).

Hofstatter took any opportunity to illustrate words of appreciation on catalogues and invitation cards to his exhibitions which he gave to the couple (Appendix no.2).

Please, oh God, grant tremendous strength to all those you have challenged with a simple or important task; so they will not be discouraged in what they do, so they will not tire, so they will not give up; even though humanity's power is enormous and seductive. Please, grant them power to see the pure beauty, the blooming flowers by the road, and the flame within the lightening, even when it is dark (Hofstatter, 1989, p. 56).

Characteristics of the art of Osias Hofstatter

Despite the imprint of the Holocaust on Hofstatter's character and art, it does not constitute the only key to understanding his artwork. Rather, she suggests that states of despair, sorrow, and anxiety do not refer to a specific place or a given event, and that the images and ghosts appear in his art do so as if from within a perpetual nightmare. She also notes that, unlike in Goya's work, Hofstatter's images include comfort, love, and optimism (Manor, 24.1.1986). His creative work moves between such dualities as the private and the universal, spirituality and creativity, death and fertility, heaven and hell, tragedy and optimism, or despair and hope (Rapaport, 2.3.1990, p. 9).

The images in Hofstatter's paintings can be divided into the three groups: men, women, and hybrids (images of humans with animalistic elements). Tamuz describes Hofstatter's paintings where women's images are huge in relation to the painting which they are part of. These women have very large breasts, are hairless, and their hips expand outside of the paintings. However, despite that, these women do not come across as erotic (Hofstatter, 1987, p. 5), but, rather, as ironic. Their facial features lack a clear form and the Hofstatter's woman seems to be a creature that is more of a body than a thinking person, "flesh contradicting spirit" (Hofstatter, 1989, p. 17). According to Levita (in Hofstatter, 1989, p. 15), the women's images have a monstrous and even depressing element. Hofstatter said, "My wife is my muse. A woman is braver, more positive, has a greater connection to life than a man and, as a result, she will outlive him" (Hofstatter, 1983, p. 5). Compared with those women, the men in his paintings seem to be sexless. Ofer Petersburg (1989, p. 18) believes that these images are not easy to absorb for the spectator, despite the fact that Hofstatter places men in the centre of the universe. As for the hybrid creatures, Benyamin Tamuz (in Hofstatter, 1989, p. 16) describes the evolutionary process Hofstatter's images underwent as the artist worked as a type of process the images themselves underwent. He described how an image of a puppy in one of his paintings, "underwent many metamorphoses before turning into a one-legged half-man, escaping and faltering in panic in reaction to a cry of a woman on the back of an old man." Rachel Sukman (in Hofstatter, 1989, p. 16) claims that the characters in Hofstatter's paintings are foreign to one another.

She argues that this is evident in the way their gazes are aimed at different direction with neither eye-contact nor focus. Sukman (in Hofstatter, 1989, pp. 4-5) considers Hofstatter's creative work a stage on which characters function "within chaos, sans hope and death".

Hofstatter painted faces and human organs wherever possible thus creating the main characteristic of his art. This makes it possible to distinguish physical deformities, which are explained by Levita (in Hofstatter, 1989, pp. 13-14) as a result of composition and comprehension of human complexity being an aggregation of parts of the whole that includes its inner part and problems. Levita notes that, in the eyes of Hofstatter, the man symbolizes a process rather than a fixed thing, so men in his paintings are part of a dynamic dimension, constantly undergoing metamorphosies. Levita (in Hofstatter, 1989, pp. 13-14) presents two connotations of those metamorphosies: one negative, representing the twisted part of humans, and the other, positive, demonstrating the repair and the building processes.

Yoav Dagon (in Hofstatter, 1989, p. 36), a follower of Hofstatter's work, describes how landscapes cleared the way for human images, which he dubs, "actors of a Hofstatterian tragicomedy." Dagon (in Hofstatter, 1989, p. 36) does not find marks of invalidity in the twisted images but rather of "internal harmony." Hofstatter (in Hirsch, 1986) treated his paintings as the mapping of the soul. He said about himself, "I don't paint images, but souls." Harel (30.11.1990) draws a line from Hofstatter's world to that of Isaac Bashevis Singer, where there are characters including demons.

Hofstatter's style

There is no art without a clean soul... It is not about what a person paints. It is about what he has to say. I hope that one day they will see in my work how I felt life (Hofstatter, 1980, p. 5).

Hofstatter began changing his style of painting in 1948 and, upon his arrival in Israel in 1957, the new style was firmly established. It seems that the sense that he was free to create according to his beliefs, perceptions, and personality left an impression on him right after moving to Israel. During World War II, when Hofstatter was in the concentration camps, he painted mostly landscapes and characters around him.

It is evident that Hofstatter has begun to alter the character of his creative work and gradually tended to draw human images with characters and forms unique to him, with their sexuality making a strong and central expression. In a painting named The Woman, he painted in 1946, while still in Europe, we can see elements such as the hands resembling hooves, that he will incorporate later into this style of the Israel times.

When the war ended, he settled in Poland, where he was influenced by the demands of the regime and specialized in paintings that reflected the communist beliefs and were forced upon Polish society at the time. A vivid expression of this can be found in the painting of the underground railway that was being built in Warsaw (included in the Irena Wodislavsky collection), seemingly a realization of the dream of modernization after the release from Nazi occupation.

The style that has begun to crystallize in Hofstatter's work after 1948 is a type of expressionism, albeit influenced by history he was living through. In his works one can find repetitive motifs of anxiety, concern, and nightmare. Dagon interprets this as tension between horrific experiences of the Holocaust and an existential-religious horror (Hofstatter, 1983, p. 36). At the base of Hofstatter's works are philosophical and religious themes influenced by his experiences during the Holocaust in Europe, his suffering, and his understanding of the human psyche. Some of his works are minimalist, drawn with toothbrushes using black ink. Irena Wodislavsky recalls how, on time, Hofstatter asked her husband Yaakov to provide him with used toothbrushes so that he could add them to his collection of painting tools.

...I will tell you something odd: Osias asked Kuba to bring him used toothbrushes. Kuba asked him back why and in response he explained that he uses them for ink painting with toothbrushes. Since then, from time to time, Kuba bought him such cheap toothbrushes in all sizes. He refused to give him used toothbrushes! (Interview with Irena Wodislavsky dated January 31th, 2020)

Dagon (in Hofstatter, 1989, p. 36) asserts that Hofstatter places the human being at the center of his world. His work is influenced by the two main needs: one is the pure need of painting that expresses his art. The second need is aimed at manifesting the truth as he sees it. According to Michal Karpik (1970, p. 36), Hofstatter was an artistic movement himself.

He called him as an autodidact with artwork, with a personality typified by antitheses and skepticisms.

Even religious beliefs are given an outstanding expression in Hofstatter's artworks, reflecting how they occupied his mind. Despite the fact that religious elements do not appear in an explicit or unambiguous way, skepticism is evidently expressed. Regarding this, Hofstatter said, "Where there is doubt, there is faith." (Hofstatter, 1989, p. 14). Levita (in Hofstatter, 1987, p. 11) deduced from these words that there is religious iconography in Hofstatter's work, evident in his way of using symbols, imagery, and description in his works. The men, the women, and the hybrids constitute the main characters in his works following his moving to Israel. He also applied animalistic elements to people, and depicted androgynous creatures and fetuses. Hofstatter gave a face to every character he created, even those showing the inside of bodily organs (Hofstatter, 1989, p. 11). He did not depict the human as a fixed symbol, but as a being undergoing metamorphosis as part of a dynamic dimension (Hofstatter, 1989, p. 15). The entire metamorphosis can be analysed and reviewed in either a positive or a negative way. Based on the negative connotation, the image of distortion can be distinguished as a being. However, from a more positive perspective, we can look at a process of repairing and rebuilding. Rachel Sukman (in Hofstatter, 1989, p. 3) writes: "In a world that is heaven and hell... it is of no wonder that distortions erupt to the extent of blurring the meaning of sex or race."

According to Petersburg (1989), Hofstatter's creations are not something a spectator would consider easy to take in, yet they are "simple, but not simplistic" (Hofstatter, 1989, p. 18). Most of his critics compared his work to that of Francisco Goya (1746-1828), both for embracing a style of engraving, as well as for the motifs he chose to use, such as Los Caprichos and Los Desastres de la Guerra. However, Hofstatter claims that he differs from the Spanish artist since, according to him, Goya does not have mercy, whereas Hofstatter sees certain dimensions of optimism alongside the depicted atrocities. In his life, he saw a war which he was a part of: "I do not have the talent that Goya had to express the things his eyes have seen... Goya's war battles lack compassion... This is not how things are with me." (in Hirsch, 1986).

Hofstatter looks at himself and the result of his artwork, determines that he is a "tragic optimist" (Hofstatter's quotes in Hirsch, 1986), and identifies with Ecclesiastes. Europe and the war formed him and his spiritual world. He (Hofstatter, 1980) writes, "When I was in camps and looking for food on the ground like a dog... I felt that I have to love living and life itself... My art stems from this." He (Hofstatter, 1980) even refers to his critics and clarifies his point of view to focus on his unique style: "Anyone who sees just tragedies in my art, failed to understand it... After all, a person cannot be miserable all the time." Hofstatter (1980) was insistent that human suffering was universal and did not see just the Jews and their suffering in the camps; he also saw day-to-day human life and its struggles. Sukman (in Hofstatter, 1989, p. 4) explains this by showing that Hofstatter's art is humanistic art and that his spiritual life led to the fruition of his art as his feelings of both joy and agony, which were expressed throughout the years in both Europe and Israel.

The paper

The observers of Hofstatter's work, especially critics, have lingered on a special connection between the artist and the paper on which he painted. They reflect on this in terms of physical traits, fidelity and suffering. Hofstatter's creations began by treating the paper on which he intended to paint. Every painting paper that landed in his hands underwent processing with sandpaper prior to serving as a substrate for the painting. Dorit Levita (in Hofstatter, 1989, p. 12) proposes an analogy between this technique and the artist's life and explains that this technique reflects the suffering Hofstatter underwent in his lifetime and it is reflected in the paper. Ofer Petersburg (1989) refers to the painting paper as "Hofstatter's first love" and argues that "the alliance between himself and the paper demands physical loyalty".

Benyamin Tamuz (in Hofstatter, 1989, p. 4) also refers to Hofstatter's paper processing and defined this as "an alliance between him [Hofstatter] and the paper." According to Tamuz (in Hofstatter, 1989, p. 4), the paper in Hofstatter's creative work shows "puppy love," onto which he painted "abstract ghosts." Tamuz (in Hofstatter, 1989, p. 12) is impressed with the paper-processing style and speculated that Hofstatter never threw paper away, instead drawing on the same paper time and again until he managed to create work that satisfied him.

It is true that this was just a speculation on behalf of Tamuz but Irena Wodislavsky confirms:

When Hofstatter worked as a night watchman, he did not have money to buy painting paper, so he painted and erased, in his unique way, by scraping the paper and painted again on the same piece of paper until he was satisfied with his creation. (Interview with Irena Wodislavsky, October 3, 2019).

We knew Hofstatter when he still lived in Netanya in a small and shabby room. It was from a time when Hofstatter worked as a night watchman, he did not have money to buy painting paper, so he painted and erased, in his unique way, by scraping the paper, and painted again on the same piece of paper until he was satisfied with his creation. Back then, I was sure he was doing this because he could not afford painting paper; he was so poor. The salary as a night watchman was not enough for food for him and he and Irena also had to pay the rent... (Interview with Irena Wodislavsky, October 3, 2019).

According to Tamuz (in Hofstatter, 1989, p. 5), from the moment Hofstatter laid his hands on a sheet of paper, it ceased to be just an ordinary piece of paper and turned into a paper under Hofstatter's responsibility: "He damaged it, distorted, fixed and saved – the damaging hand will redeem it."

The three sheets of paper that were inked black and within the black space, images of men and women were suspended. Even animals stood out from the chunks of human flesh and, sometimes, merged with it.

Those were drawings of defeated nakedness that refused to give up its passions and calling, and continued to cry or hush as if time had not wronged the magic that was in it beforehand. An autumn passion swept from the pages and a gust of defiance covered them, as if saying, "I am not ashamed, since need say no more, and if saying is needed, we should not feel shame" (Hofstatter, 1989, p. 16).

Yoav Dagon (in Hofstatter, 1989, p. 36) referred in many ways to Hofstatter's paper processing: "burrowing, etching, constant dialogue between form and background." Dagon (in Hofstatter, 1989, p. 36) also notes that he detects two distinctive periods of treatment of the painting paper in Hofstatter: the first, between 1950 and 1970, in which there is a dialogue between paper and creation, and the post-1970 period, in which the background becomes a minimalist stage and there is an emphasis on a definite division between the background and the images which Dagon titles "actors of the theatre of life."

Hofstatter's time dimension

After making Aliyah, Hofstatter ceased including the year of creation on his paintings. This stands out for two reasons: first, it is customary that an artist marks on an artwork the time they concluded work on it, either visibly or in a hidden place. Second, Hofstatter's works during World War II and later show the date of creation beside his signature.

Such omission drew the attention of art critics who mentioned it and even presented the artist with a question about the meaning of this salient change. When Ofer Petersburg (1989, p. 18) asked him, Hofstatter answered, "I do not wish to have people look at my works from a perspective of time." Hofstatter (in Hirsch, 1986) claimed that "Time is an illusion;" and that it is immaterial when an artist paints his creation. He said, "My painting is not history, but a panorama." Rachel Sukman (in Hirsch, 1986) speaks about a conversation she had with the artist in which he claimed that does not tend to classify his artworks by dates since they have no significance to him.

Hofstatter's religious perception

Hofstatter's art highlights a tension between faith and doubt. He draws a man as he is. Mystical belief animated him when he drew man in the image of his God, but he used a character with distorted human features. Hofstatter (1980, p. 3) said that he believed himself to be a religious artist: "As far as I am concerned, art is tied to morality and religion. Although I am not religious in a conventional way. I struggle to have faith" (Hofstatter, 1980, p. 11). Although existential outlook is common for an agnostic person, as is focus on the human, freedom, meaning, and will, it is possible to detect "religious existentialism" (Hirsch, 1986) in Hofstatter's works. Hofstatter's existentialism does not end in despair, but in faith. Levita (in Hirsch, 1986) finds "the numinous" in some of Hofstatter's paintings, by locating doubt in his artwork. The term "numinous" was adopted by the sociologist Rudolph Otto to express sanctity. Otto claimed, that religion has a-rational (unlike irrational) aspects (Miranda, 2018). Levita (in Hofstatter, 1989, p. 15) points to the fact that this skepticism can be found in many of his works, including Monologue, The Angels, and The Man with the Skull, whereas faith is found in others, such as Pieta and Hassid. Below are pictures of Monologue and Pieta.
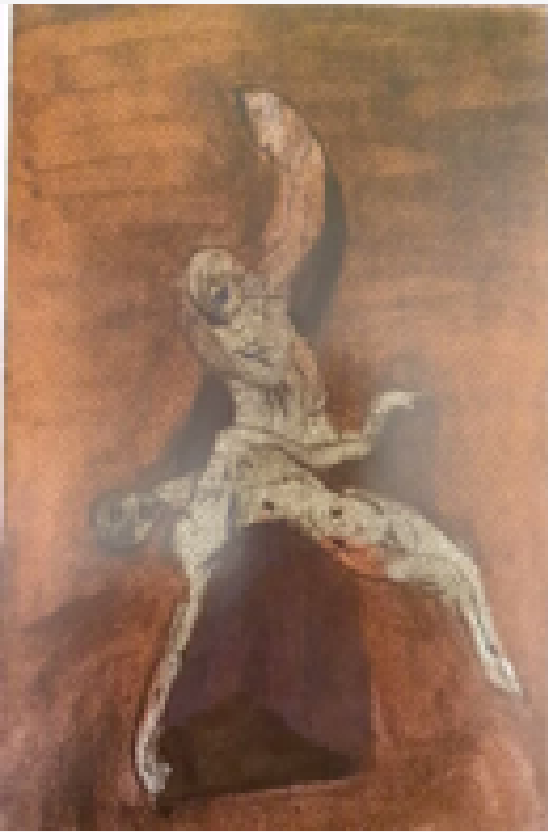
Hofstatter (1980) Pieta (1977); Hofstatter (1980) Monologue (1974)

Even though I doubt everything, and I am even skeptic of religions, at the same time, I am certain of my religiousness, because I have learned that if I am not humble, I am like a clown... Anyone who knows his meekness and tries to get out of it, becomes religious... My searches for God are not constant, because I am not pious, but the search for what might be holy is forever in me. This search from darkness to the light... must be expressed in my work. This is my religiousness. (Hirsch, 1986).

Irena and Yaakov Wodislavsky

Thanks to the Wodislavskys', patronage, Hofstatter was able to paint hundreds of artworks. Over a thousand of them are kept in Irena Wodislavsky's private collection in the Holocaust Memorial Center, which she established with her husband in Ariel. Hofstatter's artworks are numerous, and many were enabled by the generosity of Irena and Kuba. Because of this, the artist decided to give some of his creations to the couple, without other cause or the couple asking him to do so. Toby Arbel (24.1.1986) wrote, "Several months ago, Hofstatter moved to a small apartment in East Ramat Gan, that was loaned to him by his admirers." The couple provided the artist and his wife Anna with a place to live, yet asked for nothing in return but their anonymity.

Irena and Kuba requested that their ownership of the apartment in which Hofstatter lived and created not be made public, believing that the creative work was what merited public attention. This is what Hofstatter told journalist Yossef Bar-Yossef (8.10.1986) in an interview:

…The last apartment we have received is a gift from our friends… We bonded six or seven years ago. He liked me and my paintings, his wife liked my wife… I will not disclose his name, since he does not wish people to know… Just like in our case, they too do not have children…

Irena and Yaakov Wodislavsky were born in Poland and had firsthand experience of the harsh experiences Jews underwent during World War II. As the Holocaust survivors, they dedicated a considerable and significant part of their lives to cultivating and commemorating remembrance of the Holocaust in many cultural areas of Israel.

Irena was born in Zakopane, near Krakow, in 1936. A short time after the beginning of World War II and her mother's disappearance following her arrest by the Gestapo, she was smuggled out of the ghetto by a friend of the family, thus beginning a string of transfers from one Christian family that raised her and took care for her for different periods of time to another. Yet, she was always from outside of those families. When the war ended, her father located her and brought her to him, but, because he had a new family, Irena had to grow up in boarding schools, once again without a family. In 1957, Irena made Aliyah (immigration of Jews to Israel) and settled in the Gesher kibbutz. Later, she got married, worked as a chemist in the Ministry of Defense, and lived in Haifa with her first husband. When she was only forty years old and without children, she became. a widow. In 1978, she married Yaakov Wodislavsky and together they built themselves new home in Israel. Commemorating the Holocaust and heroism became a focal point of their life together (Wodislavsky, 2014).

...After I became a widow, I was asked if I would like to meet Kuba. He came to me in Haifa and we went for a walk. He came with his dog. At the end of the first date, he asked me if I wanted children and I told him that no, I was not interested and that it did not suit me... Perhaps this was because my father sent me off to boarding schools after the war, when he got remarried. I am not sure...

On the next date, Kuba proposed to me. He said he was very impressed with how I had reacted to his dog. That was enough for him. Three months later, we got married and moved with him to Ramat Gan. I sold my apartment and we bought another apartment in Ramat Gan. Actually, this was the flat we gave Hofstatter... (Interview with Irena Wodislavsky, August 14th, 2019).

Yaakov (Kuba) was a young boy, having just had his Bar Mitzvah, when the Nazis took Poland. He was sent with his family to a ghetto and later transferred to a forced labor camp in Częstochowa, from which he managed to escape and hide with the Hajdas family, who were later acknowledged as Righteous Among the Nations. When the war ended and he stepped out of his hiding place, Kuba was highly motivated to be included in establishing the Jewish state in the land of Israel. So, after the war was over, he took the road and travelled through Europe, eventually making Aliyah to Palestine with other young people and with aid of Itzhak "Antek" Zuckerman, one of the senior figures of the Eyal organization that led the Warsaw Ghetto Uprising in April 1943 (Wodislavsky, 2014, pp. 107-109). In January 1946, upon arrival, he was sent by the British to a transfer camp in Atlit. Later, he joined the Kfar Masaryk Kibbutz (Wodislavsky, 2014, p. 114), and, in January 1948, he volunteered to join the Haganah. Afterwards he was recruited to the Carmeli division of the IDF, fought in the War of Independence, and even suffered a leg wound (Wodislavsky, 2014, pp. 118-121). In 1987, he married Irena and together they began working to commemorate the Holocaust, an endeavor to which Yaakov referred as "my revenge," hence the title of his autobiography (Wodislavsky, 2014, pp. 118-121). Yaakov passed away in May 2013. Here are the words that conclude his book, the words that Irena embraced later promoting his legacy:

...we are aware of the importance of our work... Me and my wife... cannot forget and cannot be weakened. Because I did not and will not forget the faces of those led to their death, calling us, those left alive, to avenge their blood. Already back then, in that moment, I know that if I survive, I will follow their last wish. Throughout the years, I asked myself why I survived and why millions of other Jews did not. I understood that me and others remained alive to speak about them, to bear witness of the truth...

I, who survived, am commemorating them in the consciousness of posterity... When I sit in our conference hall at the Remembrance Centre, looking at people listening to, my stories, following with excitement the images on the film, asking, sounding their opinions, debating, wishing to know; when I see so many young faces,

I know I am fulfilling the promise. And I know that the experiences they underwent in the Remembrance Centre will remained engraved in them like their own personal experience. This is revenge on the perpetrators of my peoples genocide… This is my revenge (Wodislavsky, 2014, p. 128).

Hofstatter told journalist Toby Arbel (24.1.1986) in an interview for Ha'aretz, reviewing his story: "I had an interesting dream… I heard you wish to leave Israel." Hofstatter explained that the meaning of the dream was that his own destiny changed after meeting the Wodislavskys, because they enabled him to focus on painting and creative art that, among other things, commemorated the Holocaust. Despite the fact that Hofstatter arrived in Israel in 1957, his art was not revealed to Israeli society until 1968. He even got to show his artwork in a variety of academic and artistic frameworks abroad. The head of the Contemporary Art faculty of the University of Frankfurt described him as "the Jewish Francisco Goya" (Appendix No. 4).

The couple hosted, in their home in Ramat Gan (on December 27, 1986), an exhibition of Hofstatter's paintings, to which they invited public figures and people related to art, who later paved the way to making the artist accessible to public consciousness, museums, and a variety of exhibits. This publicized his art work, which had been unknown in Israeli society before he met his patrons, the Wodislavskys. About of the launch of the exhibit dedicated to his work at the Hertzliya Museum, it was said that, "the hidden light is revealed this week, as usual, not in the center, but closer to the fringes." (Melniak, 1986). At every exhibition launch or public event, Hofstatter took the opportunity to make humble gestures thanking his artistic patrons. Sometimes, he drew the couple's portraits on printed invitations and wrote words of greeting in Polish and, on rare occasions, even in Hebrew or English. At the opening of an exhibition of his paintings at the Eva Gallery in Jerusalem on April 26th, 1984, he drew the portraits of his patrons on invitations to the exhibit with green and blue markers and added in Polish, "Oj waj, waj, jaki raj [Oh, what paradise]". On the back of the invitations, he wrote: "Welcome! Our true friends, the Wodislavsky's!" and added his signature in Hebrew beside his childishly-drawn portrait (Appendix No. 2).

That was his way of expressing his gratitude towards the couple, on top off giving them his creations. His approach towards them emphasized his view that, "Museums were not kind to me... There is a great deal of opportunism in the world and in Israel. Most museums are opportunistic." (Arbel, 24.1.1986). In a greeting he drew for Rosh Hashanah, Hofstatter remained loyal to his own style. He drew the couple joined in their faces, with Irena's image standing out, detailed and bigger, and Kuba intertwined in her face, smaller and drawn simplistically (Appendix No. 5). This image is a good reflection of his style and of the ratio he was so particular on between male and female figures. Yaakov Wodislavsky considered commemoration of the Holocaust as the main purpose of his life. This was his revenge. As in the case of many other Holocaust survivors, Kuba also felt a moral obligation to commemorate the Holocaust for the victims, including his own family and friends. The Wodislavskys chose to commemorate the Holocaust by promoting the surviving Israeli artists and their artworks. Osias Hofstatter is a striking example of this, since, without the couple's financial support, he would not have been able to create his commemorative works. The two men felt deeply close to one another and shared the same destiny (Appendix No. 6). The self-identification with the task of commemorating the Holocaust and the related bravery, while immortalizing works of artists dealing with this task was so central in the couple's life, that they established a museum in a part of their private home. The museum was established in 2003, consisting of a growing collection of original items that were bought and collected by Kuba and Irena, using their own financial resources and out of their own desire to commemorate the victims of the Holocaust and their heroism. The couple dedicated their entire fortune, energy, and time to fulfill Kuba's wish: revenge by memory. A sculptor Shmuel Willinger was also promoted and financially supported by the Wodislavskys. They bought six of his sculptures, which are currently on display at the Holocaust Memorial Centre in Ariel. One of these sculptures commemorates Kuba. Willinger was a Holocaust survivor who survived the Treblinka death camp. Kuba wrote of Willinger, "I did not rest until we purchased several very impressive artworks from the artist, in which he immortalized Treblinka inmates from the death transports" (Wodislavsky, 2014, p. 126). Each sculpture reenacts the stories of those who were murdered, whom Willinger met at the last moments of their lives in the death camp,

as well as their last words and their life: "This way, we try to apply a meaning (content) to the well-known motto, 'every Holocaust victim has a face, has an identity." (Wodislavsky, 2014, p. 126). One of the sculptures depicts Jewish musicians of the camp band, among whom was the violinist and composer Arthur Gold (the middle figure of the sculpture, a well-known violinist and musician and his partners in the band, making the murderers' time more pleasant.), who like the others, was murdered in Treblinka in 1942. These sculptures are on display at the Holocaust Memorial Centre in Ariel, which was Irena and Kuba's home.

Discussion and conclusions

Both curators and art critics took interest in Hofstatter's unique creative work, which added to an artistic perspective to the memory of the Holocaust, thus providing a glimpse into the soul of a survivor facing philosophical issues regarding human nature, the nature of suffering, various religious issues, and the image and place of woman in society. Hofstatter developed a singular style of painting with slight adjustments from period to period, although the images he deployed in his surreal artwork remained present throughout his artistic career. Although there was a time when he drew with nothing but black ink, while in others he used colored ink, his paintings were always done on paper that he had processed and thoroughly treated in advance, processing of which was an integral part of his creation and his unique style. Israeli critics embraced the valuation of their overseas counterparts, who referred to Hofstatter as the Jewish Goya, due to the parallels between his work and that of the Spanish artist Francisco Goya, who was a painter in the court of Charles IV, King of Spain, and documented in his artwork issues related to the Napoleonic Wars, as well as images of nude women. Hofstatter replied to those remarks, "Goya made it through Napoleon, while I made it through Hitler" (Karpik, 1970). The life of Osias Hofstatter is intertwined with the Holocaust, its remembrance, and its significance. All his creations manifest his outlook resulting from his experiences as a Holocaust survivor haunted by his memories. This is the background for the connection between the artist and his patrons: the Wodislavskys were also the Holocaust survivors, and they had resolved to dedicate their lives, fortune, and efforts to commemorate the Holocaust and its victims for posterity.

Despite the fact that the institute of patronage is not prevalent in the State of Israel, the collaboration between the Wodislavskys and the artist Osias Hofstatter meets the criterion of patronage and, as such, enabled the painter's extensive creative work during his last years of his life.

After Hofastatter passed away, a large part of his artworks remained a hidden treasure in the hands of Irena Wodislavsky (Appendix No. 7), attesting to the patronage relationship between them and to the undeclared objective of perpetuating the memory of the Holocaust for posterity in honor of the victims. His art awaits further exposure before the Israeli and the global public. Although the institution of patronage is rare in the Israeli social and artistic scene, Yaakov and Irena Wodislavsky were Hofstatter's patrons from the time they met. For the first time in his life, Hofstatter managed to dedicate himself to painting and to his art, and this happened only after the couple provided him with a place to live and financial support. But this was not enough. Irena and Kuba promoted the public consciousness regarding his important creative work among cultural and artistic institutions and revealed his artwork before public opinion influencers in the Israeli society.

Appendices

1. A painting expressing Hofstatter's gratitude towards the Wodislavsky (part of Irena Wodislavsky's private collection)
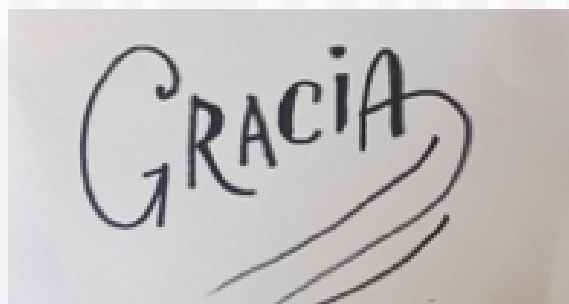
2. An invitation to an exhibition with the addition of a drawing of the couple

3. A thank-you letter from the head of the Herzliya Museum, Yoav Dagon, to the Wodislavskys (part of Irena Wodislavsky's private collection)
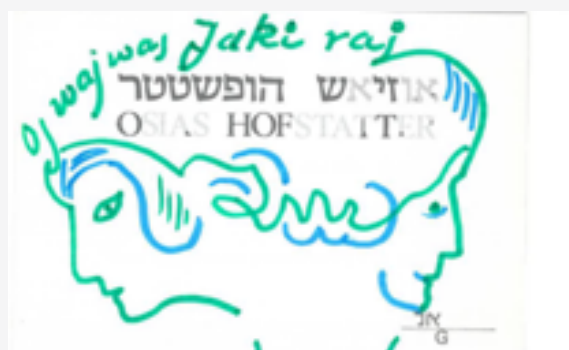
the herzliya museum מוזיאון הרצליה

17.3.86

לכבוד
מש' וודיסלבסקי
רח' בית הורוי 8 ע'
רמת-גן

מש' וודיסלבסקי הנכבדה.

בימים אלו הסתיימה כמו וויזיון הרצליה הכתובה מיצגה של ראמן אוריאס לוסמאל, הלקויות ישתיב
מכם אל חיך על קנות יצירה יפה לכיבוי נרחב ואודה בכל אמצעי רעקבורם.

במהום התערוכה עלי להודיע לבם על המהבנזהבם בהוטה תבעל שבמי לחג למען ולמוריכי האמנוה,
המבמבם להסדר מיציריות שובבו לחלק בלני נביר מנני כיתכם הרדת ולא שתק לצמלינים התערוכה
והמירה מקימות שלטיה בירזירת יהשתן בתור נגורה.

חודהבי המסם נהונב לבם על סיטוך המגולה ובמו בן אלמי תורות בצורי הלמפה ואודיגון הגיעה
יוב יהולים ב- לומ, מביריה הצוענגיה וחנינגוי על הקיבוד.

בכבוד רב,
יואב דגון
מנהל המוזיאון

ולחלקו מי לנרמו, רמע דעיר
מי אוגיום בופממבר

29

4. An invitation to Hofstatter's exhibition in the Wodislavsky residence, in honor of Hofstatter's 81st birthday, dated December 27th, 1986 (part of Irena Wodislavsky's private collection)

ידידי

אנחנו ידידים וחיקים של אנדזיאט הופשטטר ואטהו אנה.

מעריכים מאד את יצירתו האמנותית וברצותנו אוסף עתיר כל תכונוחיו.

אנו מתכבדים להזמינכם לדירתנו פמוצאי שבת ה-27 ברצמבר 1986, בשעות בין 17.00-20.00.

אוריאם טכנה את החירוע:

"פנורמה של הווית בן-אדם"

בהזדמנות זו אנו חוגגים את יום הולדתו ה-81 של ירירנו אודזיאט.

נשמח לראותכם

אירנה ויעקב לודיכלבסקי   אנה ואנדזיאט הופשטטר

כתובתנו: רמת-גן, רח' חורין 8א', קופה מ', דירה 17
(הכניסה לרחוב: מרח' ז'בוטונסקי 48, ר"ג)

5. Hofstatter's Shana Tova greeting to the Wodislavskys

6. A picture with Hofstatter's dedication for the Wodislavskys on its back
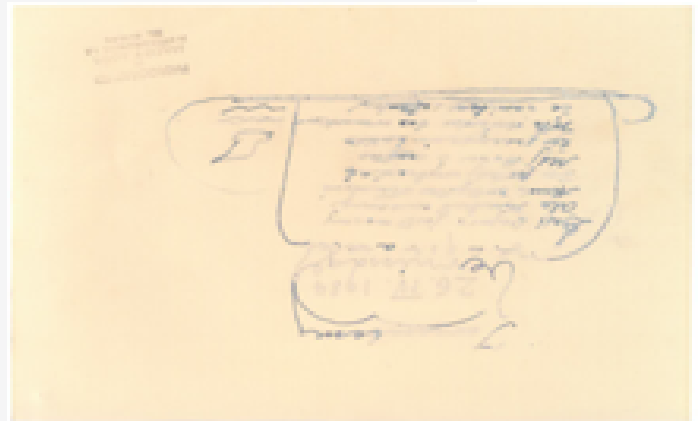
Osias Hofstatter and Yaakov Wodislavsky – A joint photograph, inscribed by the artist for his patron (part of Irena Wodislavsky 's private collection)

7. Irena Wodislavsky (courtesy of Irena Wodislavsky)

Part of Irena Wodislavsky's private collection

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Collection of paintings

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An exhibit at the Wodislavsky residence in Ramat Gan on December 27th, 1986.

Interviews with Irena Wodislavsky

August 14th, 2019. October 3rd, 2019. January 31st, 2020.

Transsystemic Approach within the Paradigm of Modern Scientific Knowledge about the World

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Abstract

In this article, based on the analysis of the features of the modern environment, with a high degree of uncertainty and the main approaches to solving problems in science and practice, it is concluded that usual mechanisms of adaptation and development in living systems cannot cope. The issues of forecasting processes and reproducibility of experiments in living systems, especially in the social sciences and humanities, are becoming increasingly acute.

Conclusions have been drawn that under such conditions, the time has come for an emergence and intensive implementation of a new approach to solving problems, developing, shaping a worldview and attitude that could meet requirements of a new reality. And this approach can be the transsystemic approach.

The article also discusses the features of the transsystemic approach aimed at studying and changing qualities and characteristics of the process of interaction between living systems, their components and the external environment. This process is based on connections between the environment and a living organism (system), through which mutual influence is carried out, according to the principle of a loop connections. It is noted that by changing loop connections in one system, a person can influence an infinite number of systems. At the same time, the person feels influence on the world and is able to change themselves, adapt better, improve and develop systems of a higher order.

Keywords: living system, open system, transsystemic approach, a loop connection, emergency, a world of processes.

Transsystemic approach in the paradigm of modern scientific knowledge about the world

With each round of development of the mankind, a person in themselves, their structure, thinking, psyche are getting more complicated, as well as the environment is changing and becoming more complicated, that has led to a need to study, systematise and develop various approaches to practical and theoretical human activity.

Approaches, as ways of thinking and understanding reality, changed and improved over time, were reflected in the teachings of ancient philosophers which became basis for scientific knowledge of reality, development of theories and their practical application.

Nowadays, humanity has reached a level of development when existing approaches are unable to fully describe all the phenomena and processes necessary for completion of the tasks. This is especially true for development of science, emergence of new technologies (virtual and augmented reality, revolution in deep machine learning, robotics, reusable rocket, artificial intelligence, etc.), rapid generational change (before, generational change periods were about ten to fifteen years, now – five to seven), interaction with the environment, the transience of time and the intensity of changes in the space (environment) in which a person lives. The laws of the Universe and ideas about it have changed significantly in recent times, which was further facilitated by development of physics and the discovery of new laws.

The modern environment is characterized by greater uncertainty, non-stationarity of parameters, instability of systems, and unpredictability of behavior. In this connection, the natural adaptation mechanisms in living systems cannot cope, and even more acute than before, science faces the issues in possibility of forecasting processes and reproducibility of experiments in living systems, especially in social and human sciences.

Under these conditions, it is now the time for the emergence and intensive implementation of a new approach to solving problems, developing, shaping a worldview and world-sense that could meet requirements of the new reality, describe the models, their principles, methods and tools necessary for life and development of each person, as a living system, and living systems of a higher order.

Such an approach in theory and practice of modern science can become a transsystemic approach.

Analysis of recent research and publications

For a long time (17th to 20th century) the concepts of elementarism and mechanicalism were widely applicable, in the understanding of which the problem of studying complex objects acted as a problem for reducing the complex to the simple, the whole to the part.

Next stage in development of approaches was organicism, which arose at the turn of the 19th and 20th century.

This concept of integrity insisted on irreducibility of the complex to the simple, the whole to the part, on the presence of such properties and qualities in an integral object that cannot in any way be inherent in its parts and the nature of which was often tried to be found outside the reasonable (Blauberg & Yudin, 1973).

The insufficiency of this concept and the very process of thinking was considered by Kant, who took the most important step towards understanding the dependence of cognition not only on its object, but also on existing mental forms. Developing the ideas of Kant, subsequent German classical philosophy represented by Fichte, Schelling and Hegel tried to express, in an expanded form, the new principles of knowledge – the dialectical way of thinking (Blauberg & Yudin, 1973).

New principles of approach to reality became applicable both in individual special sciences (biology, psychology, linguistics, ethnology, and others), and to solve complex problems, which were even more persistently presented to science and practice in the 20th century. Attempts to solve these problems led to the creation of concepts of great generalizing power (systemic–structural approach). One of the brilliant examples in this regard is the doctrine of the biosphere by V.I. Vernadsky, which addresses the issue of deep unity of biotic and abiotic factors for existence and development of life on Earth, and the concept of the noosphere connects these factors with the development of human civilization (Blauberg & Yudin, 1973).

The emergence of a systematic approach, which is based on the study of objects as systems, was primarily due to transition to a new type of scientific problems: in a number of areas of science, problems of organization and functioning of complex objects – systems have begun to occupy a central place. Scientific and technological progress led to the fact that a systematic approach became applicable to solve practical problems. Thus, in the second half of the 20th century, technology turned into technology of complex systems. The examples were space projects, computer systems, etc., the implementation of whom would be impossible without using a systemic approach.

A number of tasks were also set in social practice, where problems arose requiring close interconnection of economic, social and other aspects of public life (van Gigch, 1991).

Currently, a lot of approaches to solving problems in modern science exist simultaneously, but none of them can satisfy the needs of a rapidly changing environment, a high-tech and global world. In this regard, the emergence, further development and practical application of the transsystemic approach for solving problems, developing thinking and understanding the laws and principles of the universe is dictated by time and is a natural process of humanity's transition to a new level of development.

Until now, the concept of "transsystemic approach" has been considered and applied only within the framework of individual sciences.

The Faculty of Law at McGill University (Canada) in 1999 introduced the transsystemic approach to legal education. A transsystemic model of legal education is characterized by an integrated approach to law, whereby courses combine teaching from different legal traditions and systems, and introduce a hybrid of legal orders in the classroom, so the students' understanding of law is not limited to specific jurisdictions or even legal traditions. The transsystemic method of thinking about law is becoming increasingly important for three main reasons: 1) the skills it instills in lawyers, 2) the flexibility and creativity it develops, 3) increased relevance, given the development of a new trend that involves mutual enrichment with ideas of modern judicial methodology (Rosalie, 2018).

The prerequisite for introduction of this approach to legal education was the complex demolinguistic situation in Canadian cities, especially in Montreal, and the simultaneous application of two Western legal traditions. McGill University was the first institution of higher education to combine two systems of law and launched teaching in two languages. Bogaturov, Kosolapov & Khrustalev (2002) stated that the time for absolutstion of systemicity and a simplified understanding of integrity and unity of social organisms, the international community, and the world as a whole had passed. Considering the issues of international politics and foreign economic relations, the author introduced the concept of a transsystemic approach (that is, "passed through" or "going through") to explain the phenomena and the processes that are still taking place on the world stage, affecting many states and leading to a transformation of existing system' state structure.

The transsystemic approach has also affected medicine. A new direction has arisen and been developing – bioaesthetics – in which biology, medicine, and art are inextricably linked.

Presenting main material

The author of the article offers consideration of a transsystemic approach in its other meaning, which goes beyond theoretical and practical descriptions available today.

A transsystemic approach (Eng. "trans" – through, beyond boundaries; "system" – system) is an approach based on certain principles of the emergence and interaction of living systems, for which types of connections and processes are primarily respectful of morphological factors (form, structure, color, sample) of these systems. The object of this study is the connections that characterise the interactions of the elements of living systems with each other both inside the system and outside it. Moreover, we can say that morphogenesis of living systems, features of the emergence and development of organisms are the result of the impact of the ecosystem in the environment, which is a system of certain connections.

Since the time of L. von Bertalanffy (1950) and Miller (1978), who introduced the concepts of "open system" and "living system" to denote open self-organising systems, the concept of a living system has expanded significantly.

The development of an open system occurs due to exchange of information, energy and material components with the environment (i.e., the openness of the system), and due to active elements that initiate their own innovations and ensure interaction of innovation (von Bertalanffy, 1950).

Living systems are open and self-organised, so they interact with the environment and have specific features inherent to living beings.

Currently, living systems can be considered systems of elements of an open type, in which there is an interchange with the environment, and, as a result, a mutual influence of the open system and the environment.

The form, structure and energy of a living system is derived from environmental conditions, not only of actual nature, but also as an archive of dynamic development throughout history (any structural element of a living system is a reflection and reaction to characteristics and conditions of the environment in the past).

Simultaneously, any system is a carrier of emergent characteristics and states, which in turn affects the environment and shape it at any given time.

Thus, we can assert that there is a connection between the environment and a living organism (system), through which mutual influence is carried out, according to the principle of a loop - a loop connection. Moreover, the characteristics of loop connection between the organism and the environment are often a more stable factor than the structure of the organism and the environment. For example, in a social system – relations between individuals and, for a biological organism – habits, conditioned reflexes, are more stable factors of the system than acquired professional knowledge.

Or, for example, the system of stable connections in the organization at the level of departments and positions is more permanent than the employees themselves, who are a variable factor in this case.

The types of connections (their qualitative characteristics) are fundamental in the formation of characteristics of the objects with whom they arose. These transsystemic connections, called loop ones, ("through") are transsystemically manifested between each element of the system, in the interaction of systems with each other and the environment, in all spheres of manifestation of systems and go to the global level.

Loop communication is understood as a process of interaction (contact) between living systems, which can be considered a form of existence of a living system of a dynamic nature. The characteristics of this system, i.e. its morpho- and ontogenesis, are a reaction to dynamic processes occurring in the environment.

Important features of the loop bond are its stability and reproducibility. They also have characteristics that were not originally inherent in the systems between which this loop connection exists. Any loop connection has the ability to develop, it has a certain structure. The transsystemic approach is aimed at studying and changing properties and characteristics of the process of interaction between living systems and their components. That is, it explores the dynamics of development and increases efficiency of the loop connection between the elements of a living system in the process of their interaction, and, accordingly, its practical application contributes to qualitative changes in their structure.

It can be stated that improving quality of a loop connection contributes to the improvement of the qualities of the two elements with whom it arises, their development, mutual enrichment, emergence of emergence and, as a result, development of higher-order systems.

If we consider a person a system, then distinctive, unique transsystemic connections pass through all their systems such as mental, physical, sensual, meaningful, and go outside, to other systems which also have their own specific transsystemic connections. By changing loop connections in one system, a person can influence an infinite number of systems, at the same time, thanks to them, a person feels the influence of the world on themselves and can change and develop. Any phenomena or objects in the transsystemic approach are considered a set of loop connections and processes that have certain meanings. Based on this, it can be argued that the object-logical thinking characteristic of a person in this case is transformed, significantly expanded, acquires volume, takes into account different levels of the structure of a person and the environment, forms. a subjective interaction between them, i.e. becomes transsystemic, which can contribute to the transition of all mankind to a new level of development.

Conclusions

Therefore, for the transsystemic approach, the basis is not the structure, form of organisms and systems, but the types of interaction (connections) and processes between them, which are basic in relation to structures and forms of organisms. It should also be noted that morphostructure and ontogeny of living systems are reactions to processes, as a way of their manifestation, to a greater extent than to exchanges of information, energy, and material components with the environment.

In this approach, there is no ready-made methodology, but there are principles and tools based on which each person and entire systems will be able to create solutions for themselves promptly and flexibly, taking into account maximum number of factors and the world around them.

One of the main features of transsystemic approach is that the search for new solutions, which contribute to the development of the system, takes place outside its framework, in mutual exchange and mutual influence with the environment. Transsystemic approach is an interdisciplinary philosophy whose principles are fundamental and universal. All systems function on their basis, from small ones (for example, families) to large ones (for example, global corporations and countries).

The peculiarity of this approach is that it considers the world as a world of processes of varying degrees of stability, which are connected by objects. In this regard, it is possible to trace and predict various events, isolate their regularity and cyclicality, and increase the adaptability of a person to the world around them. This is what further research and practical application of transsystemic approach in various fields of knowledge will be directed to.

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Social resilience in terms of the UN Sustainable Development Goals

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Abstract

Today, there are completely new interpretations for the concepts of resilience and social resilience as a reaction to global, regional or local challenges and risks within security spheres. The issue of social resilience is getting especially urgent during social transformations: pandemics, Russian military aggression against Ukraine in economic crisis, unfinished reforms. That leads to lack of future population confidence and affects social resilience.

Study of social resilience factors in terms of the UN Sustainable Development Goals (SDGs) will produce some forecasts. Firstly, we can predict potential readiness of local communities for solidarity, cooperation and joint resistance to negative tendencies and risks. Secondly, we can foresee obstacles that contain the horizontal link development and the residents' influence increase to make community decisions.

Implementation of the Sustainable Development Goals is a relevant tool to modernize Ukraine. As one of possible prospects to enhance this process, we should combine the UN Sustainable Development Goals with approaches to maintaining the Ukrainian national resilience. A peculiar attention must be paid to treating the concept of social resilience within the triad "individual – community – state". In such a triangle, we can distinguish the key threats to social resilience. Their elimination directly correlates with Ukraine's realizing of the UN Sustainable Development Goals.

Methodologically, many of the seventeen UN Sustainable Development Goals determine the social resilience rise. For example, that concerns goals 3 (good health and well–being), 11 (sustainable cities and communities), 16 (peace, justice and strong institutions), etc. Therefore, in terms of the UN Sustainable Development Goals, state policies should be based on higher social resilience with corresponding indexes.

Keywords: resilience, social resilience, sustainable development goals, democratisation, institutional conflict, democratic institutes.

Introduction

Having approved the 2030 Agenda for Sustainable Development and its seventeen goals, the world confirmed a deep interest in this urgent issue. As the UN members, one hundred ninety three signing countries undertook a stable gradual growth, social integration and environmental protection. They were going to achieve it via partnership and peace.

The Agenda is a universal transforming document based on human rights observance. Actually, it is an ambitious UN plan to eliminate poverty, reduce inequality and protect Earth. The paper appeals to certain measures for people, planet and common welfare. It is aimed at stability and problem predictability.

The Agenda was adopted as a result of multi-aspect debates since the 1972 UN Human Environment Conference till the 2015 UN Sustainable Development Summit. For over 40 years, the world community has been trying to solve ecological, social and economic problems. These debates resulted in a conclusion that it is national governments who are primarily responsible for Agenda implementation.

The document is based on certain principles: universality, inclusion, equality, etc. Regardless of their income, all countries must contribute to sustainable development. The paper may be applied in any states. It concerns any context and time.

The Agenda is useful for everybody. Irrespective of location and damage, any person can be supported if a critical aid is needed. To analyse results and monitor progress, local and disaggregated data is very important.

The Agenda is formed according to interrelationship and integrity of all 17 goals. All participants should regard and implement SDGs as a single unity avoiding subjectivism. Regardless of race, sex or ethnic identity, all people are invited to participate. To secure SDGs in all countries, multi-aspect partnership is built to mobilize and share knowledge, experience, technologies and financial resources.

The Agenda comprises five main components:

a) people;

b) planet;

c) welfare;

d) peace;

e) partnership (The 2030 Agenda for Sustainable Development, 2015).

These elements are considered via three dimensions: social integration, economic growth and environment protection. The Agenda adoption made the sustainable development idea deeper when other two components appeared: partnership and peace. Social resilience is possible only if these five elements co-work.

The state of such components provides strategic decisions for global, national and local development. To reach resilience, different socio-political, socio-economic, cultural, ecological and other consequences should be included. Besides, sustainable development policy-makers must ensure that any Agenda or SDGs activities observe partnership rules and use proper realization mechanisms.

Thus, our research is aimed at analysing social resilience factors in terms of the UN Sustainable Development Goals. The study is based on assessment of unity, adaptation and overcoming factors. As social resilience indexes, they were offered by us in previous publications (Sotsialna stiikist terytorialny khhromad, 2021).

Literature review

Within the modern science, interpretation of the resilience and social resilience concepts is quite debatable (especially, when we distinguish between "resilience" and "resistance"). Some researchers find it difficult to treat the concept of sustainable development.

From their perspective, the concept is a result of differentiation of all seventeen SDGs by at least two categories. Some of goals end in themselves, the others are used to reach further goals. In particular, the end-in-themselves SDGs comprise poverty overcoming, well-being, etc. Demographic situation (problem) is an important aspect to realise and achieve SDGs. It influences both development and resilience (Camacho, 2015).

Irrespective of SDGs positive features, some researchers believe goals do not match the self-proclaimed purpose – coordination of international efforts to overcome poverty. Ten ways of the Agenda and SDGs effect increase are proposed on the international level (including responsibility for their observance). The authors argue there is a gradual poverty fall in the world. However, they ask: "Is it a moral progress?".

Governments must carry out all-inclusive institutional reforms to achieve SDGs (Pogge & Sengupta, 2015).

In another article, the authors continue their work. Within their analysis, the correlating things are compared: the Sustainable Development Goals (SDGs) and the Millennium Development Goals (MDGs). Several contexts for them are defined. Firstly, when we assess the present in terms of correspondence to the SDGs and MDGs, historical contrast should be focused on. In this aspect, the issue of moral significance is critical: the present life quality rather than the past one is relevant. Secondly, neither MDGs nor SDGs clearly define progress means and differentiate "responsibility zones" to succeed. All of this will make overcoming the poverty impossible because its achievement requires the authority and effort division (on the governmental and local levels). Thirdly, although the SDGs appeal to inequality reduction, this goal is considered to be realised only since 2029. Such a delay may lead to enormous death and suffering among the poor while the rich will abuse national and supernational landscapes (Pogge & Sengupta, 2016).

In their online article, Wynn M. & Jones P. state that SDGs were created to make a transition to a more resilient future till 2030. The UN has appealed all governments to achieve these ambitious goals. Meanwhile, the private sector plays an important role in this task as well.

The authors recognize different approaches of eight key industries to attain SDGs. Also, some broader issues are considered for implementing SDGs in future (Wynn& Jones, 2021).

The publication by Bexell M. & Jönsson K. concerns responsibility problems in documents on the UN Sustainable Development Goals. The authors try to research the SDGs responsibility more systematically. They define three main responsibility aspects: cause, duty and accountability. Some main SDGs papers are analysed: "Transforming Our World: The 2030 Agenda for Sustainable Development" and "Addis Ababa Action Agenda". In terms of these three aspects, responsibility is imposed on countries while nations must be respected. The aspects are interconnected. They should be researched further (Bexell & Jönsson, 2017).

Chapman A. studies health care tasks to observe human rights and SDGs. According to him, the UN summit documents do not provide proper approach to realise the health SDGs.

He estimates drawbacks of human right observance and their consequences for reaching the SDGs. Attention is focused on those objectives that are especially relevant for health care: children's health rights, common access to reproductive services, elimination of main health determinants, high health care scope, access to medicines (Chapman, 2017).

Fukuda–Parr S. distinguishes between the Sustainable Development Goals and the Millennium Development Goals. They differ in three implementation aspects: by purpose, by conception and by policy. Within the MDGs-to-SDGs transition, gender actualisation is very important. SDGs can solve some drawbacks of MDGs through a wider transformational approach. SDGs provide a clearer and more adequate reflection of challenges, opportunities and risks in the 21st century. They also show needs for structural changes of the world economy. In contrast to MDGs, SDGs concentrate on qualitative rather than quantitative indexes of development. Their realisation depends on supporting each goal to increase the accountability of authorities (Fukuda–Parr, 2016).

Lewin K. analyses SDGs in terms of education. The world has all opportunities to promote education separately and for sustainable development generally. Sustainable development allows teaching people and creating infrastructure with all necessary resources. Here, the issue of study motivation is critical (Lewin, 2019).

It is relevant to research SDGs implementation in local communities. In particular, Horne R. et al. analysed intersectoral partnerships to promote the Sustainable Development Goals and the New Urban Agenda on the local level. They studied the UN Global Compact Cities Program and urban agglomeration viability in terms of SDGs. This analysis shows efficiency of the Sustainable Development Goals and the New Urban Agenda as joint platforms for many groups. It is a necessary condition to promote local viability projects (Horne et al., 2020).

Filho W. et al. analysed the 2030 Agenda for Sustainable Development. It comprises measures to keep a balance between economic progress and environmental protection, to eradicate contradictions among the developed and the developing countries, to overcome poverty, etc. However, in spite of urgent need for SDGs, the authors cannot vividly understand how they will solve current and future problems of sustainable development. In their article, they consider potentials for each of seventeen SDGs to settle urgent development issues (Filho et al., 2019).

Kopnina H. researches ecology. Ecological unsustainability is caused by structural features and capitalism. Socio-economic development remains a traditional remedy for unsustainability problems. New accents of socio-economic goals are determined by SDGs. Achieving SDGs is considered not to bring the social inequality rise or economic growth.

On the contrary, there will be more unstable production and consumption while constant economic and demographic increase leads to ecological problems. To overcome the destructive unsustainability tendencies, we should include ethical approaches to the environment. It can effectively remove drawbacks of sustainable development that is mostly anthropocentric and hides unsustainability locations (Kopnina, 2016).

In her another article, Kopnina H. focuses on education relevance in terms of SDGs as a basis to adopt the "Education for Sustainable Development" and the "Education for Sustainable Development Goals" programs. Most institutions are ready to accept SDGs although there is a question if "education for font sustainable development" as a future education pattern is reasonable at all. We should consider the sustainable development paradoxes via alternative education mechanisms based on global ethics, ecopedagogy, ecocentric teaching, training for sustainable development, human rights (Kopnina, 2020).

Saiz I. & Donald K. define the strong and the weak sides of SDGs in terms of human rights observance. They analyse political sensitivity of this aim and its realisation ways. It is explained how norms, standards and tools can be used to keep human rights. Also, the authors describe the monitoring role in common progress and authority accountability (Saiz & Donald, 2017).

Eskelinen T. researches political sense of SDGs, which is stated in UN or other acts. Here, utopia and governance are regarded as ideally typical approaches and analytical tools for qualitative content analysis of SDGs.

That is highly efficient in assessing the international development policies because it is characterised by excessive utopia and governance reasonability. Use of such approach to SDGs shows that utopian statements concern the humanity idea as a single subject seeking common welfare. On the other hand, SDGs are restricted to modern governance, international order and development economy projects (Eskelinen, 2021).

Gasper D. insists on two mechanisms of SDGs formation – the procedural and organisational ones.

He studies their influence and interconnection in terms of SDGs realisation. Here, government, business and civil institutes play an important role. Key actors are united within a "aims – tasks – indexes" system. The system is considered concerning different global governance prospects via SDGs (Gasper, 2019).

Morrison-Saunders A. et al. regard impact assessment (IA) as the main tool of realising the UN Sustainable Development Goals. SDGs are applied to reach broader results than their IA for the current moment. However, there is a great convergence between IA and SDGs, which is defined through some IA dimensions: comprehensiveness, strategy, integration. The "upgraded" IA may be used to promote the SDGs achievement. Nevertheless, IA must be more comprehensive and integrated to provide the best research of SDGs and their interconnections (Morrison-Saunders et al., 2020).

Thus, sustainable development concerns all branches of public life: economy, overcoming poverty, environmental protection, human rights observance, etc. Besides, there are other implementation ways of resilience policy in terms of SDGs: gender equality (Hollida et al., 2019; Gammage et al., 2019; Hennebry et al., 2019; Koehler, 2016; Azcona & Bhatt, 2020), education (Wade, 2002; Ross, 2015; Shulla et al., 2020; Holdsworth & Thomas, 2021; Carrapatoso, 2021; Laksov, 2021), social processes (Endo & Ikeda, 2022; Boess et al, 2021; Matović & Obradović, 2022; Dusík & Bond, 2022; Al-Qudah et al., 2022), etc.

Separately, attention should be paid to works on civil security within sustainable development. These issues are considered on global, national and local levels (Harwell, 2012; Orji, 2012; Dimitrova & Petrova, 2011; Buttanri, 2017; Egwalusor, 2020).

In our research, it is relevant to investigate social resilience according to the UN Sustainable Development Goals (Metaxas & Psarropoulou, 2021; Constantinescu & Frone, 2018; Constantinescu, 2014; Pisano, 2012; Barria et al., 2019; Borie et al., 2019; Cretney, 2014; Elmqvist et al, 2019; Yamagata & Sharifi, 2018).

The combination of SDGs with national resilience is also important for interpretation. The concept of resilience was first used in the ecology sphere, critical infrastructure studies and natural sciences. Holling C. treated resilience as a system ability to absorb changes and keep functioning properly (Holling, 1973).

It was Adger N. who made the first definition of social resilience: a community ability to resist external impact on social infrastructure (Adger, 2000). The social resilience analysis establishes mechanisms of system's adapting to current, unexpected and unknown challenges. Many researchers defined social resilience as an ability to absorb changes, resist instability (Kates & Clark, 1996; Streets & Glantz, 2000).

According to Carpenter S. et al., resilience may be measured as a value of disturbance that functioning systems can resist (Carpenter et al., 2001). From the socio-ecological perspective, resilience may be regarded as a system ability to absorb disturbances and reorganise itself in case of changes to maintain the same functions, structure, identity and feedbacks (Folke, 2006). To make the resilience idea applicable for sustainable development studies, a system ability to exercise and adapt was included as a relevant factor as well (Berkes et al., 2003).

Therefore, resilience is interpreted as "a borderline object" between natural and social sciences, which secures interdisciplinary cooperation (Star, 2010). One of fundamental resilience ideas was that environmental problems cannot be solved separately from social contexts (O'Brien et al., 2009).

It is a reaction to a conservatism criticism where resilience was applied to social systems (Pelling & Manuel-Navarrete, 2011).

Lately, resilience has been reconsiderefd via transformation or transformability. The systems are believed to have some potential stable states or gravity pools. Together, they make its "stability landscape" (Gallopin, 2006).

All definitions of social resilience concern social subjects (individuals, organizations, communities); their abilities to resist, absorb, cope with and adapt to different ecological and public threats. As many researchers argue, the initial point for empirical studies of social resilience is the question "What is the resilience threat or risk that we examine?" (Obrist et al., 2010).

Most investigations of social resilience reveal a range of threats (Cinner et al., 2009). Other publications focus on stress factors. They can be classified into three categories.

The first group covers natural dangers and cataclysms (Rockstrom, 2004; Pearce, 2010; Braun & Aßheuer, 2011; Cashman, 2011; Haase, 2011; Lopez-Marrero & Tschakert, 2011; Frazier et al., 2010; Howe, 2011; Adger, 2005; Klocker, 2011; Biggs et al., 2012; Harte et al., 2009; McGee, 2011).

The second group comprises more long-term stress in coordination or lack of resources and environmental changeability. Applied studies deal with such issues as mangrove forest recycling (Adger, 2000; Marshall et al., 2009), desertification (Bradley& Grainger, 2004), water quality decrease (Gooch et al., 2012), etc.

The third group concerns different social changes and development problems. Here, there is research of policies and institutional alternations (Thomas & Twyman, 2005; Marshall, 2007; Lebidet al., 2021), migration problems (Adger et al., 2002; Porter et al., 2008), local economic transformations (Bouzarovski et al., 2011; Evans, 2008), tourism (Adams, 2010), infrastructure development (Perz et al., 2010), crises (Schwarz et al., 2011), health risks (Leipert & Reuter, 2005; Hoy et al., 2008), etc.

As an ideal in the third millennium, sustainable development is a balanced conception of current needs and resources for generations. This should replace all the other development conceptions (especially, the extensive model). However, sustainable development does not mean constant improvement of conditions. In this case, it is more sensible to talk about a comprehensively balanced development.

SDGs are determined by the UN Commission on Sustainable Development separately for each country. The Commission builds a global sustainable development strategy. It analyzes possibilities and resources of various countries to define their tasks for accomplishment. Moreover, the Commission works with each country who decided to support the sustainable development paradigm.

The sustainable development conception is based on five principles for any country:

1) Development can be sustainable if there is a balance of needs among previous and modern generations;

2) Limits of natural resource use are relative. It depends on planet recovery and resource extraction safety;

3) Sustainable development is impossible if no basic human needs are satisfied (because poverty leads to ecological disasters);

4) The excessive material resource use must match ecological planet features;

5) Population increase must match the Earth ecosystem potential.

The UN Sustainable Development Goals determine the Millennium Development Goals. Besides, they comprise new global spheres: climate changes, economic inequality, innovations, stable consumption, peace and justice, etc.

As a country accepting the SDGs realization within a global scope, Ukraine chose sustainable development tasks concerning its needs and interests. It is done according to international acts: the United Nations Framework Convention on Climate Change (UNFCCC, 1992), the Convention on Biological Diversity (CBD, 1992), the Rio Declaration on Environment and Development (Rio Declaration, 1992), the United Nations Millennium Declaration (UN Millennium Declaration, 2000), etc.

National documents deal with the social resilience enhancement, the peace and civil security promotion, the conflict and post-conflict settlement (Tsilistalohorozvytku: Ukraina, 2017, p. 115). Meanwhile, rise of poor community viability is considered (Tsilistalohorozvytku: Ukraina, 2017, p. 128). Other issues concern food production and agriculture upgrade to manufacture more goods, preserve ecosystems, strengthen adaptation to climate problems, improve soils gradually (Tsilistalohorozvytku: Ukraina, 2017, p. 149).

As it was mentioned above, the UN Sustainable Development Goals are reasonably analysed in terms of resilience on the global, national, regional and local levels.

In literature, the term "resilience" is applied only in several contexts. The definitions differ depending on topics and research fields. The ecological branch describes resilience as an extent of ecosystem ability to absorb changes and keep functioning (Mayunga, 2007, p. 2). Resilience can also be treated as a set of adaptations to positive functionality and self-regulation in case of disturbance or after successful recovery against opposing systems or other challenges (Sonn & Fisher, 1998, p. 3). Resilience construction is a process or long-term strategy of establishing relationships in society, between political and social subjects.

In contrast to general expectations, the concept of resistance means that preventive actions do not affect, and later it concentrates on restricting any public obstacles. Resilience and resistance are different terms.

Resistance is often interpreted as a systemic ability to cope with and recover from negative stress consequences till its normal functioning is achieved (Maru, 2010). Resistance can cause stable system dysfunctions in case of changeable circumstances. Resilience is more than firmness and pain endurance. It is an ability to find internal power and resources for succeeding in a crisis setting. Resilience is the highest degree of adaptation and flexibility (Ganor & Ben-Lavy, 2003, p. 106).

People got more interested in resilience study after the 9/11 USA terrorism and disasters – tsunamis, typhoons, industrial accidents, etc. Today, world crises are urgent: Covid-19, military conflicts, hybrid warfare.

Today, there are clearer and more sensible approaches to applying the term "resilience". For example, the UN glossary defines resilience as a system, community or society ability to absorb external impacts and recover till basic features. Simultaneously, it concerns a system adaptation and flexibility within huge transformations and outer influence.

Resilient societies succeed in reaching public welfare and returning to high social development after problem settlements. Many experts treat social resilience as an integral security component and a country's ability to unity in case of conflicts (caused by socio-political changes or acts of violence). This idea is close to community resilience, which mostly correlates with social resilience.

Within separate communities, some interdisciplinary approaches and different theories are usually used to interpret social resilience. Wilson G. defines social resilience via the joint analysis of natural and social sciences. In environmental sciences, he relies on the socio-ecological subfield. In social sciences, the decision, transit and social capital theories are included. The conceptualisation of community resilience is made on the intersection of economic, social and ecological capitals. That compares community resilience with global indexes of strong and weak social capitals. Besides, a range of issues can be chosen to determine levels of community resilience (Wilson, 2012). Social resilience belongs to national resilience. It is defined as a country's ability to public unity in case of conflicts caused by socio-political changes or acts of violence (Jackson & Ferris, 2012). This conception is similar to community resilience. Most studies of community resilience correlate with those of social resilience.

Ganor M. & Ben-Lavy Y. defined six key elements of community resilience:

1) Communication on situations, threats, risks and supports;

2) Local cooperation and responsibility rather than external aid expectation;

3) Unity via empathy and mutual assistance;

4) Independent resistance to crises;

5) Leadership (especially, on lower levels);

6) Faith in better future changes (Ganor & Ben-Lavy, 2003).

In many publications, social resilience is regarded as a social subject ability to cope with difficulties, adapt to challenges (on the basis of previous experience) and transform with creation of new institutions for reliability and individual welfare (Keck & Sakdapolrak, 2013).

Some researchers single out a set of four interconnected components needed for the social resilience work:

1) Economic development comprises volume and stock of resources, fair resource distribution, fair risks and danger sensitivity.

2) Social capital is obtained from social relationships. It concerns social support in case of need, unity feelings, formal or informal links between society members and their attachment to place.

3) Community competence includes society knowledge, skills to solve problems and abilities to cooperate. In other words, it is a collective performance. Community competence depends on critical reflection, willingness to contribute, group conflict settlement and consensus.

4) Communication via reliable and accurate information sources can secure efficient decision making (Norris et al., 2008).

The UNDP Ukraine experts paid a peculiar attention to the psychological and social–cultural aspects of social resilience formation (Dumky ta pohliadynaselennia, 2021). Its significance consists not only of the fact that national and social resilience is connected with attitudes, life conditions, information sphere of Ukrainian border areas. In this paper, we see that Ukrainians keep upgrading democratic institutes and national identity (irrespective of historical ties to the neighboring Russia, many migrants from the Anti-Terrorist Operation Zone, the enemy propaganda). That is relevant for social resilience consideration. Among Ukrainian researchers, there is no single view on social resilience and its elements. However, they are highly interested in such studies. In particular, specialists investigate identification mechanisms

of social resilience on national, regional and local levels. It is regarded as a requirement for community unity (Tkachuk & Natalenko, 2020, pp. 52–53).

A range of publications adjacent to social resilience focus on correlation between the national, regional and local identities. Dominance of the regional identity over the national one is discussed in the research "The Ukrainian Z Generation. Values and Guidelines" (supported by the Friedrich Ebert Fund and the New Europe Center).

The same conclusion was made by experts from the Horshenin Institute. Together with the Friedrich Ebert Fund in Ukraine and Belarus, they conducted the all-Ukrainian poll "Ukrainian Society and European Values" (Ukrainske suspilstvo, 2017).

A separate direction of social resilience studies concerns social capital features. As a mutual trust among community residents, social capital comprises constructive relationships of individuals or groups. These ties are the most valuable community resources to resist challenges and solve problems – industrial, living, public. Their constructiveness and destructiveness depend on common trust in society and community, which determines unity (Koulman, 2001).

The positive social capital presupposes constructive ties. The capital size is measured by their spread and diversity. The more spread these ties are, the more reliable mutual help and community social resilience are.

When there is a lack of sincere and altruistic trust, human relationships become hostile and suspicious. In such a way, the negative social capital appears, which leads to poverty and crimes in the communities (Fukuiama, 2008).

Generalization of the main statements

In 2015, one hundred ninety three UN members adopted a plan for welfare achievement. Within next fifteen years, these actions must be aimed at extreme poverty overcoming, inequality and injustice elimination, environmental protection. The 2030 Agenda for Sustainable Development and its seventeen goals determine what all countries would like to reach. They include national governments, business, civil society and other stakeholders who cooperate for sustainable development. To implement such plan, great efforts should be made by everybody.

Ukraine also participates in the Agenda realisation. Ukrainian documents were adopted to promote sustainable development and enhance national resilience in economic, legal, civil and other branches. The 2030 Ukrainian SDGs are guidelines for drafting forecasts, programs and acts to provide a balance of economic, social and ecologic dimensions of Ukrainian sustainable development (Ukaz Prezydenta Ukrainy, 2019).

The 2030 Ukrainian SDGs are defined by the four criteria: fair social development, stable economic growth and employment, efficient management, ecologic balance and resilience rise (Tsilistalohorozvytku: Ukraina, 2017).

Discussion

Therefore, the 2030 Agenda for Sustainable Development and its seventeen goals offer a complex approach to defining, considering and solving urgent issues or threats. The SDGs reflect neither full nor short Agenda contents. They outline the main spheres of influence to reach sustainable development. The seventeen goals should be regarded as integral elements of system configuration. They promote planet and humanity well-being.

Established as a result of negotiations, the SDGs are not perfect. However, they obviously reveal the most urgent needs of the world. Their principles and values allow achieving ambitious results.

The 2030 Agenda gives an opportunity to think critically, creatively and innovatively for development issues. To support the Agenda properly, we should inform people on SDGs more clearly. Nevertheless, these efforts themselves are insufficient for long-term changes. A successful SDGs implementation is determined by the Agenda deep learning and consideration. Having adopted the Agenda, all UNO members undertook an ambitious plan, which requires good coordination among countries, citizens, private businesses and scientists. In other words, everybody should contribute to the common resilience and sustainable development.

Reality makes people reconsider traditional ideas of threats caused by natural, technological, social or military phenomena. Reasons for new conflicts and crises must be systematically analysed to assess risks in the economic, power, cybernetic, ecological, agricultural, medical, educational and cultural branches.

Based on the Ukrainian national interests and international experience, we can launch a multi-level complex system of resilience. On the state, regional and local levels, it will promote opportunities to prevent many threats and recover from crises.

Such a system must include state and local authorities, current and new public facilities. We should secure their proper coordination, namely define duties and plans to prevent, control and overcome threats or crises. Primary, the national resilience introduction requires a corresponding legal foundation. Thus, some Ukrainian acts were adopted to regulate the resilience issue: the National Resilience Conception (Kontseptsiia zabezpechennia, 2021), the Ukrainian National Security Strategy (Stratehiia natsionalnoi bezpeky, 2020), the Information Security Strategy (Stratehiia informatsiinoi bezpeky, 2021), etc.

According to our research purpose in March–June 2021 among Ukrainian local communities (Sotsialna stiikist terytorialny khhromad, 2021), we can hypothesize that social resilience is signified and determined by three of the seventeen UN Sustainable Development Goals:

1) Goal 3: Good health and well-being – ensuring healthy lives and promoting well-being for everybody at all ages;

2) Goal 11: Sustainable cities and communities – making cities and human settlements inclusive, safe, resilient, sustainable;

3) Goal 16: Peace, justice and strong institutions – promoting peaceful and inclusive societies for sustainable development; providing access to justice for everybody; building effective, accountable and inclusive institutions at all levels (The 2030 Agenda for Sustainable Development, 2015).

As it was stated above, Ukraine joined the other UN members to ensure sustainable development globally. In 2016-2017, there was a large-scale SDGs adaptation in the Ukrainian context. The 2030 Ukrainian national strategy relies on the principle "nobody must stay aside". Each global goal was revised according to the country's development. This work resulted in the SDGs national system. It consists of national development tasks with corresponding indexes.

Table 1: Monitoring of the SDGs achievement indexes in Ukraine. Goal 3 (Tsilistalo horozvytku: Ukraina. Monitorynhovyi zvit, 2020, pp. 18-25)

Goal 3: Good health and well-being					
Index	2015	2016	2017	2018	2019
3.1.1. Mother death amount per 100,000 liveborns	15.1	12.6	9.1	12.5	14.9
3.2.1. Infant mortality amount (under 5 years old) per 1,000 liveborns	9.3	8.8	8.9	8.3	8.2
3.3.1. HIV patients amount per 100,000 residents	37.0	37.0	40.6	40.8	42.6
3.3.2. Tuberculosis patients amount per 100,000 residents	55.9	54.7	51.9	50.5	60.1
3.5.1. Death probability among males (20–64 years old)	0.38943	0.38364	0.37535	0.38675	0.38088
3.5.2. Death probability among females (20–64 years old)	0.15514	0.15208	0.14696	0.15010	0.14536

Lately, Covid-19 has brought new challenges for Ukraine and the whole world. It has affected social resilience on the global, national, regional and local levels (Coronavirus Worldwide Graphs, 2022; Koronavirus v Ukraini, 2022).

Table 2: Monitoring of the SDGs achievement indexes in Ukraine. Goal 11 (Tsilistaloho rozvytku: Ukraina. Monitorynhovyi zvit, 2020, p. 62-64)

Goal 11: Sustainable cities and communities					
Index	2015	2016	2017	2018	2019
11.2.1. Number of regions that adopted and introduced public development strategies (in %)	88	100	100	100	100
11.2.1. Number of regions that adopted and introduced public development strategies and their realization plans (in %)	64	96	100	–	–
11.4.1. Level of introduction (creation, modernisation, enhancement) of local automatic civil alert systems (in %)	0.05	0.05	0.05	0.1	0.1
11.5.1. Number of pollutant emissions from stationary facilities (in % till the 2015 emission level)	100.0	107.7	90.5	87.8	86.1
11.5.2. Number of cities where average annual air concentration of main pollutants exceed average daily limits (in units)	34	34	34	35	36
11.6.1. Realisation of local development strategies to raise economy, employment, tourism, recreation, culture, local manufacture. Number of employees in tourism facilities (in persons)	54,421	55,413	58,588	62,585	–

Another parameter to check social resilience is Goal 16 – peace, justice and strong institutions.

Table 3: Monitoring of the SDGs achievement indexes in Ukraine. Goal 16 (Tsilistalo horozvytku: Ukraina. Monitorynhovyi zvit, 2020, p. 73-88)

Goal 16: Peace, justice and strong institutions					
Index	2015	2016	2017	2018	2019
16.1.2. Number of crime victims per 100,000 residents	965.12	1044.08	882.92	817.92	720.23
16.3.2. Number of people who apply for free legal aid (in persons)	38,303	219,981	393,228	400,478	404,030
16.7.1. Ukrainian place in the Global Competitiveness Report by its Institutions pillar	130	129	118	110	104

A significant role in this aspect is played by goal target 16.9. It consists in strengthening social resilience as well as promoting peace, civil security, conflict and post-conflict settlement.

The target includes the Social Unity and Reconciliation Index. It is measured via:
1) public solidarity and co-involvement feeling;
2) tolerance and civil responsibility;
3) psychosocial adaptability;
4) fall of negative migration trends;
5) readiness for discussion;
6) civil behavior;
7) relationships with government and security;
8) relationships with groups;
9) political security (Tsilistaloho rozvytku: Ukraina. Monitorynhovyi zvit, 2020, p. 86–88).

In terms of this, it is reasonable to single out tasks for Ukraine to undertake in the Sustainable Development progress (according to resilience parameters determined by Goals 3, 11 and 16):

1) reforming the health care system and securing complex measures to prevent, forecast, diagnose and treat diseases;

2) containing epidemics (including Covid-19) and providing permanent medical aid;

3) adopting and realizing the State Regional Development Strategy with new approaches: transition to community-oriented policies based on the local potential use;

4) coordinating the all-community introduction of smart development strategies;

5) raising connections between the strategic, spatial and budget plans;

6) broadening cities and communities;

7) increasing legal foundations of communities;

8) legalizing the mediation institution (Tsilistaloho rozvytku: Ukraina. Dobrovilnyi natsionalnyi ohliad, 2020).

Target values of the goal 3, 11 and 16 indexes show that Ukraine tends to higher resilience and more systematic and efficient mechanism of sustainable development (Tsilistaloho rozvytku: Ukraina. Natsionalna dopovid, 2017, p. 26-29, 84-87, 114-117).

Conclusion

Ukraine adheres to the values and tasks of the 2030 Agenda for Sustainable Development. Since 2015, Ukraine has been reforming its socio-economic structure and democratic order.

The SDGs are integrated into Ukrainian state policies and rely on the "nobody must stay aside" principle.

By 2019, Ukraine has generally succeeded in fifteen of seventeen SDGs.

Meanwhile, the Covid-19 risks and challenges show it is important for Ukraine to reform healthcare and social security, to enhance governance coordination and professionalisation, to recover full manufacturing cycles of some goods, to digitise administration processes, to modernise distance learning, etc.

The SDGs have been driving Ukrainian changes. They offered the new values and outlook, which made Ukrainians reconsider their national development. Since accession to the 2030 Agenda for Sustainable Development, Ukraine has been revising its strategic plans and socio-economic priorities.

We should further research the social resilience conception to define society's consolidated answers to different threats. To clarify social resilience criteria, Ukraine adopted a range of strategic acts. They are aimed at prioritizing resilience criteria and their implementation in Ukraine.

Social resilience is signified and determined by the three of seventeen UN Sustainable Development Goals: Goal 3 (good health and well-being), Goal 11 (sustainable cities and communities).

Goal 16 (peace, justice and strong institutions). Consequently, social resilience improvement will positively influence SDGs implementation in Ukraine, and vice versa.

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The 2020 Nagorno-Karabakh War: A New Balance of Power in the EU Eastern Partnership on the example of the South Caucasus Region

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Abstract

This research assesses the most recent war in the Southern Caucasus, known as the second Nagorno–Karabakh war, its chronology, as well as the situation that has developed since the September 2020 events. Despite its significant historical context, the Nagorno-Karabakh conflict between Azerbaijan and Armenia, which achieved sovereignty when the Soviet Union collapsed, has been the biggest conflict in the South Caucasus since 1988.

Despite numerous UN Security Council and international community resolutions, the conflict could not be resolved by the agency of a dialogue of peace and negotiation process.

This paper will analyse the aforementioned conflict in 2020 and its reflection on the situation in the Eastern Partnership.

A particular emphasis is placed on identifying historical preconditions of the conflict and their impact on the subsequent development of events in the region. The first part outlines the history of the conflict and reveals all the parties involved and their consequences.

Later, events of the conflict and the peace agreement are considered as well as the situation after the conclusion of the agreement. Interests of the leading geopolitical powers in the conflict and the South Caucasus region are reviewed in the paper. Particularly, the interests of the EU, USA, Russia, Turkey, Israel, China are discussed. Finally, an analysis of the current situation is made.

Keywords: Nagorno-Karabakh, Azerbaijan, Armenia, South Caucasus, geopolitical players.

Introduction

Today, the geopolitical processes in the South Caucasus pose a serious challenge to the Eurasian integration processes. This post-Soviet geopolitical region is known as the "Eurasian Balkans." It is strategically located between Europe, the Near and Middle East. Furthermore, the South Caucasus is abundant in natural resources. The Caucasian geostrategic region has emerged as the site of today's Caucasus became a link to the Western world thanks to its oil resources and the geostrategic position.

Thus, the regional problems that arose there quickly became of international importance deepened and. A redistribution of the main geopolitical players in this region began, with the interests of external players such as the European Union, the United States, Turkey, Iran, Russia, China, and Israel becoming increasingly visible. In this regard, the "Karabakh conflict" in the South Caucasus has evolved from a regional clash into a unique "geopolitical chess game" with the participation of these geopolitical players, each with their own strategic interests.

Despite the fact that the South Caucasus is a small territory on the world map, the region's importance extends far beyond its geographical boundaries. The disintegration of the Soviet Union in 1991 dramatically altered geopolitical dynamics of the South Caucasus, as each of the successor republics attempted to establish their own national interests and policy goals.

Another consequence of the Soviet Union's collapse was that it allowed other nations to compete for influence in the former Soviet republics, something they had previously been unable to accomplish due to the presence of strong hegemonic power in the Russian Empire and, subsequently, the Soviet Union.

The area has long been at the forefront of major powers' foreign policies due to its geopolitical and strategic importance.

Relevance of the research topic is due to a number of interconnected factors.

Firstly, the South Caucasus is a strategically important but also a volatile region. Following the fall of the USSR, it became the site of many "frozen" and unresolved conflicts, many of which still exist today. This area is known as a "fault line" between the Christian and the Islamic civilisation. It became especially important as a barrier in context of the spread of Islamic radicalism. The Caspian Sea's hydrocarbon reserves, as well as the strategic importance of the Black Sea, adoption of the Eastern Partnership program by EU in 2009 for six post-soviet republics (including the South Caucasus Region), make this region more significant.

 Second, one of the most pressing issues in modern international relations is the conflict between the right of nations to self-determination and the principle of state territorial integrity. Both principles are universally acknowledged and enshrined in the United Nations Charter. The importance of both principles is emphasised in major international documents.

The number of examples of self-determination struggles is growing and the contradiction between these principles is becoming more pronounced. However, the international law does not regulate the benefit of one principle over another.

Third, because of the Caucasus' strategic importance, indirect participants are involved in conflicts within the subregion. On the example of Nagorno-Karabakh, we can see that this is a conflict involving more parties than just Armenia and Azerbaijan: Turkey and Russia, for example, have a significant impact on the situation's development. The European Union, the United States of America, Iran and others have all vested interests in this conflict. As a result, the Nagorno-Karabakh conflict may escalate from local to regional or even global scale. The topic of the study received particular relevance due to escalation of conflict in 2020. The aggravation, which was called the "forty-four-day war", began on the night of September 26-27th, 2020. The relevance of the research topic is primarily due to the fact, that the war radically changed the geopolitical and the geo-economic situation in the South Caucasus region and the Eastern Partnership space as well as the new reality and opportunities for further regional cooperation. Despite the tragic destruction and the loss of life caused by recent hostilities, the results of the Second Karabakh War opened up prospects for strengthening peace and security in the South Caucasus.

There were several important causes of the second Karabakh war, which was brief and devastating, resulting in severe changes in the region's geopolitical reality. Some of the causes were tied to internal and regional difficulties, while others were related to international affairs. The war's result impacted the warring parties, the disputed region, and the surrounding nations, both politically and economically.

The most famous statement of Carl von Clausewitz is that "war is a continuation of politics by other means" (Clausewitz, 1918). This concept has been demonstrated in action several times. The Nagorno-Karabakh conflict was the bloodiest in the post-Soviet history, resulting in tens of thousands of deaths, hundreds of thousands of refugees, and massive destruction. The war that broke out in the fall of 2020 in Nagorno-Karabakh is significantly different from the first Karabakh war of the early 1990.

Firstly, this time the war ended with a defeat of the Armenian side. Secondly, as a result, the role of Turkey has significantly increased. Thirdly, a Russian "peacekeeping" contingent has appeared for the first time in the disputed territory between Azerbaijan and Armenia.

Problem statement

On November 9th, 2020, with the "support" of the Russian Federation, an agreement was signed between Armenia and Azerbaijan on a ceasefire and resolution of the long-standing conflict over the Nagorno-Karabakh region, an Armenian-occupied enclave in Azerbaijan.

The agreement concluded a six-week battle between the two nations, their third since the early 1990s, and moved the current balance of power in Azerbaijan's favor. The agreement also calls for the deployment of a Russian "peacekeeping" force of about nineteen hundred sixty officers in multiple locations surrounding Nagorno-Karabakh for at least five years.

The problem discussed in this research paper is the deployment of the Russian "peacekeepers" on Azerbaijani soil, as well as the resumption of great power competition in the South Caucasus.

The research question

The main question of this paper is: "Is South Caucasus more secure after the Second Nagorno-Karabakh War in 2020?"

Methodology and theory

Analyses of international documents, approaches to parameters of the modern system of international relations, theories of conflict origin, and parameters of the countries' geopolitical characteristics are being discussed. In essence, this study is a case study.

A synthesis of information enabled formation of an idea of the modern system of international relations, as well as a geopolitical description of the countries involved in the conflict. Empirical methods were also employed. Various approaches to the study of the modern system of international relations, conflicts, and stages of this conflict are presented using the description method. The method of expert assessment is used to identify some components of the modern system of international relations, on which all scientists agree, as well as the main sources of conflict in the post-Soviet space.

A problem-chronological method was used to study the history of the conflict in Nagorno-Karabakh, allowing the participating states' foreign policies to be described in relation to one another. The methodological basis of the study was made up of general scientific, dialectical and systemic methods, with the help of which the Nagorno-Karabakh conflict is considered still in development. The historical-genetic method was used to identify the roots of the conflict and the historical conditions in which it developed.

The investigation relies on secondary sources and does not include any primary sources (empirical data gathered through the field research). Materials for this study were confined to English-language, Georgian-language and Russian-language sources, which included foreign policy papers, scholarly books and articles, media coverage, and analyses and reports issued by organisations interested in this region.

The source material for this paper included international legal acts and documents related to the resolution of the conflict in Nagorno-Karabakh (UN, CSCE/OSCE, the EU, CE, OIC, GUAM) as well as normative legal acts and other official documents from Armenia and Azerbaijan.

Theory

With regard to theory, the research is based on the concept of political realism, which shows, that most of the conflicts – and, first of all, the conflict between Armenia and Azerbaijan - can be resolved primarily by using force, as it was shown during the 44-day war. Any negotiations (a liberal approach) within a period from the first Karabakh war (1994) till 2020 could not resolve the conflict between the two countries.

One of the political theories, that has long been regarded a dominating paradigm in the studies of foreign policy, is the idea of political realism, sometimes known as the policy of power. The realist approach is a pragmatic and empirical approach that stresses the countries' effective and rational use of power for the benefit of their own national interests. A realism-based foreign policy is focused on pursuing and maintaining national interests. The theory of realism is one of the ideas that may be used to analyse nations' foreign policy and reactions to events and changes in their environment since it focuses on objectivism and objective reality.

The historical and political aspect of Nagorno-Karabach

Before going into the history of the Karabakh war, it should be emphasized that, due to the political inclinations of interfering external powers, the conflict has not been settled equitably over the past 100 years and has been allowed to fester until it erupted again in 1988. As a result of a century of political and military enforcement, the most recent war was a predictable outcome. Given that the same players remain on the pitch now, this historical process was extremely important.

The background of the Nagorno-Karabakh Conflict

The 21st century's two World Wars created a dramatic stage for global politics and nation-states.

The Cold War era, which began between the West and the East, was successful in ending massive armed conflicts and preserving state stability. Despite the struggle of Soviet communism against the US capitalism, the USSR experienced internal conflicts within its member states, which recently escalated into unresolvable wars. The Soviet government-maintained stability and formal peace between member states, but internal and personal conflicts between nations could not be avoided. A number of conflicts arose as a result of historical events such as land division by third parties, the relocation of nations to foreign lands, and the eagerness and anger that arose during attempts for independence. One of the prominent wars with severe consequences, that occurred in the Soviet Union after the Cold War was the war between the Republic of Azerbaijan and the Republic of Armenia.

When small member states gained the opportunity to achieve independence, the formulated eagerness that drove member states to injustice and "gaining more," where states were eager to achieve their goals with hostility and unfairness, were fundamental catalysts in the growth of disagreements and conflicts.

The root of the conflict between Azerbaijan and Armenia dates back to the beginning of the last century. The Armenian claims of genocide and their perception of Azerbaijan as an enemy are one of the main reasons of the problem. Under the rule of the Soviet Union, relations between Azerbaijan and Armenia were normal. During the collapse of the Soviet Union, the "fire" in relations flared up again.

When these differences shifted from rhetorics to an actual attack in 1988, efforts to prevent the conflict between the two sides proved inadequate.

The Nagorno-Karabakh conflict is one of a South Caucasus region's unresolved conflicts. It is unquestionably a result of the Armenian-Azerbaijani conflict of the late 20th and early 21st centuries. Using historical facts, both Armenia and Azerbaijan are attempting to justify their rights to Nagorno-Karabakh.

The Karabakh conflict between Armenia and Azerbaijan dates back to the Russian Empire and the Soviet Union. Nagorno Karabakh (NK) briefly belonged to Armenia before Stalin recognized its ties to Azerbaijan.

NK has been a part of Azerbaijan since 1923, but it was primarily populated by ethnic Armenians who have different culture, religion, and language than the Azerbaijanis. With the Soviet Union's demise in 1988, both countries sought control of NK. The territorial conflict began in 1988, when Armenian activists demanded that NK become an autonomous region before being united with Armenia. Since then, the war between Armenia and Azerbaijan has resulted in countless deaths on all sides, as well as internal displacement of people (Chitadze, 2011).

Karabakh's misfortune was that it was always caught in a crossfire. It was located on the Azerbaijani side of the mountainous watershed that runs between the two countries. Demographically, it was mixed, as it had been for centuries: Armenians predominated in the hills, with more Azerbaijanis in the plains and in Shusha city. It was culturally significant for both sides. The dozens of Armenian churches scattered throughout the territory, a tradition of local autonomy through the Middle Ages, "melik" princes, and the martial reputation of Karabakh Armenians, all contributed to the meaning of Karabakh for Armenians. For Azerbaijanis, the khanate centered on the great 18th city of Shusha, as well as the great cultural flowering of composers and poets like Vagif, Natevan, and Uzeir Hajibekov, were particularly important developments of the Nagorno-Karabakh conflict. The Karabakh conflict, one of the longest in post-Soviet history, arose in its current form as a result of the large-scale geopolitical transformations that occurred in the South Caucasus following the collapse of the Russian Empire.

From that point forward, and throughout the twentieth century, the conflict smoldered and flared up, alternating between the "hot" and the "cold" phases. The "hot" phase of the conflict began in 1918 with the formation of independent nation-states in the South Caucasus and lasted until the region was Sovietized in the spring of 1921. The reason for this was that national borders did not coincide with the borders of former Russian Empire provinces, causing the newly formed young republics to present mutually exclusive territorial demands to each other. The second stage of the "hot" phase of the conflict began in 1988, transitioned from an intrastate to an interstate military conflict following the collapse of the USSR, and ended with a ceasefire in May 1994, moving the conflict back into the "cold" phase.

At that point, the conflict was fueled by Armenia's military attempt to seize Nagorno-Karabakh from Azerbaijan. The "cold" phase of the conflict lasted from 1921 to 1988 (Pipinashvili, 2009). The previous years' bloody wars came to an end during this time period.

With Moscow resuming its role as arbitrator in interethnic disputes, the conflict was stifled by the powerful Soviet repressive infrastructure and the authorities' authoritarianism. Any attempt to forcefully move borders or conquer new living space resulted in the most severe consequences for those who attempted it. Simultaneously, the conflict potential of previous years persisted and occasionally spilled over; however, it no longer spread beyond the places of origin, and it was extinguished by the authorities.

In April 2016 the most serious outbreak of violence in over two decades erupted with the so-called "Four Day War" which took the lives of at least two hundred people (Chitadze, 2020).

Because the Nagorno-Karabakh war was a major influence on both the Azerbaijani and Armenian internal politics, the Karabakh card worked particularly well in shifting administrations in Armenia. Former Armenian presidents Serzh Sargsyan and Robert Kocharyan represented the Karabakh clan, which effectively leveraged the Karabakh dispute to further their political careers. Although Pashinyan's stance to the Karabakh conflict was considerably different when he came to office, the April 2016 Four-Day War was the impetus for Armenia's shift of power through a popular revolution from the long-ruled Serzh Sargsyan to the reformist Nikol Pashinyan.

Azerbaijan's prospects for a resolution to the war have shifted with each government transition in Armenia. When Pashinyan came to office in May 2018, expectations were rekindled, but over time, Pashinyan's stance on the Karabakh crisis became harsher. His contentious reporting on subject of the Karabakh reflected a quandary that occurred as a result of opposition pressure in Armenia. Initially, the government shift in Yerevan prompted cautious optimism about the chances for conflict resolution.

International organization's efforts in resolving conflict in Nagorno-Karabakh

The international community has long been concerned about the armed conflict in Nagorno- Karabakh, which has become the main issue in the South Caucasus.

When considering the role of the international organisations in resolving the Nagorno-Karabakh issue, the UN, OSCE, and Council of Europe should be highlighted. The UN's active role can be seen in its actions between 1992 and 1994. They mainly consisted of the Security Council adopting four relevant resolutions:

• Security Council resolution 822 UN Resolution of April 30th 1993
• Security Council resolution 853 UN Resolution of June 29th 1993
• Security Council resolution 874 UN Resolution of October 14th 1993
• Security Council resolution 884 UN Resolution of November 12th 1993 (UN, 2005).

Despite the mandatory basis for decision-making, the conflicting parties failed to meet their obligations. This is because the parties' positions are relatively principled. The United Nations, on the other hand, was limited to "calls for a cessation of hostilities and a peaceful resolution of the conflict." Furthermore, as the situation deteriorated, the organization relegated responsibility to regional organisations and expert groups. As a result, there can be no doubt about the effectiveness of its efforts in this regard.

The next mediator was the OSCE. The OSCE was among the first organizations to begin conflict resolution mediation efforts. The OSCE Minsk Group was established in March 1992 with the primary goal of resolving the conflict of interests in Nagorno-Karabakh through negotiations. The Minsk Group is co-chaired by Russia, the United States, and France. The Minsk Group also includes Belarus, Germany, Italy, Turkey, Finland, and Sweden, as well as Azerbaijan and Armenia (Pipinashvili, 2009).

The United Nations delegated a mediation mandate to a regional security organisation for the first time in this conflict. For a long time, this structure attempted to resolve the conflict. This is demonstrated by numerous negotiation platforms in Rome, Paris, and Vienna organized by organisation representatives in the 1990s, as well as the approval of the Minsk Group, whose task was to develop constructive solutions to this issue and bring the conflicting parties to a consensus. However, the OSCE's efforts yielded no significant results, aside from achieving a cease-fire and bringing the conflicting parties to the negotiating table. The Minsk Group's efforts to end the conflict have primarily alternated between package and step-by-step approaches. In March 1996, Swiss Foreign Minister and OSCE Chairman-in-Office Flavio Cotti presented the mediators' first attempt to develop a framework for a package solution to the conflict.

The package agreement envisaged preserving the Azerbaijan's territorial integrity while giving Nagorno-Karabakh the most autonomy possible. The package strategy aimed to bring all problems, including the Nagorno-Karabakh's status into one complete accord rather than seeking consensus on each one individually. The basic flaw of this method was that it duplicated the most critical concerns for the conflicting parties, making compromises unlikely. At the Lisbon summit in 1997, the new co-chairs of the Minsk Group offered another strategy: a step-by-step approach.

The co-chairs advocated a gradual resolution of the controversy in multiple stages, with the goal of obtaining agreements on simpler matters first and settling more complicated issues later in the negotiating process (Thomas De Waal, 2020). The fundamental downside of this strategy was that it required trade-offs on each specific topic instead of allowing for cross-compromises to solve the underlying problem. Such an approach has thrown the most difficult question – the status of Nagorno-Karabakh – into the future, which was unacceptable for Armenia, which does not want to jeopardise military gains that have bolstered its bargaining position.

Even if the OSCE's efforts can be viewed as a failure in retrospect, it is clear that they, more than any of the individual mediators – Russia, Iran, Kazakhstan, the United States, and so on – succeeded in providing the necessary forum for ongoing negotiations.

On the one hand, the OSCE's failure can be explained by its initial lack of knowledge of the region and absence of an appropriate conflict resolution framework, and on the other hand, by the conflict parties' radically different perspectives – Armenia, Karabakh, and Azerbaijan. Another negative factor was Russia's policy of non-cooperation with the Minsk Group, which it used to promote its own interests. In turn, the Council of Europe's efforts were limited to only verbal calls for the use of peaceful means to solve this problem and for constructive agreement.

According to Thomas De Waal, the Minsk Group has damaged its own credibility in the area, particularly in Azerbaijan. Thomas observes that Azerbaijan no longer regards France as a trustworthy mediator (Thomas De Waal, 2020).

The positions of parties interested in the Nagorno-Karabakh conflict

It's no secret that the Karabakh war has long piqued the interest of scientists and experts, not just in Azerbaijan and Armenia, but also well beyond those countries' boundaries. Simultaneously, for a long time, the characteristics of the countries' foreign policies aiming at a peaceful resolution of conflict have been beyond the purview of research.

The 2020 War in Nagorno-Karabakh: a regional dimension

Negotiations to resolve the conflict held after the end of the First Karabakh War in 1994 under the co-chairmanship of the OSCE Minsk Group have not yielded results for the past 26 years, but have instead exacerbated the already strained relations between Azerbaijan and Armenia.

Despite a signed trilateral agreement between Baku and Yerevan in 1994, the sides continued to fire at each other's positions. In April 2016, the highest level of escalation was recorded. Despite the fact, that the events of 2016 were later dubbed the "four-day" or the "April" war, it was only in the autumn of 2020 that the situation shifted from "violation of the ceasefire" to a full-fledged, now second Karabakh war. The escalation of tensions between Armenia and Azerbaijan should be viewed from two perspectives. To begin with, from a military standpoint, the Armenian Defense Minister David Tonoyan announced a new doctrine in March 2019: "a new war for new territories" (Llagir, 2019).

Secondly on the diplomatic front, Armenia denounced the Madrid principles in March–April 2020, effectively halting bilateral negotiations. Furthermore, the Prime Minister Pashinyan declared occupied Nagorno-Karabakh a part of Armenia in August 2019 (Eurasia.net, 2019). The purpose and format of international negotiations under the auspices of the Minsk Group Co-Chairs, as well as international law principles, are all contradicted by this irredentist statement.

As of the 2020 war, it lasted for 44 days, and both Armenia and Azerbaijan declared martial law and full mobilisation on the first day of the hostilities. The incident was strongly condemned by many countries, as well as the United Nations and urged both sides to de-escalate tensions and begin talks as soon as possible. Azerbaijan had a great deal of success in these battles. After establishing control over a number of villages and strategic bridges, the Azerbaijani Armed Forces completed reaching of the Karabakh border with Iran in the south on October 22nd and began to advance towards the Lachin corridor on October 23rd. The Lachin corridor was the only major highway connecting Armenia with a fictitious formation in Karabakh (in comparison to others). Control of the highway prevented Armenia from receiving fuel, ammunition, and military reinforcements. Azerbaijan bombarded the Armenian army with artillery, mortars, and guided missiles throughout the day, obstructing movement of military caravans. During the ongoing war, Jabrayil, Fuzuli, Zangilan, Gubadli, and Shusha came under control of Azerbaijan.

Source: Amnesty International, May 17, 2022.
https://www.amnesty.org/en/latest/news/2022/05/armenia-azerbaijan-nagorno-karabakh-conflict-caused-decades-of-misery-for-older-people-new-reports/

On November 10, the Presidents of Azerbaijan, Russia, and the Prime Minister of Armenia signed a statement calling for a complete ceasefire and an end to all hostilities in the conflict zone. The Agdam region was delivered to Azerbaijan on November 20th without firing a single shot and with no casualties, the Kalbajar region on December 25th, and the Lachin region on December 1st, according to the statement. Both sides were required to exchange prisoners of war and the dead under the terms of the agreement. Armenia was also required to withdraw its armed forces from the Armenian-controlled areas around Nagorno-Karabakh by December 1st, 2020. To protect the Lachin corridor, which runs between Armenia and the Nagorno-Karabakh region, the so-called Russian "peacekeeping" contingent was supposed to deploy for a period of 5 years.

The statement also called for a construction of new transportation links between the Nakhchivan Autonomous Republic and the Azerbaijan's western regions. For the first time since the end of hostilities and the start of the Russian Federation's "peacekeeping operations" in Nagorno-Karabakh, the ceasefire agreement was breached on December 11th. It is also crucial to note that signing an agreement on the resolution of the Nagorno-Karabakh conflict does not guarantee that the deal will be completely executed (Chitadze, 2020).

Russian Presence in Nagorno–Karabakh: analysis of the geopolitical situation

The Caucasus has been and continues to be a "conflict zone." Beginning in the late 1980s, and especially after the collapse of the Soviet Union in 1991, the bloodiest conflicts in the post-Soviet space arose here: the Azerbaijani–Armenian war over Nagorno-Karabakh, the Chechen wars and the subsequent "war on terrorism" throughout the North Caucasus; the wars in Georgia, on the territories of Abkhazia and Former South Ossetia autonomous districts and the subsequent Russian invasion of Georgia and the de facto occupation of Abkhazia and South Ossetia, as well as the current situation in Ukraine. Russia has been an active participant and is a party in all these wars.

Such active participation has allowed Russia to remain in the region after the collapse of the Soviet Union – the Russian troops are illegally deployed in Abkhazia, the former South Ossetia, Armenia and, as peacekeepers, in the Nagorno-Karabakh region of Azerbaijan.

It's logical that the two primary protagonists in the Karabakh conflict, Azerbaijan and Armenia, have competing objectives. Secondary players, on the other hand, have their own goals that might have greater impact on regional politics. Russia's meddling in the Armenian-Azerbaijani issues has had a significant impact on the conflict's development.

Also, the recent conflict in Nagorno-Karabakh cannot be judged in isolation from the Russia's foreign policy of "aggressive realism" in the Middle East, the Black Sea and the South Caucasus. While Russia has long been the guarantee of peace in the South Caucasus, Azerbaijan's recent military success in and around Nagorno-Karabakh has been a major challenge for Moscow. After 1994, this approach to maintaining the status quo between the two rivals in the South Caucasus proved unsustainable. A new reality has emerged, indicating a change in the balance of power. The Moscow's major objective was to retain its own power in the South Caucasus, and it succeeded. The peace deal was reached without the involvement of the OSCE Minsk Group (OSCE MG), which underscored Russia's leadership role in both the negotiating process and the regional system as a whole. The deployment of the Russian "peacekeepers" on the territory of Nagorno-Karabakh serves Russian interests, at least because Russia, although not formally entering the conflict, has been given the chance to deploy peacekeepers   detachment at one of the Transcaucasia's most strategic areas.

It should be noted that Russia has close security and economic connections with Armenia. Many experts think that Armenia has maintained such connections with Russia because Armenians believe that only Russia can give security assurances against Azerbaijan and Turkey with both of whom Armenians shares a traumatic and painful past. Simultaneously, many Armenians distrust Russia's reliability as a security guarantee and economic partner. Armenia's political leadership has proceeded to improve democracy and governance after the country's change of power in 2018, resulting in fresh tensions with Russia.

Russia ensures Armenia's security through collective and bilateral agreements. Both nations are members of the Collective Security Treaty Organization (CSTO). In case of aggression, CSTO member nations agree to safeguard territorial integrity of the other CSTO members. Russia and Armenia also have a bilateral agreement under which Russian forces stationed in Armenia are committed to ensuring Armenia's security. These duties, however, do not technically apply to Nagorno-Karabakh.

Azerbaijan and Russia have close connections as well. Azerbaijan has been in the forefront of authoritarian governments seeking to maintain independence from Russia since the 1990s.

Russia is a major military equipment provider to both Armenia and Azerbaijan.

The economic factors of the new war in Karabakh were also significant for Russia, because a controlled war would imply supplying more weapons and ammunition to the conflicting sides. Russia had complete control over this conflict from the start, and the Kremlin was confident that it would end it when the time was right. As a result, the conflict was also tied to Russia's need for fast and predictable economic rewards. Earnings from the sale of weapons and ammunition have been realized immediately, while expected profits are predicated on future projects made feasible by the geopolitical shifts in the region. When addressing the implications of conflict for Russia, it is worth noting that Russia increased its influence in the area by sending soldiers to Azerbaijan after a 26-year absence (Ali Askerov, Gubad Ibadoglu, 2021).

Furthermore, as experts point out, the restoration of the transport network will benefit Russia because it is the Azerbaijan's and Armenia's main trading partner for imports, and the restoration of the transport network will result in a reduction in cost of transporting Russian goods to the both countries' markets, making them even more competitive.

Furthermore, "duty-free commerce between the CIS nations will ensure Russian goods have a competitive edge over the Turkish goods in both countries' marketplaces."

The rebuilding of the transportation network would also aid Russia geopolitically; the newly rebuilt network will allow easy access to the Middle East, bringing Russia closer to its primary aims in the South.

As a result, "Russia is gaining the negotiating strength and advantages over the US, the EU, and China in the long run" (K. Aslanli, 2021).

Geopolitical interests and role of the other "players" in the region (Turkey, Iran, Israel, USA, the EU, China).

Turkey

Since the creation of the USSR, the Turkish authorities have lost influence in this region, which has been extremely important to Turkey for almost half a century. Therefore, in this context, it is necessary to talk about the Republic of Turkey as one of the driving forces in the region. Based on the understanding that there can be no vacuum in the international relations, the Turkish leadership is putting forward a number of initiatives to strengthen its influence in the region by strengthening allied relations with the kindred Turkic peoples of Azerbaijan. The Republic of Turkey, realizing Russia's inability to resolve the Nagorno-Karabakh issue on its own, switched to political and military-technical support for Azerbaijan.

Turkey has become an important player in the Azerbaijani-Armenian conflict. Turkey has two interests in the Nagorno-Karabakh conflict: on the one hand, it seeks to build a counterbalance against Armenian supporters with the help of Azerbaijan. The three leaders of the Minsk Group, in her opinion, are the United States, France, and Russia. On the other hand, Turkey wishes to solidify its position as a regional force by taking part in the negotiations. Turkey became the first country to officially recognise the independent Republic of Azerbaijan in August 1991, and diplomatic relations were established in January 1992.

The Azerbaijan's most significant strategic partner is Turkey, with whom the two nations have ethnic and linguistic relations.

The Republic of Turkey was the first country to recognise Azerbaijan's independence in 1991. Since the 1990s, Turkey has been assisting Azerbaijan, playing an important role in both the growth of the Azerbaijani military industry and the preparation of the Azerbaijani army for modern standards built on the notion of "one people – two states". In this way, Turkey is Azerbaijan's most important military partner.

In addition, Turkey actively supports its main ally in the Caucasus both economically and politically. Azerbaijan's onslaught has received considerable diplomatic support from Turkey, which has also given Azerbaijan drones it deployed on the battlefield.

Recep Tayyip Erdogan, the Turkish president, has consistently backed Azerbaijan's demands for evacuation of the Armenian soldiers from Nagorno-Karabakh and the neighboring regions. President Erdogan on September 28th 2020, remarked that given the failure of international attempts to end the issue, Azerbaijan should "take matters into its own hands," and that Turkey will continue to assist Azerbaijan "with all its resources and all its heart" and "Permanent peace... will be possible only if Armenia leaves the Azerbaijani lands that it has occupied" (Daily Sabah, 2020).

Turkey initially positioned itself as the elder brother of all the Turkic peoples of the former USSR, and the Azerbaijani people were the most related to the Turkish people. With the help of Turkey, Azerbaijan is involved in a number of integration structures aimed at creating a "Turkic world" – a kind of association of countries and peoples based on the principle of belonging to the "Turks", which is essentially a subsystem of international relations in which Ankara plays a dominant role. Today, Turkey and Azerbaijan are also bound by the Agreement on Strategic Partnership and Mutual Assistance, signed in Baku on August 16th, 2010, on mutual assistance (Office of the President of Azerbaijan, 2010), which involves a number of measures to preserve the territorial integrity of the signatory countries.

These measures include:
- providing the Azerbaijani side with military products;
- material and technical support for needs of the defense industry;
- joint development and production of military products;
- conducting joint exercises and training specialists for the needs of the armed forces;
- material and technical support of the army.

With a sphere of influence in the South Caucasus, Turkey now has greater opportunities to consolidate its position. Turkey's tight commercial links with Azerbaijanis are expected to grow, as its access to the Armenian market.

Turkey's economic and political dominance in the South Caucasus might be enhanced as a result of this. Turkey's expanding regional clout raises concerns about the changing Turkish–Russian dynamic, which contains both competition and cooperation parts.

The ongoing crises in Libya and Syria, the supply of Russian armaments to Turkey, Turkey's rising show of hard might, and Turkey's collaboration with Ukraine all play a role in this dynamic. This dynamic might have ramifications for the United States' ties with the NATO partner Turkey as well as Russia.

Iran

The South Caucasus has a critical role in preserving national security and growing commercial and economic links for both Iran and Turkey. It should be noted that until the beginning of the nineteenth century, the Caucasus was a part of both Iran and the Ottoman Empire. As a result, once the Soviet Union fell apart, Iran was one of the first countries to recognise Georgia, Armenia, and Azerbaijan, the three new South Caucasus states.

Iran's national interests are guided by a concept of Shia Islam as a means of safeguarding its own interests. Despite its evident religious bent, the Islamic Republic of Iran pursues very specific aims, as K. Hajiyev points out in his piece, and pragmatism rules in Tehran's foreign policy approach (K. Hajiyev, 2020). Although "Khomeinism" dominates in Iran as a state ideology that does not recognize the actual existence of the ethnic and the national issue in a single Islamic community, despite this postulate, Tehran is pursuing a fairly balanced foreign policy, taking into account the national composition of its own border regions. The Islamic Republic's leadership is working to achieve social and military–political stability in the Caucasus, based on the Iranian pragmatism. Azerbaijan is the major nation for the development of special ties with Iran because of its ethnic composition, with around 16 percent of the country's population being ethnic Azerbaijanis residing in the northern border areas.

Azerbaijan is particularly crucial to Iran as an energy-rich country. Although the conflict with the Sunni Turkey in Shiite Iran is not primarily motivated by the religious and ideological considerations, this component has a considerable impact on relations.

The primary religion of Azerbaijan, for example, is Shiism, which clearly draws it closer to Iran, yet the Republic of Azerbaijan gravitates towards Turkey culturally, ethnically, and linguistically.

Iran's position on the Karabakh issue is neutral, despite the fact that most of the population of the Islamic Republic are ethnic Azerbaijanis, Iran does not take the pro-Azerbaijani side in the Armenian-Azerbaijani conflict, but insists on a political solution to the Nagorno-Karabakh problem. This might be due to Iran's refusal to boost Azerbaijan's and Turkey's positions.

Iran insists on the avoidance of the use of force and the end of the active phase of hostilities in 2020, which were carried out directly on Iran's border.

The relationship between Tehran and Yerevan is based on the global context. Iran, which is under sanctions, is attempting to build ties with Armenia by offering its territory and seaports for cargo transit. Armenia also receives Iranian energy exports. The Armenia-Iran gas pipeline, which was built with Gazprom's help, was inaugurated in 2007.

As a result, despite Iran's evident religious focus, it is clear that, on matters of foreign policy, the Islamic Republic advocates a balanced and realistic approach. Given the strengthening of relations between Turkey and Azerbaijan, as well as the Azerbaijani side's increased purchases of Israeli weapons, Iran's neutrality and condemnation of hostilities in the Nagorno-Karabakh conflict has prevented it from taking a pro-Azerbaijani stance. Azerbaijan and Israel's close military-technical collaboration raises serious discontent in Iran.

In Iran, Armenia is seen as a "complementary neighbor" (Weiss, 2017) and the "only" adjacent nation from whom Iran does not fear military, political, or economic challenges. Tehran and Yerevan have both maintained that they have a high degree of trust and good neighborly diplomatic ties.

Israel

Common sense implies that Jews and Armenians are natural partners, connected by a "covenant of fate," and that they are both victims of genocide - the Holocaust and the Armenian genocide, respectively Israel's ties with Armenia and Azerbaijan, on the other hand, have been seen differently by the different Israeli governments. However, from the start of the conflict, Israel's leadership maintained a nominal equidistant stance while continuing to collaborate with Azerbaijan.

The military cooperation between Israel and Azerbaijan extends beyond arms sales. Rather, Israeli security and military cooperation has aided in the development of Azerbaijan's military capabilities and the establishment of a domestic defense industry.

Israeli experts also assisted in the training of Azerbaijani military experts in use of various weaponry, the development of organizational procedures, and the formulation of military philosophy.

With the improvement of Israel–Azerbaijan ties, the Jewish state has emerged as a significant non-regional player in the South Caucasus. Israel's foreign policy idea is built on the establishment of alliances for the aim of guaranteeing security, according to the evolving, so-called New Periphery Strategy. In this perspective, Iran is crucial. This explains Israel's and Azerbaijan's extensive military and technical cooperation.

The following goals sought by Israel during the most recent escalation in the Nagorno-Karabakh zone can be identified in order of priority.

To begin with, Azerbaijan, which ranks first among nations acquiring Israeli weaponry, faithfully carried out its contractual commitments. In this way, Tel Aviv could not neglect the requirements of its partner during a vital era.

The above-mentioned supplies during the conflict might be duties under previously signed contracts or a new agreement reached before the Azerbaijani side's war preparations. The high quality of contemporary Israeli weaponry exhibited on the battlefield in the 2020 Armenian-Azerbaijani conflict has sparked a surge in global economic interest in both the Turkish and the Israeli defense sectors.

Secondly, in decades, the events in Nagorno-Karabakh were the first full-scale conflict between two regular armies. As a result, this battle provided Israel with a once-in-a-lifetime opportunity to test its armaments in combat. This is especially true in light of intensive preparations in anticipation of worsening of the situation on the "northern front."

Third, the war's conclusion implies that Israel is one of the war's benefactors. This is not only due to the fact that Baku will sign new contracts for the supply of Israeli weapons, the majority of which were disabled during the war, but also to the fact that Tel Aviv will be able to strengthen its position in Azerbaijan, which is particularly important in light of the ongoing proxy war with Iran.

USA

Prior to the most recent outbreak of hostilities in Nagorno-Karabakh, the United States had hoped to conclude the dispute by a peaceful and a diplomatically mediated settlement. It did so principally through the OSCE Minsk Group, which includes the United States as a co-chair, as well as Russia and France. The US goal in Armenia and Azerbaijan in general had been to strengthen cooperation and integration with the West — particularly through initiatives like the EU's Eastern Partnership program and the NATO's Partnership for Peace program — while weakening Russia's political and economic influence in these countries. The US also tried to enhance the Armenian and Azerbaijani internal institutions through reforms and anti-corruption measures in order to foster democracy and make them less subject to foreign influence that opposed the US objectives.

Now, that a new military and political reality in Nagorno-Karabakh has emerged, and Russia and Turkey are playing larger roles in this theater, the United States must rethink its Nagorno-Karabakh policy and its overall relationship with Armenia and Azerbaijan. In order to separate itself from the more powerful Russian/Turkish military presence, the US should focus diplomatic and economic activities in both Armenia and Azerbaijan. In addition, the United States can strengthen commercial connections with Armenia and Azerbaijan while encouraging private sector engagement in cooperative infrastructure and transportation projects in the area with Turkey. To be sure, the United States' ability to engage Azerbaijan on this subject is severely limited. This is especially true when it comes to domestic political pressure, especially from the powerful Armenian-American lobby. Given that Azerbaijani President Ilham Aliyev has continued tough language in the aftermath of the cease-fire agreement and has been chastised by the democratic groups for authoritarian concerns, the amount to which Armenia and the United States may engage with Azerbaijan will be influenced.

EU

The South Caucasus is one of the few energy corridors that might allow the EU to diversify access to the Caspian area's energy resources and use it as a transit region.

The execution of three projects connected to alternative gas pipeline routes – TANAP, TAP, Baku-Tbilisi-Erzurum, and the trans-Black Sea pipeline – is dependent on stability of the South Caucasus.

Thus, the EU has well-founded interests in the South Caucasus, and the stability of this region is critical to the EU. Geographic closeness, oil resources, pipelines, and the challenges connected with international crime and trafficking place regional stability on par with essential interests.

However, when it comes to the winners and losers of the Second Karabakh War, Europe, particularly the European Union, is overwhelmingly put among the latter. When confronted with a severe conflict in this body's Eastern Partnership region, the EU has been able to do nothing more than express woriness. In the meanwhile, Russia and Turkey acted and determined the outcome. It was unavoidable that the EU would be on the sidelines of the war. This reflects a much longer-term dynamic in which the EU has been peripheral to the Armenian-Azerbaijani war, which separates this situation from others in Eurasia.

Armenia and Azerbaijan have never been considered for EU membership. Instead, the EU's bilateral relationship with both countries has always been ambiguous. Extensive energy linkages in Azerbaijan have never resulted in a governance influence, instead allowing Azerbaijan a great regulatory autonomy. The depth and breadth of Armenia's relationships with Russia have drastically reduced the possibilities of the Armenia-EU partnership. While the EU has actively fought Russia in prior Eurasia wars, Euro-Atlantic forces found themselves in an uncomfortable alliance with Russia as foreign powers interested in averting a big war in this situation. Without the Russian role, this conflict lacked a distinct geopolitical or emotive storyline that Europeans could easily identify.

In Nagorno-Karabakh, the EU, too, lacks a clear mandate. Through the individual votes of the five EU member states, it has an ambiguous symbolic presence in the Minsk Group. Only one of them, France, is a member of the Group's permanent trio of co-chairs, which includes Russia and the United States. In reality, this has resulted in the EU being involved in the narrower French national agenda. The remaining four Member States (Germany, Italy, Sweden, and Finland) are solely present in the Group's outer ring, where they have played no role thus far. Beyond the Minsk Group, the EU has found a niche supporting civil, society-led, peacebuilding projects in recent years, although these efforts have been hampered by the Azerbaijan's deteriorating security situation and restrictions on civil society participation.

Lastly, as the recent war has plainly proven, there is no obvious role for a soft power actor like the EU in the difficult power politics of the Armenian-Azerbaijani conflict, other than to pay the bills for post-war rehabilitation and development. The EU must be honest about what it can achieve while still remembering two essential benefits. First, the EU is an alternative to hegemonic regionalism. In a region ripped apart by great power competition and friction, the EU's approach to Armenia and Azerbaijan is more horizontal and consistent. Secondly, the EU has no desire for a monopoly in the region. Rather, its participation is intergovernmental in character, working with other countries, organisations, and mandates to construct a denser infrastructure that supports peace. If all parties take use of the opportunity, a regional seam strategy may develop gradually.

China

Given the Uyghur separatist movement in China's northern region of Xinjiang, the Armenian leaders were persuaded that China wanted a strong Armenia in the South Caucasus to fight pan-Turkic aspirations after the First Nagorno-Karabakh War. China has long been a friendly country with common strategic interests for the Armenia's political elite. They aided Armenia with the construction of the North-South Highway, the country's greatest national infrastructure project since independence, which provided Armenia with access to the world economy. They also helped Armenia with military aid, founded Chinese schools and institutes, and invested in business. After their embassy in Moscow, the Chinese embassy in Yerevan is their second largest in the former Soviet Union. Armenia even helped Beijing transfer Taiwanese suspects to China. All of these occurrences would undoubtedly indicate to Armenia's rising relevance for China and explain why the latter acts in Armenia's favor.

Nevertheless, this was the case previously, or in the early 1990s, when China was a mostly rural country with one of the lowest GDP per capita in the world, unable to adequately address its security threats. It would be reasonable for Armenia to win the war against Azerbaijan in order to prevent the spread of the Turkic components, especially since the fall of the Soviet Union produced a power vacuum and a fertile ground for the rise of the Turkic nationalism.

Indeed, since the early 1990s, Uyghur separatist organisations fighting for the independence of "East Turkestan" from China have claimed responsibility for several bombs, violent assaults, and riots, threatening China's security infrastructure. Furthermore, the China of the 1990s cannot be compared to today's China, the world's second biggest economy, with its fast-growing, technologically advanced economy and a formidable military.

Furthermore, China is aggressively pursuing a program of Sinicization of Xinjiang, encouraging ethnic Han people to migrate to the region. China has created comprehensive surveillance of the Uyghur people and is keeping over a million of them in the so-called "re-education" camps; other attempts to suppress Uyghur birth rates also seek to modify the demography of the region. According to the 1953 statistics (M. Yu, 2021), Xinjiang's population was 75 percent Uyghur and 6 percent Han. It was 47 percent Uyghur and 38 percent Han in 1990. By 2020 (L. Lew, 2021), the percentages are virtually equal: Uyghurs make up 45 percent of the 25.8 million people in Xinjiang, while Han Chinese make up 42 percent. The current circumstance makes the Uyghur issue less of a priority than it was in the 1990s, and so Armenia becomes less important in this perspective for China.

Although the Middle Corridor appears to be an excellent alternative for China to diversify its global trade channels and lower transportation costs by utilizing the quickest train route to send products to the West due to its existing infrastructure and proximity to Europe, there is a one critical "but". The path includes Georgia, which, despite significant Turkish influence, is still seen as a western bulwark. Turks live in the remaining regions along the route. Georgia is embroiled in a territorial dispute with Russia that is unlikely to be resolved in the foreseeable future, posing further dangers and hazards to Chinese aspirations.

The Russo–Georgian war in 2008 starkly exposed the route's fragility. As a result, another option would be to reroute the corridor through Azerbaijan, Armenia, Nakhchivan, and Turkey through the so-called "Zangezur corridor."

Beijing supports compliance with the UN Security Council decisions and a peaceful resolution of the Nagorno-Karabakh conflict. Since the escalation of the war in Nagorno-Karabakh began in 2020, official Beijing has taken a very reserved and laconic stance, limited itself to urging the parties to show caution and avoid further escalation of the situation.

China places a high value on the development of ties between Armenia and Azerbaijan. In recent years, the degree of political mutual trust as well as commercial and economic cooperation has steadily increased, as both countries are key players in China's "One Belt, One Road".

The Azerbaijan's fourth-largest commercial relationship is China, whereas in Armenia China is the second-largest trading partner. Furthermore, due to the circumstances around Taiwan and interest in cooperating with both Baku and Yerevan on the Nagorno-Karabakh problem, China finds itself in a difficult position.

Because China does not have the same regional clout as Turkey or Russia, it does not seek to play the role of a mediator in the crisis. As a result, it focuses on bilateral relations to avoid being entangled in the conflict between Baku and Yerevan.

Conclusion

The fall of the Soviet Union dismantled the protective barrier that had shielded the former Soviet Union republics from the repercussions of globalisation. As great communism grew permeated with local clan politics, latent tensions were revealed once this barrier was removed.

The external strain of globalisation continues to generate astonishing changes in the ancient territories of the South Caucasus, adding to the situation. Democratisation, the global oil business, and the rise of both the state and the non-state entities pursuing their own goals have all contributed to a great deal of volatility.

The second Nagorno-Karabakh war and the new situation in the South Caucasus were investigated in this study. The geopolitics of the region have shifted considerably since the second Nagorno-Karabakh war.

What can be stated about the current situation and its consequences, after considering what has occurred in Karabakh since its recent history, namely separatist activity and periodic conflicts?

The Nagorno-Karabakh war between Armenia and Azerbaijan ended in a deadly military clash in October 2020. The combat, called the "Second Nagorno-Karabakh War," ended with the November Agreement, in which Armenia handed over a portion of the disputed region to Azerbaijan; this was followed by a political unrest in Yerevan. The confrontation in Nagorno-Karabakh in 2020 exposed the complexities of the long-running conflict and the competing interests of the major powers: Russia and Turkey worked as regional mediators, while the West, i.e., the EU and the US, remained steadfastly silent.

The Second Karabakh War resulted in a shift in the regional power balance, with both Russia and Turkey increasing their influence in the region. Russia's major goals in the South Caucasus are to maintain its position as the region's leading military and security power as well as to remove or keep other parties out, particularly the US, NATO, and the EU.

Moscow now has soldiers in the all three South Caucasus nations, due to the deployment of the Russian "peacekeeping forces" in Karabakh.
Although the Russian-brokered Nov. 9th agreement has essentially re-frozen the fight for five years rather than ending it, Azerbaijan's sophisticated armament looks to have played a crucial role in assuring Armenia's loss.
The war was a resounding setback for Armenia, and Yerevan's capacity to keep the accord might be jeopardised by political unrest. By contrast, this battle was a win for Azerbaijan, which allowed the country to reclaim a considerable amount of land and perhaps assist setting a long-running displacement situation, while Baku maintained its military supremacy. Azerbaijan and Armenia, on the other hand, are now forced to accept direct participation of the Russian peacekeepers, something they earlier refused to accept. The prolongation of the frozen war favors Russia politically and offers a framework for a long-awaited "peacekeeping" deployment. Other ways in which the deal benefits Russia include reducing the role of the West in the conflict settlement through the OSCE Minsk Group. The implications on the Russian–Turkish ties are less clear, save that Nagorno-Karabakh is now yet another unsolved crisis in which Moscow and Ankara might interact as competitors or partners.

The Republic of Turkey's achievement in bolstering its positions in the South Caucasus area against the backdrop of rising regional rivalry is clear. Turkey not only established itself as a powerful regional actor capable of influencing regional matters indirectly, but it also ensured the military victory of Azerbaijan, its primary partner in the South Caucasus.

All of this will have an impact on the continued shipment of Turkish weapons to Azerbaijan, as well as the two nations' collaboration in other sectors. Of course, such a confluence of events aroused Iran, which is keeping a careful eye on the situation in the region. The strengthening of Azerbaijan concerns the Islamic Republic's leadership, which recognizes that, in the aftermath of Azerbaijan's victory in the Karabakh War in 2020, military-technical cooperation with Israel, one of Iran's primary adversaries, would rise.

The strengthening of the Azerbaijan associated Turkey's, stances also run against the Tehran's national interests, which were better satisfied with the previous power balance.

All in all, the cessation of hostilities between Azerbaijan and Armenia has created all the conditions for a significant change in the geopolitical situation and geopolitical forces in the South Caucasus region, which will be largely determined by the policies implemented by the leading geopolitical players and all three South Caucasus states.

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Strengthening the role of dialogue against the challenges of the modern times

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Abstract

The article highlights the issue of strengthening the role of dialogue against the challenges of the modern times, substantiates the relevance of studying this issue with the aim of applying dialogue to resolve issues of generation gap, understanding, interaction and mutual enrichment of different social and socio-cultural groups, finding ways of their joint development.

Scientific views on dialogue and its role in the development of society from ancient times to the present are analysed and summarised.

On the basis of the studied theoretical material, it was concluded, that dialogue is an effective way of getting to know each other, resolving conflicts, sharing experiences and moving into the future. It also contributes to increasing the level of social cohesion and integration which is based on acceptance, values and the common sense of development for humanity. A practical application of dialogue is considered on the example of the "Dialogue for future: building communication bridges" pilot project for youth, developed as part of the Erasmus+ partnership program. As a perspective of research and practical application, the introduction of a program to establish a dialogue in the field of education of different levels is proposed.

Keywords: dialogue, youth education, personality development, youth work practices.

Strengthening the role of dialogue against the challenges of the modern times

The modern world is saturated with numerous events and offers great prospects, but, at the same time, it is unstable and uncertain with numerous crises, pandemics, and conflicts. It gives access to billions of terabytes of information, allows you to meet and communicate with anyone from anywhere in the world both in person and via social networks.

As a result of the challenges of the recent years, such as Covid-19, the war in Ukraine, diverse value orientations have emerged, both the relations of the countries of the world in general as well as personal and international conflicts, have become more acute, and the issue of generation gaps has become even more apparent.

Numerous methods of solving interpersonal problems, resolving conflicts, developing joint plans for action or planning the future, do not give effective results due to higher degrees of tension, anxiety and significant risks of aggression, non-recognition and non-acceptance of some views, trends, inability to agree on joint actions due to differences in worldviews.

According to the authors of the article, in such situations, it is only dialogue that reveals the meaning of communication and, accordingly, turns differences into diversities, can provide understanding and acceptance of each other, lively interaction and co-creation, a proactive position regarding decisions that are taken at a level of families, as well as at a state level, a common view of the future. Therefore, the use of dialogue as a tool for interaction, understanding, exchange of opinions, experiences and values to find common ways of development, creation and implementation of innovations, is extremely relevant in our time.

Analysis of recent research and publications

Dialogue is the basis of philosophy in the Western tradition and has taken many different forms. From dialogue based on a dialogs, the dialectics and elenchus (Socrates and Plato), through religious dialogue as communion (Buber) and the "fusion of horizons" (Gadamer), through dialogue as the "ideal speech community" and redemption of validity claims inherent in ordinary discourse (Habermas), to dialogue as the "great conversation of mankind" (Oakshott) and minimalist conversational ethics as the basis for civility (Rorty), the experiment of Western dialogue indicates a shift from questions of ontology and argumentative logic (dialectics) to forms of non-dialectical dialogue, where the nature and conditions of dialogue emulate more closely the practical and everyday aspects on conversation (Peters & Besley, 2021).

The topic of different models of dialogue has been given selective treatment by a number of scholars focusing on the aspects of dialogical philosophy, studying one form or model such as Socrates or Plato's dialogue, or applying generalized results to language or communication. The appropriation of the philosophy of dialogue as a means for promoting understanding and pedagogy is more recent. The following is a question of etymology from the ancient Greek which provides a series of deep metaphors for the tradition (Peters & Besley, 2021).

OSCE (2017) in its guide contains statements of modern researchers on dialogue: "Dialogue is a process of genuine interaction through which people listen deeply to each other.

Each makes a serious effort to incorporate the other's ideas into their own worldview, even when the differences remain. None of the participants refuse their own identity… (p. 23)"

"Dialogue is a specially prepared group process that takes place with the help of a leader – a facilitator – and aims to improve understanding / relations between participants, and can also be aimed at making decisions about joint actions or conflict resolution in a way that provides equal opportunities for meeting participants to express their own opinions. (p. 23)"

"Dialogue is an in-depth exchange of senses that creates qualitative changes. (p. 23)" At the same time, Socrates considered dialogue as the embodiment of a living philosophy, a way of life and the essence of life's destiny. In his dialogues, he revealed to his interlocutors a new awareness of the world and himself, made them feel how truth is born in communication.

Petroie O.M. (2011) in the article "Concept dialogue" claims that dialogue is a conversation that has special features at its core: movement, separation, amplification, completeness. It permeates all spheres of social relations, which explains the existence of many different approaches to interpretation of its essence.

Bilenko T.I. (2011) in the article "Dialogue in the context of discourse" notes that the goal of dialogue is not to overcome the partner, but to achieve mutual understanding; this is a specific moment of spiritual communication between people, when their thoughts interact in a productive clash. "Dialogue is not necessarily the communication and interaction of people of equal development." Something else is important for dialogue: the collision of different ways of thinking, when partners interact and grow creatively, because the creative essence of communication outweighs destruction."

Dialogue is a way of knowing reality and, at the same time, as a special didactical-communicative environment that provides subject-meaningful communication, reflection and self-realisation of the individual. Dialogue is an integral attribute of an individual's life: "To live, it means to participate in dialogue" (Resnick, 1985).

"Studying dialogue in its modern dimension, it is a tool for understanding that can be used in peace building because it can facilitate adaptation, as defined by Lederach" (Incerti-Théry, 2016).

In the work of the Institute of Peace and Understanding, dialogue is considered as an effective practice of increasing the level of social cohesion, integration and a non-violent way of resolving conflicts, which is based on the values of mutual respect, understanding, responsibility, and support (Institute for Peace & Common Ground, 2018).

"It allows civil society and various population groups to be included in the process of social change at all levels - from solving domestic violence and community conflicts to implementing reforms at the national level or conducting peace negotiations between states" (Institute for Peace & Common Ground, 2018).

We live in the times of rapid change and uncertainty and we need to be able to bridge differences, find common grounds, build meaning and purpose and define the directions together. It is important for us to think together groups, teams, committees, as communities and citizens. The way towards this is through dialogue. The word "dialogue" is often contrasted with monologue, as it is a two-way process, not a one-way process. But this is misleading. Dialogue is a contraction of the Greek words meaning "through" and "words". It involves activities aimed at discovering meaning (London, n.d.).

Therefore, there is no single approach to defining the concept of "dialogue", either in the philosophical and the scientific-practical discourse. Moreover, the terms "dialogue" and "mediation" are often used as synonyms. For example, German researchers note that "facilitation of dialogues by third parties falls under the term", peace mediation, as it largely coincides with mediation, especially with the facilitation style of mediation" (Initiative Mediation Support Deutschland, 2017). In the "Concept on Strenging EU Mediation and Dialogue Capacities" it is noted that "successful dialogue can de-escalate a conflict and make more formal mediation unnecessary" (Council of the European Union, 2009).

Presenting main material

The purpose of the article is to analyse results of the implementation of an educational project for young people - Project Dialogue for future: building communication bridges, number: 2020-2-PL01-KA205-082707 - regarding the use of dialogue to solve issues of generation gaps, understanding, interaction and mutual enrichment of different social and socio-cultural groups, finding ways of their joint development.

The project for young people, including those at risk of social exclusion, was developed for implementation in the Erasmus+ strategic partnership program.

The following organizations became partners in the program:

- Fundacja im. Zofii Zamenhof - Poland
- PRISMS - Malta
- Ukrainian Center of the Future - Ukraine
- Citizen Association United Youth The Republic of North – Macedonia

Three products were created as a part of the project:

- an "I am the Human of the Future" course,
- a "Dialogue for the sake of the future, building communication bridges" manual for educators,
- a digital "YourBuddy" chatbot assistant for youth.

The following participated in the project - young people (15-30 years old), in particular low-skilled, NEETs, IDPs and other young people at risk of social exclusion. They have fewer opportunities to acquire future skills and chances to adapt to social life, conduct effective dialogue, cooperate with others to establish and achieve common goals. This target group is particularly vulnerable to the challenges of the pandemic and needs psychological support.

As a result of the practical implementation of these products, a survey was conducted to identify dynamics of change among young people aged 15-35. Surveys and focus groups were also conducted to create a guide and a chatbot for youth and youth workers, which are posted on the project page in social networks.

The project is aimed at developing dialogue between different socio-cultural groups, overcoming the generation gap and helping young people to be more involved in a social, proactive life, creating their own initiatives, and developing youth communities.

According to the authors, the development of dialogue is impossible without the possession of such skills as tolerance, empathy, effective dialogue, cooperation and productive self-organization. The report of the World Economic Forum in Davos also emphasizes the importance of skills for needs, such as global citizenship skills, innovation and creativity skills and interpersonal skills (World Economic Forum, 2020).

The goal of the project is development of skills that promote open dialogue between generations, cultures and people from different social strata as well as tolerance, active cooperation, effective self-organisation, which young people need to feel confident in the future, as well as to be active and fulfilled.

The project was developed in accordance with the systemic approach and elements of the transsystemic approach using the psychological and pedagogical techniques – "the state of art," Digital Social Learning and the concept of "Education 4.0". The systemic approach is a direction of research methodology, which consists of the study of an object as a whole set of elements in a set of relationships and connections between them, that is, considering the object as a system.

Its essence lies in the implementation of the requirements of the general theory of systems, according to which each object in the process of its investigation should be considered as a large and complex system and, at the same time, as an element of a more general system. The structure of the course was built according to this principle. Dialogue, as a tool of a transsystemic approach, helps to find, establish and expand effective ties in society, activates creative interactions of people united by common meaning, and directs this interaction to create new forms and ways of future joint development.

Elements of the transsystemic approach were included in practical communicative models used in various areas of youth life, such as interaction with peers, family, intercultural communication, implementation, and public initiatives.

"The state of the art" techniques reflect the highest level of general development achieved at any particular time as a result of common methodologies used at that time.

Digital Social Learning advances in learning technologies have created a natural way to integrate social learning strategies into digital learning programs.

Thanks to spread of the new technology and the advent of social media, space-time barriers have been surpassed and people in geographically diverse locations can develop networks of relationships and connections through which they interact, discuss, contribute and, therefore, learn on a much larger scale.

Social learning theory became widespread due to the experiments by Albert Bandura in the 1960s. His experiments proved that humans often mirror other people's behavior. In other words, humans learn when they watch someone else do something and then mimic their behavior.

The "Education 4.0" concept is an approach to reimagining education in a way that is inclusive, focuses on a broad range of skills to prepare learners for the Fourth Industrial Revolution, and leverages technological and pedagogical innovation to put learners at the centre of learning.

Global inequities in childhood education – compounded by a Covid-19 pandemic that has shuttered schools for an estimated 1.6 billion children, as well as rapid technological change that is sure to transform the nature of work for the next generation – further underline the need to push learning beyond the pre-pandemic "business as usual."

The blended "I am the Human of the Future" training course for young people with risk of social exclusion was developed for implementation of the program. It aims to develop skills of enabling open dialogue between generations, cultures and people from different social strata, as well as promotion of tolerance, active collaboration, effective self-organisation, which are required for young people to feel confident in the world of the future, as well as to be active and self-realized.

Eighty young people took part in the course, 20 from each country of the project partner (Poland, Ukraine, Malta, Macedonia). Groups were formed with gender and age (young people aged 15–30) into account.

The course key modules: 1. "My world and the world of the others" – common and different values, social groups and their mutual enrichment, security and points of support for youth in particular under the circumstances of Covid-19, development in the modern world; 2. "Me and my peers" – empathy, assertiveness; 3. "Me and my family" – intergenerational dialogue; 4. "Me and my community" – different social strata, initiative, influence, cooperation; 5. "Me and the different cultures" – transcultural communication and cooperation.

As a result of the course, young people created projects aimed at developing communication skills and dialogue of generations in the community as well as try out new communicative models interacting with their family, peers, etc. A brief description of projects for all partner countries is presented in another program product – a manual "Dialogue for future: building communication bridges" for youth educators/workers (FZZ, UCF, PRISMS, and CAUY, 2021).

The results of the survey from the course participants after its completion indicate that the course was successful:
  - practical and useful – for 90% of participants,
  - the course degree of difficulty – "average" for 64% of participants,
  - the course was completely understandable for 82% of the participants,
  - course materials (videos, presentations and lectures) – very useful for 64% of participants and useful for 27% of participants.

Also according to the questionnaire:
- participants attended the course for the following reasons: personal development – 73%, changes in society – 18%, personal interest – 9%;
- the course met expectations for 95% of the participants
- the topics of priority for young people were: leadership, communication, intercultural interaction, achievement of goals
- the course stimulated 100% of young people towards further development

According to participants, the course is useful in all spheres of life:
- for communication in everyday life – school, university, work, family, friends;
- for during career growth;
- in creating teams, startups and projects.

Therefore, in the future, it is advisable to continue the program and conduct it for educators who work with young people in order to reach a larger audience. Also, the program will be useful for establishing an intergender dialogue in various areas, including the field of professional relations and career building. This is proved by the composition of the groups, which took the gender aspect into the account, as well as the results of work in these groups, which were observed by the trainers during the implementation of practices, joint work on projects and noted by the participants themselves.

The "Dialogue for the Future: Building Communication Bridges" (FZZ, UCF, PRISMS, and CAUY, 2021) for youth workers and organisations working with youth aims to give professionals the necessary knowledge to conduct educational events for young people on development of skills enabling the open dialogue between generations, cultures and people from different social strata, as well as promotion of tolerance, active collaboration and effective self-organisation. This manual shares tested methodology of the educational course as well as important lessons learned – the successes and the failures.

The methodology guide includes the conclusions of project partners and experts regarding the youth work practices that should be applied and that should be refined to adapt to the needs of the today's youth. It also provides research on the needs of the youth through questionnaires, which will be also useful for workers in the field of youth education at various levels.

Conclusions based on the results of the work of project partners and experts in focus groups were especially useful. The most effective formats of work with youth are highlighted, which can be added to the course and used in further educational work with the youth, namely:

1. Community work – the project of a method which is derived from the community social work and identification of the resources of the community for finding common solutions.
2. Method of global issues case study – a method that brings the youth audience to the more complex issues, which transgress local problems and shows the understanding of dialogue in the global context.
3. Social scratch game creation – the method consists of a two-fold innovation, bringing social problems together with basic programming lessons.
4. Interactive lecture – actual examples from real lives of the participants, played out by them and moderated by the lecturer.
5. Distancing from the Problem – one participant of dialogue observes other participants showing his problematic situation from the outside and is notices solutions that he could not see before.
6. Bisociation method – identifying analogies that no one has ever seen before to effectively resolve a problem/conflict.
7. Group work – working in groups to find solutions to problems.
8. Simulation – a presentation of a scenario through movements.
9. Role play method – a role play.
10. Paper towers – a team – building activity – each member of the group should contribute to the planning stage and no building can take place without the whole group's approval.
11. Journalling – each time young people feel stressed, they write down a description of their situation and what they would like to do in it.
12. Online quiz – quizzes that encourage young people to think about different things.

Based on the results of the focus groups, the most engaging activities for young people were defined:
  – different groups have different needs and different types of activities, so one has to see what each group is inclined to,
  – outdoor activities to interact with nature and different environments,
  – hands on activities, which engage young people both mentally and physically,
  – activities in which young people are engaged in all the stages from the planning stage till the presentation in full ownership,

- physical activities and having the possibility to move around,
- when the community is involved,
- activities providing space for young people to voice their opinion, to be inclusive, such activities could be not only in oral form, but also in written (for example, collecting notes etc),
- activities that have an element of excitement, discovering something new, something taking them out of their comfort zone.

Therefore, having analysed the results of the survey of young people by the experts and representatives of partners, we can conclude that the use of dialogue and group work in educational practice with young people gives the most significant results for expanding the world sensing and worldview of young people willing to continue developing themselves further, change their environment, create and plan the future.

Conclusions

The project was developed in close interaction and dialogue, the results were conducted and researched in four partnering countries, and the prospects for further use of the project's products by youth, youth workers and all interested parties were analysed.

The developed innovative curriculum meets the needs of the today's youth with consideration of the trends and can be applied to form communication, dialogue and cooperation skills that will enable learners to feel confident in the changing world of the future as well as to be effective and self-fulfilled, be able to create substantial changes in communities and implement sustainable social initiatives. Eighty young people noted the importance of using dialogue and cooperation to solve issues at different levels – from local to global – and declared their desire to participate in the public life.

The new curriculum is to be used by educational institutions for:
- provision of new personal and social competences, civic competence for young people all over the world,
- improving the quality of educational services to ensure communication, dialogue and cooperation skills

Owing to the program, the partnering organisations have increased their ability to provide young people with high-quality educational products, improved staff skills through cooperation and experience exchange at an international level.

The topic of dialogue is promising from the point of view of research and practical application in the field of education of various levels, and strongly requires further development.

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Double uncertainty: Novice Israeli teachers reflect on their feelings during the Covid-19 crisis

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Abstract

This study focuses on novice teachers' characteristic emotional aspects during the Covid-19 crisis. Participants were seventy teachers studying for master's degree in an academic college in northern Israel. The research was conducted using the qualitative method. The three emotional characteristics emerged: frustration, helplessness, and compassion. The research findings indicate that the novice teachers' emotions during the crisis were affected by those of their students and colleagues. Moreover, sharing emotions by means of reflective writing, using collaborative on-line tools, helped the participants understand their emotions from various perspectives. The study also illuminates the importance of the social and emotional learning skills for novice teachers in the times of routine and distress.

Keywords: novice teachers, teachers' emotions, social and emotional learning, teacher-student relations, Covid-19

Introduction

For novice teachers (interns and new teachers), the phase of entry into teaching is accompanied by many difficulties affected by the complexity of the job – classroom management, teaching disciplines out of the field of their specialization, and heterogeneous classes that require teaching plans and adaptating to differences between learners (Chaaban & Du, 2017; Gholam, 2018; Maskit, 2014). Research on novice teachers' feelings indicates feelings of pressure, alienation, and loneliness at school, as well as emotional exhaustion, helplessness, stress, and frustration (Shayshon & Popper-Givon, 2017), arising from the discrepancy between expectations and reality and the inability to integrate theory and practice (Orland – Barak & Maskit, 2017; Vons & Kunter, 2020).

Beyond the stress expected for novice teachers, they had to deal with an additional stress due to the Covid-19 pandemic that broke out in March 2020. This health epidemic, which is considered one of the most traumatic events in the current era (Kaden, 2020), had an extensive impact on many areas of life, as it required lockdowns, restrictions of personal freedoms, and social distancing (Kaden, 2020; Rodrigues et al., 2020). Studies show that impact of epidemics is reflected in the level of uncertainty and in a variety of negative emotional reactions such as disappointment, anxiety, and helplessness, among both adults and children (Kaden, 2020). A research conducted by Zysberg & Zysberg (2020) among two hundred seventy five participants indicated that social distancing and lockdowns during the Covid-19 pandemic led to a sense of ambiguity and raised the level for anxiety and the need to deal with uncertainty.

Reflective processes among teachers

When dealing with challenging situations, a high level of awareness and the ability to carry out reflective processes are required as part of the teacher's professional identity. Shimoni et al. (2006) Kasler et al. (2017) found that personal resources such as resilience are needed to face difficulties. Hope, enthusiasm, curiosity, and personal capabilities are related to how students of education in their final year of studies perceive their future employment opportunities (Kasler et al., 2017).

During the Covid-19 pandemic, teachers and students were required to develop resilience because they needed to deal effectively with stressful situations and optimally adapt to the changing reality to enable a healthy, positive, and normal development using helpful skills (Varela et al., 2013). Resilience is defined as the ability to cope, achieving positive outcomes in the face of negative or threatening situations while successfully contending with traumatic experiences and avoiding negative courses of action that include risks (Zolkoski et al., 2016).

A crisis may disrupt the resilience of novice teachers, who experience uncertainty and emotional upheaval upon entering teaching in any case. It can even prevent them from remaining in the educational system (Chaaban & Du, 2017; Gholam; 2018; Maskit, 2014). Moreover, novice teachers' way of coping may be an example for their students, who are experiencing the same crisis.

Reflective learning, following an authentic life event, helps individuals be aware of themselves, their feelings, and thoughts (Dufrene & Young, 2014).

The term "emotion" refers to all manifestations of feelings, sensations, emotional reactions, and moods (Oplatka, 2018) expressed by teachers who are required to observe their work reflectively. "Guided reflection", which is a significant component of experiential learning, involves higher order thinking skills, similar to critical and reflective thinking (Watson, 2021). Teachers' emotions were found to affect their students' motivation, level of involvement, degree of concentration, and ability to remember, as well as emotions such as empathy, anger, and joy (Becker et al., 2014).

Moreover, positive emotions among teachers (Shechtman & Abu Yaman, 2013) may improve their understanding of new and unfamiliar situations, while negative emotions such as sadness or anxiety, which characterize crisis situations, may encourage careful, narrow thinking in a way that sabotages clear thinking (Oplatka, 2018). Sharing personal stories and experiences was found to be critical to establishing good relationships and open communication with students. Thus, an authentic learning experience, that is relevant to actual circumstances, may help deal with difficulties in general and during the Covid-19 crisis (Kaden, 2020).

The participants in this study took workshop format courses at a teachers' training college. Reflective learning was integrated as part of peer feedback. This type of learning takes place while clarifying the insights of individuals in the group and strengthens individuals' awareness of their intentions and goals and the consequences of their actions. This reflection includes the visualisation of knowledge, skills, and attitudes (Decker et al., 2013; Khasharis et al., 2018). The strength of the group process lies precisely in the diversity of its members, which enables a variety of viewpoints regarding the studied subject, striving for a common goal and building a common vision (Vidergor & Sisk, 2013). Reflective observations combined with practical experiences are the essence of learning (Decker et al., 2013). The power of the reflection is that it may lead to a new interpretation of an event by the learner. It requires time, direct involvement, and experience as well as mediation by an instructor or facilitator (Winchester-Seeto & Rowe, 2019).

The emotional discourse in the courses observed in this study took place within a distance learning setting. Nonetheless, this discourse provided a safe and controlled environment that allowed renewed observation of the participants' practice in a reflective context and helped them be more involved in their learning process. The course topics were presented and implemented as part of the Social and Emotional Learning (SEL) skills.

Teachers' Social and Emotional Learning

Social and Emotional Learning (SEL) is a process in which people acquire and effectively apply attitudes, skills and knowledge required to understand and manage their emotions. It includes self- and social awareness, self-management, interpersonal relationship skills and the ability to make informed decisions. In recent years there has been increasing interest in learning in the context of socio-emotional skills (Agirkan & Ergene, 2021; Shechtman & Abu Yaman, 2013). Moreover, positive relationships and supportive environments are the grounds on which children's SEL skills grow (Domitrovich et al., 2017). Development of such skills as emotional socialisation among students depends on "emotional teaching" by teachers (Shechtman & Abu Yaman, 2013), especially considering that 75% of students with learning disabilities experience significant difficulties in the social field, low self-worth, isolation, unsatisfactory relationships with friend and academic failure (Cavioni et al., 2017).

Studies show, that in classrooms where emotional support was high, there was less disparity between students with and without adjustment difficulties (Hamre & Pianta, 2005). This created a positive and healthy classroom climate (Jennings & Greenberg, 2009), which improves communication between the participants, while sensitive issues are treated with more openness and honesty (Coleman, 2008). Moreover, kindness, trust, consideration, and tolerance lead to high productivity, motivation and satisfaction of teachers in their work (Ferudun & Emre, 2016; Price, 2012; Shazia & Hina, 2017), while lack of harmony in a group evokes negative emotions such as anxiety, frustration, shame and guilt (Palaganas et al., 2021). In addition, empowerment, trust, expressing positive feelings, generosity, caring, and support were found to contribute to the mental well-being of students, to a feeling of protection, and to strengthening their self-image, and even to a positive learning experience (Quinlan et al., 2018; Rodrigues et al., 2020). This is how an "ecology of trust" is created in the educational space (Shachar, 2019), which helps teachers be aware of their emotions and manage them, even when the emotions are negative (Oplatka, 2018).

Emotional support is important not only for students but also for teachers. To help novice teachers cope with the stress imposed on them, motivational support is required (Vanteenkiste & Ryan, 2013). This may contribute positively to predicting self-fulfillment, efforts, self-exploration, to perceived competence, and even prevent emotional burnout (Kaplan & Madjer, 2017).

It also emerged from the literature that people who act from a sense of autonomy are more open to new experiences and are equipped with internal resilience elements that may moderate and balance out the negative effects of crisis situations (Vanteenkiste & Ryan, 2013). The same goes for teachers' motivational support of their students. Encouraging students to freely express negative emotions contributes to a sense of autonomy among students, to raising positive emotions and optimal social functioning (Assor et al., 2017; Jagers et al., 2019).

As shown above, it is important to maintain an educational environment that encourages and enables the existence of emotional processes. The teacher is required to demonstrate a high sense of emotional self-efficacy and the ability to express empathy. Therefore, the teacher's personal well-being, social and emotional characteristics, and ways of coping are also of great importance, as is supporting a nurturing and effective systemic educational leadership (Shonet-Reichel & Rowcliffe, 2017). Shimoni et al. (2006) found that the ability to deal with challenging situations and awareness of reflective processes is required to consolidate the teacher's professional identity. Since listening and empathy were found to reduce concerns arising from the Covid-19 crisis (Zysberg & Zysberg, 2020), the importance of emotional aspects of the relationship between teachers and students in general and during the Covid-19 crisis is even more crucial.

This article will try to identify the emotional aspects that characterise novice teachers in their work, as manifested during the Covid-19 crisis.

Methodology and methods

The study was conducted in the interpretive qualitative approach, based on gradual collection of information by the researcher from her data field, and relates to behaviors, emotions, and feelings of the participants as expressed reflectively (Dodgson, 2019). A research dialogue was conducted between the researcher's practice at the same time as the process carried out by the participants (Lunenberg & Samaras, 2011). The qualitative research method is suitable for the nature of this research because of the research's goal to explore different perspectives of the same reality (Anderson, 2017). The research question was examined during the Covid-19 crisis during the 2020-2021 academic year.

The research participants were studying two courses taught by the author of this study at a teacher training college, in three groups. One course was called "Teacher Emotions", given as part of the M. Teach Master's degree program in the second semester, between the months of March – June 2020.

The other course was called "Interpersonal Communication" and it was taught during the first semester (October–January 2021) in two groups. Seventy students participated in the study: 21 of them were in their internship year in secondary schools and were studying the "Teacher's Emotions" course and 49 were master's degree students (25 and 24 students, in both groups respectively) studying the "Interpersonal Communication" course in two groups, at different stages of their professional development as novice teachers. The three groups taking the two courses studied in a distance learning model that included synchronous meetings once a week and asynchronous reflective tasks. The seniority of the participants in teaching ranged from one to five years. For the purpose of the study, the participants expressed their consent to using their texts and the transcripts of the class recordings, and they were assured that identifying details would be omitted from the findings.

The research tools were discussion transcripts, reflective writings, and responses to peers by means of collaborative tools such as an online forum. The participants shared authentic personal stories that included emotional aspects of dealing with difficulties. During the semester, the participants were asked to choose one reflective text from the course's online forum, written by a group member. In the next step, they were asked to write, on a personal observation sheet, what feelings arose in them while reading the text. In addition, they were asked to access the collaborative blog. In this way, participants were able to reconstruct their interpretations with the help of collaborative tools found to be effective for constant reflective observation (Straus & Rummel, 2020), in the wish to enhance a sense of competence, trust, openness, and group support capable of illuminating a lack of success without fearing negative consequences or judgment (Lee, 2020).

The data was analysed and mapped with the help of repeated reading of the participants' texts and discussions during the lessons, which were recorded and transcribed with their consent. In the first stage, transcripts of the discussions held during the lessons were separated into content units. In the second stage, the content units were grouped into central themes according to their design and degree of representation in the discourse (Shkedi, 2005; Stake, 2005). Finally, the data was mapped through the three perspectives of the novice teachers (the participants studying the courses): the feelings of their peers in the course, the feelings of their students, and their own feelings. These points of view will be presented in the next chapter under the three central themes. The first theme, "I identify with these feelings", addresses emotional aspects aroused by texts written by peers.

The second theme, "The students ask us to be there for them", addresses emotional aspects aroused by observing their students, and the third theme, "It is hard for me that I am unable to hug a tearful student on the screen", addresses emotional aspects experienced by the participants when observing themselves.

Results

The research question at the core of this study was: What are the emotional aspect characteristics of novice teachers in their work, as manifested during the Covid-19 crisis? This chapter will present the research findings as they have emerged from the research tools: In the first part, feelings experienced by novice teachers who participated in the course will be presented through a reflective dialogue with texts written by their peers. In the second part, the feelings of the participants in the course will be presented following a reflective dialogue with the feelings of their students. In the third part, the participants' feelings will be described, as manifested in an internal dialogue with themselves.

"I chose this post because I experienced a similar event" – a view through the feelings of other participants

SEL skills are related to the realisation and recognition of emotions and to the cultivation of the individual's emotional awareness of oneself and others. When referring to texts written by others, the participants recognise emotions in the stories told by their peers and learn from this about themselves. Along with positive emotions such as pride and satisfaction, also negative emotions such as frustration arouse in the texts written: "I chose this post because I experienced a similar event in which I felt frustrated and therefore I want to try and use the post as a personal reflection and learning for the future."

In the following example, the feeling of frustration resonates on several levels:

The feeling that arose in me when I read the case [description] is a sense of identification, with both the teacher and the student. The student was frustrated by an incomprehensible whirlwind of emotions which she was unable to express; the teacher experienced actual frustration so that she felt unsettled and perhaps also weak because she was unable to 'control' the class.

Along with the feeling of frustration, other negative emotions arise, such as disappointment and anger:

The feeling that arose in me was a feeling of disappointment, of being hurt by the disrespect for the teacher, and of course a feeling of anger. The students allowed themselves to use their cellphone during the Zoom lesson.

I identify with D's feelings that arose in me too throughout the internship year. I had a hard time with my classes. It took me a very long time to let go and to understand that they are only children and what they do is not necessarily related to me but to their need to be "cool" in front of their friends, especially now.

In this text, the participant was able to transition through a range of emotions, from disappointment and anger to hidden feelings which were not explicitly expressed, such as understanding and inclusion. In the following example, mixed positive and negative feelings aroused: "I believe that the feelings that arose in her were feelings of anger towards the teachers who taught her love and care towards herself as well as responsibility as a teacher towards her students." Another participant referred to the sense of insult and injury, along with an attempt to understand the incidents' reasons:

I really understand R. who was so hurt by the students, when all the screens are black, and she feels that all her efforts were in vain. I think that vulnerability is a part of every relationship. It is a natural part of me, and I did not know enough to moderate it in front of my students. It prevented me from controlling the class. Without modeling vulnerability, there is no chance that the students will connect with me. Therefore, I now understand that you need to find a balance between creating the most important conditions for building trust and meanwhile set limits.

Another participant also managed to separate the student's behavior from the feelings that led to it, beginning with anger and ending with inclusion and empathy:

M.'s story intrigued me, especially because she expressed feelings that are not easy to use in certain moments, certainly not in this time of the Covid-19 when everything is being shaken up for us. A teacher's initial instinct in response to such a student's behavior is to be offended, angry, and to immediately punish the student. Now I understand that such behavior stems from a deep inner place and is not aimed at harming us as human beings.

From the participants' references to the texts written by their peers, it appears that other participants' feelings helped them learn more about themselves. They tried to understand the motives and reasons for the emotions they recognized. Along with anger and frustration, they also mentioned feelings such as identification, empathy, and understanding. This further observation of what their peers described was a mirror for them as novice teachers. They recognised among their peers and within themselves frustration, uncertainty, helplessness, and even compassion.

"Students need us teachers to be there for them" – a view through the students' feelings

The ability to recognize emotions and to understand the effect of these emotions on the individual's behavior, along with awareness of the needs of others, are the basis for SEL skills. The novice teachers who participated in the course transitioned from processing the information emotionally from the writer's point of view to understanding their own thoughts and emotions with regard to the students' point of view. For example, L. wrote:

M. was really frustrated, but you must understand that the students are in a sensitive period where they are less in control of their impulses, their feelings, and their behavior. They need us, teachers, as a figure who sees them. The student who disturbed M. during the lesson was frustrated and confused and was unable to express her frustration in words, therefore it is expressed in her behavior. It happened to me in my 8th grade class, but I responded to my student with empathy and tolerance. By trying to understand her, both she and me were brought to a better place of understanding and inclusion.

The interpretation given by the participant to the student's feelings increased the awareness of her own feelings. L.'s reference mostly describes the frustration experienced by the student and even recalls a similar incident that happened to her. Another example emerges from the description of another student during a Zoom lesson:

I often find myself becoming angry at students and not always very nice to them. I react immediately, without thinking. One student disturbed me a lot in the last lesson, and I felt that I had to tell him that I had nothing negative against him. It was important for me that he know that I was not angry with him but was hurt because he had interrupted me. He told me that he was sorry that he had caused me trouble. I'm full of hope and I must improve my attitude toward my students.

The emotional discourse described above shows that the participant, as a teacher, felt a need to explain to the student why he was angry with him. He could identify the behavior that stemmed from a feeling of frustration and helplessness. In doing so, he tried to mediate for the student a separation between the act and the emotion accompanying. These self-management skills – the ability to regulate emotions, thoughts, and behaviors – are a significant step in the SEL process. Another participant said:

I also experienced these feelings that T. described, of complete helplessness, with a student in the third grade who accumulated a serious gap in English during the Covid-19 period and was therefore frustrated.

He had difficulties that affected the entire class. Many times, I left the class angry, frustrated, and with tears in my eyes because I didn't know how to approach him, until I started to strengthen my relationship with him. The conversations we had helped create trust between us emotionally as well as academically.

In this case, thanks to a dilemma described by a peer, the participant expressed feelings ranging from anger and frustration to inclusion and empathy. An optimistic view arose in another participant's words as well: "I think that T. felt pride. She works at a school where many students come from unsupportive families. I felt a sense of satisfaction and pride at her achievements in terms of creating close relationships with those students, especially during the Covid-19 period." In this regard, the feeling of pride is repeated twice in the participant's response: First, identifying the writer's sense of pride in her students, and second, the participant's pride as a reader in her close friend's relationship with her students as a novice teacher.

This is how another participant summarised the importance of a teacher's emotional awareness of herself and her students:

I agree with her statement that "every student is an entire world" and that it is important to connect with him in all kinds of ways. However, it is important to understand that during our attempt to get to know our students in this crisis, we will first have to meet ourselves, deepen our self-understanding and expand our consciousness more than previously.

In conclusion, we can see how getting to know the other person involves participants' self-understanding and emotional observation of themselves, as will be presented in the next section.

"It is hard for me that I am unable to hug a tearful student through the screen": a reflective view of the teachers through their emotions

Self-awareness and social awareness are milestones in SEL. The research participants were able to be aware of the other person's feelings. The emotional aspects that emerged so far from the research participants' writings in uncertain times reflect helplessness, frustration, and anger, alongside pride, compassion, and inclusion. Some feelings were expressed directly, and some were expressed indirectly.

Analyzing the participants' written reactions, it was important to learn how the other participants' texts reflected their own feelings. For example, L. felt powerless because of the distance from her students during remote teaching: "It is hard for me that I am unable to hug a tearful student through the screen.

I can't sit and encourage with kind words or see bright eyes eager for knowledge." In other words, L. seeks eye contact and face-to-face conversations. Her students' difficulties are hard for her. For N., the distance from her students is also extremely difficult: "I am very attached to my students. It is very hard for me to be far from them, without contact, without being able to see them face to face and to communicate with them."

L. describes a situation of helplessness by using a metaphor of standing on the brink of an abyss:

I am a teacher in my internship year, and I teach a difficult class. The gaps, which were still noticeable and frustrated the weak children who lag behind, became even stronger. This leaves us, teachers who teach these capsules, with a sense of helplessness. I feel that Covid-19 has opened a terrible abyss at the feet of these children, which even the bravest do not dare cross.

As in the references to peers and students, also in the self-observation of their own feelings, participants' statements showed optimism as well, alongside the fear, helplessness, and frustration, as described by B.: "Many students have benefited from this; they have become independent learners and I am really happy about that." Another participant felt proud of being an independent learner herself: "I think about us too, as students. We too take on-line courses independently and we are expected to take responsibility. For some of us it is more convenient and for others it is frustrating."

The analysis of the participants' texts shows that although the writing was personal, many of them chose to write in the plural form, using verbs such as 'we can' and other words such as 'them', 'from us', 'we succeeded', 'the teachers', or - 'the teacher' (as a collective noun). This can be seen, for example, when T. describes her feelings: "In teaching, there are quite a few frustrations and challenging situations that end up teaching us new things about the world of education, about our students, about ourselves. Only from them will we grow and excel in our field."

Writing in the plural is also utilised about the ability to adapt to changing circumstances:

"Since the beginning of the Covid-19 crisis, we as teachers have proven our ability to learn, our dedication to work and concern for the children's well-being." The sense of ability, alongside the dedication they showed in times of crisis, also appears in other texts: "Our students see us as an anchor and a shoulder to lean on in times of crisis." Another participant pointed out: "The Covid-19 period, and the severe restrictions intensified our sense of loneliness,

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and it was not easy to get through this period in peace. By being aware of positive emotions, we can hold on tight during periods that constitute such a dramatic departure from the safe and familiar routine."

Another wrote: "Educational work requires of the teaching staff mental stamina and a demonstration of absolute maturity in the face of situations such as this."

The tension between the need for academic support and the need for emotional support that teachers must provide to their students in general and even more in times of hardship, led to further frustration for the research participants: "The emotion that engulfed me when I read what M. wrote, is identification and frustration with the chaotic world that I faced this year. We are often measured by our students' achievements, so there is not enough time to engage in social matters as well. Especially now, due to Covid-19, when only the core professions are emphasised." The fear of not being able to narrow the gap and to provide the best response for students, is also reflected in the following text:

From my limited experience in teaching, it is hard to provide an equal, consistent response to all students in the class. The challenging students, whose emotional difficulty is visible, receive most of the teacher's attention. During this period, I felt that sometimes the students who do not attract negative attention are 'transparent' for me. I was afraid that I would not be aware enough of their emotional needs, especially when I am distant from them.

The novice teachers expressed compassion, empathy, and identification with the feelings of their peers in the course and of their students, as P. emphasises:

It is very difficult for me to create a routine in my world now, so of course it is so difficult for them too. I experienced shifting my energies, to rebuild all the rules from the beginning, to give my students space for expression, emotional empowerment, and to rebuild their social skills in sub-standard conditions from their point of view.

In conclusion, the texts written by the research participants and their reference to those of other participants generated three prominent emotions: frustration, helplessness, and compassion. It is evident that participants of the courses make a connection between the uncertainty that their students feel and the uncertainty that they themselves feel. This double role, of being novice teachers and at the same time students, reinforces the fact that the crisis placed everyone at an equal starting point in the race against the Covid-19 crisis. Alongside the negative emotions, the participants were able to express and identify positive emotions in themselves and their peers: pride, satisfaction, inclusion and empathy. Dichotomous emotional dimensions were expressed in the same texts, such as fear alongside hope, anger and frustration alongside inclusion and empathy.

The analysis of authentic cases within the courses, in parallel with events related to the Covid-19 crisis outside the class, created a safe emotional space for sharing feelings and insights. The participants shared their understanding of the importance of trust and openness in the context of relationships with their students and peers, as milestones for SEL precisely in a time of uncertainty. The trust and openness were also expressed in the course workshops among the participants themselves.

Discussion

At the core of this study is the question of which emotions are experienced by novice teachers taking courses for a master's degree at a teacher training college during the Covid-19 crisis. It was assumed that reflective writing during the crisis may shed light on this topic through the perspective of students, peers, and the participants themselves. This reflective observation enabled the research participants to redefine their role and personal identity. Their insights expanded their ability to identify, understand, and regulate emotions, and even use them in educational situations with their students.

Analysis of the findings generated three main emotions that accompanied the novice teachers during the Covid-19 crisis: frustration, helplessness, and compassion. The study also showed that alongside the frustration and helplessness, seeds of optimism and a desire to encourage and develop the individual's strengths and inherent potential were sown, while focusing on one's strengths and aspects of best performance (Seligman & Adler, 2018; Tolan et al., 2016). Social awareness of feelings and needs of others and the necessary skills for creating interpersonal relationships were found to be features of prosocial behavior. Expressing feelings of empathy and caring contribute to hearing the students' voices and realizing their abilities as creative and contributing citizens in a multifaceted society (Jagers et al., 2019; Weissberg & Cascarino, 2013).

Embedding empathy and observation in teacher training through different perspectives may promote motivation, civic literacy, and a sense of individual and group competence (Jennings et al., 2017; Warren, 2018). Embracing issues with the help of reflective observation allowed the participants to process situations from their practice in a safe and controlled environment and even to consolidate a professional moral identity when dilemmas arose with regard to values such as respect for the student, respect for the teacher or equal opportunity (Davidoff & Shapira-Lishchinski, 2019).

During the online course meetings, the research participants were exposed to attitudes, skills, and knowledge in the field of SEL, required to understand how to manage their emotions (Agirkan & Ergrnr, 2021; Shechtman & Abu Yaman, 2013). Raising self-awareness and social awareness within the framework of interpersonal relationships is reflected in the novice teachers' ability to identify their feelings, those of their students and the impact of these on their own behavior. The participants expressed the ability to listen, empathize, as well as to display compassion and inclusion towards each other.

The improvement of self-management skills during the crisis was reflected in the novice teachers' ability to regulate their emotions, thoughts, and behavior as well as their pupils. Cultivating the skill of decision making in an informed manner is reflected in the novice teachers' ability to separate feelings from facts, collect data, and raise alternatives, to serve as role models for their students (Steins, 2017). Thus, by learning from experience they instill confidence in their students even in a state of emotional uncertainty. By wondering about them in the teachers' training field, the participants experienced reflective observation of themselves and others. By using Social and Emotional Learning skills, the participants experienced cohesion, a sense of belonging, teamwork, and peer learning, which are very important for the teaching role and for teachers' personal development (Aizan et al., 2021; Durlak, 2016). Developing interpersonal communication skills such as sharing, listening, and empathy will help novice teachers express their feelings and manage them correctly, understand personal and group processes, express their needs, get to know themselves better, increase the promotion of positive thoughts, and avoid negative and limiting thoughts, which will contribute to both students and teachers (Elias et al., 2019).

The findings of this study are in line with the fact that the teacher's emotions are greatly influenced by the management of emotions in the classroom (Kaden, 2020) and that in the times of change, emotions intensify compared to the routine periods (Becker et al., 2014). The texts written by the novice teachers included, on one hand pleasant emotions such as joy, love, compassion, and excitement, and on the other hand less pleasant emotions such as disappointment, disillusionment, anxiety, anger, fear, embarrassment, frustration, and vulnerability. Along with concerns regarding the current situation, forces for hope and recovery were mobilised. This finding is consistent with the "caring concern" mentioned by Noddings (2012). The term "caring concern" (Noddings, 2012) describes the sensitive and holistic view of educators who are attentive to the needs of their students.

The findings indicate that the participants expressed caring concern for the needs of their students and for the needs of their colleagues. The expression of authentic feelings has been identified as significantly affecting teachers' sense of satisfaction with their work (Saunders, 2013), which may affect the mental well-being of their students. To develop SEL abilities among students, teachers have the responsibility of teaching them emotional, cognitive, academic, and behavioral skills (Alzahrani et al., 2019; Mahoney et al., 2018). This further accentuates the importance of the relationship between the teacher and the students in general and especially during a crisis.

The research findings also showed that the participants demonstrated the skill of active listening. They listened to the emotions that arose from their teaching field and the writings of their peers, while reading between the lines. Mirroring these feelings from their perspective requires attention and concentration, a non-judgmental response that leads to empathy. The reflective writing, the summary, and the drawing of conclusions from the emotional aspect helped the participants clarify the messages and process the information, which may at times be emotionally overwhelming (Vostal et al., 2015).

One way of dealing with reactions of anxiety and stress is to use "social capital", a set of internal and social resources such as trust in others, belonging, social participation, a desire to create social cohesion, and participation in community activities. From these research findings, the importance of "group resilience" emerged, especially during a crisis, to strengthen motivation for learning and reflective self-observation, which is of utmost importance for training and practice in the teaching profession. Reflecting on teaching processes provides skill for researching the practices of teachers and for collaborative learning with colleagues in the training program and later in their professional course (Hastings, 2004). Peer learning was found to contribute considerably to students (Straus & Rummel, 2020). The course participants created social capital for their colleagues. Moreover, after experiencing support and trust, they will be able to develop a supportive discourse in their work with their students as well (Coleman, 2008). "Group resilience" is also reflected in the participants' use of the plural form when writing. A possible explanation for this is related to the fact that sharing feelings while writing in the plural form is a type of common feelings and an anchor of human capital that may contribute to the resilience of the participants. It can provide an emotional distance from the situation, an escape from the same negative feelings that characterized the Covid-19 epidemic from the novice teachers' point of view.

The reflective reactions to the case descriptions presented by others required the colleagues to be objective on one hand and emotionally involved on the other. They were required to reflectively observe from a subjective point of view, regarding emotional issues familiar to them. Therefore, the research participants were required to separate and connect the other person's feelings with their own, understanding the power relations between them and their colleagues to reduce exclusion and 'othering' (Krumer–Nevo & Sidi, 2012).

Conclusions

This article illuminates the importance of an educational practice that stems from emotional processes, especially during a crisis, and that may contribute to learning in preparation for future crises. Understanding the feelings of novice teachers in times of crisis, is a bridge to an emotional connection that establishes openness and trust and leads to active in–depth learning also in routine and as. a base for students and teachers' resilience. The Covid–19 crisis and its consequences took the entire education system by surprise, regardless of seniority or experience, with no prior preparation or tools for coping.

However, this situation may be an advantage for novice teachers who had to deal with the crisis successfully and immediately, adapting new instructions and remote teaching skills and applying them simultaneously to their students. It may have invited teachers to find additional ways to get to know their students in a holistic and caring manner. Moreover, the dichotomous range of emotions experienced by novice teachers during the Covid–19 period may provide a touchstone for their dichotomous feelings when entering teaching and dealing with a state of uncertainty.

The unique timing of courses that essentially deal with emotions precisely during the Covid–19 virus, can be seen as a unique opportunity to cultivate a sense of ability and to deal with the chaotic reality outside the classroom in the short and long term. Hence the importance of cultivating a sense of competence among novice teachers through imparting skills of honest and supportive emotional communication between them and their students. The deep and reflective process (Yang et al., 2018) in the courses taught at the college allowed the participants to observe their feelings through an online course forum and through the Zoom screen as part of distance teaching, independent of place and time (Rodrigues et al., 2020). The processes experienced by the participants within the course as novice teachers may mitigate the difficulties involved in their entry into teaching and its negative consequences.

Therefore, the importance of supporting teachers, which has been found associated with the degree to which they remain in the education system in the long term (Orland-Barak, 2016; Zevelevsky & Lishchinsky, 2020), becomes even more important. Teachers' authentic experiences and the insights that arise from their insights are a channel for the voices of teachers and their professional growth and identity (Orland-Barak & Maskit, 2017; Wexler, 2020). In future studies, it is suggested to follow these novice teachers in a longitudinal study and to explore how the "Covid-19 generation" adapted to the system, compared to teachers who started their work after the Covid-19 crisis. It is also recommended to create support groups in schools as a secure base for sharing emotions on a regular basis.

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8

International co-teaching in distance learning: experience of the "Pedagogical Ethics and Teacher Professional Self-Development" course

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Abstract

Co-teaching is a relatively new phenomenon in higher education. The necessity of this is determined, for example, by: 1. multi-subject, multi-disciplinary courses (e.g. ethics and psychology in pedagogical ethics course); 2. the need to enrich the learning experience of students with the experience of different pedagogical-andragogical paradigms and culture bearers; 3. reality of open educational/learning spaces (including nature, cultural sites, web resources etc.), and individual learning and development paths. The web-based learning process, which was rapidly introduced during the period of Covid-19 restrictions (2020-2021), facilitated the development of co-teaching in schools and universities.

Introduction and conception

Teachers and schools create preserve and transmit culture, traditions, values, and knowledge. Teacher education in universities and teacher life-long-learning are the corner stones of this process. The contemporary teacher's life-long learning includes self-development and professional development alongside other aspects. The "learning space" and the learning-teaching process is changing from face-to-face interaction and text – based process to interactive, mixed open spaces and processes.

The two examples of co-operation (virtual learning site Perspectives of Teacher Education from 2015, and the Pedagogical Ethics and Teacher Professional Development course, 2016-2021) allow us to see developments and perspectives via course authors experience. In 2013–2019 there were some opportunities for co-teaching of the Estonian teacher educators as part of teacher education improvement projects of Estonian and Georgian universities (UNICEF–Georgia and INNOVE Estonia). As part of this the Virtual learning site (a web-based course) was created by K. Krabi and E.-S. Sarv. (Appendix.)

In the introduction to the course the authors write, as follows:

"We argue that research, critical reading, discussion and (self)-reflection are the foundations of education. ... This site is for self-guided study."

The content of the virtual learning site was developed as a result of a 4-year co-operative development of universities of both countries. The presented tasks, e-portfolios, evaluation and feedback show the advantages and some difficulties (mainly connected to knowledge of English) participants experienced. In some ways, this attempt can be seen as the forward-looking part of real e-learning situation of 2020-2021 in both countries.

The general mission of the virtual site is presented in this classic quote:

"The key question for teacher education is not how to become competent or skilled in the application of scientific evidence. The key question is how to become educationally wise (Gert Biesta)."

Below, we look at two cases of e-learning and co-teaching related to teacher education where both authors have participated in different roles – as concept and syllabi creators, learners, study material creators, teachers or/and process leaders. These participatory case studies bring forward some aspects of cultural, paradigmatic, curricular and activity differences on the levels of learners, teachers/lecturers, universities and education system that might be important to research further and to take the co-teaching and e-learning/distance learning in future into account.

I. The Virtual Learning Site – an interactive web-based course as part of the TE development project

The Teacher Education Development project (UNICEF-Georgia, INNOVE-Estonia) in general was designed as a process that includes visits of the Estonian TE academicians and specialists to Georgian universities (lectures, workshops); inter-universities workshops on teacher profession values, study programmes, etc. designed and lead in Estonian-Georgian co-operation; study visit of Georgian teacher education professors to Estonia (Tartu University, Tallinn University, compulsory schools); translation (into English) guidelines for outcome based TE programmes; councelling and evaluation of TE programmes of Georgian Universities by Estonian specialists. Comprehensive reports, analyses and recommendations of visits to Georgian universities, together with a lecture and other additional materials used (including Estonian teacher training curricula, etc.) were available to all universities via GoogleDrive and UNICEF-Georgia. As preparation to study visit to Estonia a special e-learning material (The Virtual Learning Site) was prepared, which is discussed below. The aim of the Site, as seen by the authors, was to guide the participants (learners) to self-development as teacher educators, to non-traditional ways of self-analysis and to wider foresight of teacher education perspectives in Georgia.

The main page of the site states:

"*This Virtual Learning the site is about teacher education for Georgian teacher educators. It provides learning opportunities that lead to understanding of the oneself as teacher educator and teacher education through some of the core issues. We advise you to start with fulfilling the inventory and then move on to study materials.*

This site is for self-guided study. We recommend to study the materials chapter-by-chapter at first in the order they are presented. In every chapter we have given a variety of articles or other materials – make your choice, but at least one material in every chapter should be studied. At the beginning of the study please, fill the inventory and at the very end of study-process – take time for reflection."

Further, the process (including research, critical reading and discussion and (self)-reflection is described.

The materials are presented as texts (articles), video-clips, (self) enquiry materials and tasks for a self-guided study and personal choices. At the very end of the study-process – reflection is recommended.

The Inventory of the Teacher Educator's Principles for Education (Philosophical Positions) helps to identify learner's positions to education and also contributes to an overview about teacher educators in Georgia. Finding out personal principles for practice, e.g. philosophical positions, enables to reflect personal practices, positions, identify them, find out alternatives, choose, problematise some aspects in education, understand and step into dialogue with other educators.

Study materials include some original texts from the leading thinkers in teacher education as it helps to engage in an international dialogue in the field of teacher education.

The learning site is build way that it can be discussed on the basis of Georgian experience and new chapters and materials can be added.

Research and educator's (self)-reflection are the foundations of education. So some (self)-enquiry materials and tasks are included and are the natural part of learning.

"The crucial change in learning is going on, similar to the change that appeared when Gutenberg introduced the printing technology. The difference is – contemporary processes take years, not centuries to change everyday communication, research, education, media. So we have build the e-learning environment to enable an experience of learning in virtual environment through selected contemporary perspectives."

So the Virtual Learning site underlines the openness of Teacher Education and the active, inquiry and personal choices based development path of every learner. The terms – teacher training or teacher education are seen as reflection of TE (and general education) paradigms.

In the case of Estonia, it (teacher education) is wider, flexible, open, holistic, committed to core values, based on responsibility and self-reflection of learner and imagination, artistry of educator. In the case of Georgia - rather prescribing in detail, training, controlling, leaving less space for educator's creativity and imagination, as it was seen during the INNOVE-UNICEF missions and as it was expressed by the learners, reflections.

The most challenging for students was the self-analysis and foresight of TE via photo-voice method. It demanded to put photos (of author's teaching) together into a photo-protocol and write what those photos represent about teacher education and author's practices as teacher educator and why is it important. During the visit to Tallinn University the presentation and a reflective group work on Photo-Voice took place.

The creation of Virtual Learning Site was challenging to both authors. It needed generalisation of experiences gathered during missions to Georgia Universities and through personal teaching experience (andragogy and pedagogy), selection of contemporary approaches most relevant to the Georgia TE development and negotiations on learning process, protocol, outcomes and design of the site. All materials were discussed and the final seminar foreseen in general.

II. Subject "Pedagogical Ethics. Professional Self-Improvement of Teachers"

In recent years, the subject "Pedagogical Ethics. Professional Self-Improvement of Teachers" has been developed in teacher training at the University of Gori. It has been taught in collaboration with Ekaterine Gigashvili, Zurab Zurabashvili (Georgia) and Ene-Silvia Sarv (Estonia).

The processes of co-teaching and learning has been analysed on the basis of interactive theory of learning, knowledge creation and knowledge circulation (Nonaka & Takeuchi). The learning process is designed as active learning, a combination of students' self-directed learning, reflected in the course portfolio (development portfolio). It included work with pre-course and course materials (student manual, text on key aspects of the course in English and Russian and related slide series + student materials in GoogleDrive), and student dialogue (including observations, group work and research) and a complex assessment process (self-, peer- and teacher-led rubric assessment).

The problems and difficulties that arose during the planning and study process of the subject led to a number of innovative solutions and has been overcome.

The main difficulties encountered in the process of planning and implementing co-teaching can be summarized as follows:

1. Occasionally conflicting approaches to the syllabus resulting from different academic cultures. A good example to illustrate the difference is the difference between the realities of Estonia and Georgia in terms of both the learning process and the systematic, systems approach and implementation of the process. The partner (institution, school) for effective management of university education in Estonia is not only an object of practice, but also an environment in which a student grows, develops, learns, constructs her/his own knowledge, as well as gets to know and shares the learning culture, between school and university

2. Language problems – the division of students into Russian or English speakers to a certain extent caused a time-consuming need to translate the lecture and group work into Georgian – The course implementation process requires a special approach and implementation. According to Georgian law, national exams in a foreign language require passing in both English and Russian, and the enrollment of students for national exams is based on the results of the study of a foreign language. Consequently, the language competencies of the enrolled students are not the same in Russian and English. Language of instruction – Georgian; university, the effectiveness of the course is largely determined by the language of instruction. Consequently, the cooperation between the Georgian and Estonian colleagues and the implementation of the educational process have some disadvantages. The training course has actually become possible in Georgian, English and Russian. Much of the time allotted for the course is associated with the process of understanding and analysis caused by language barriers. Learning activities such as group work, lectures have been shared among the leading teachers and they share cultural diversity, internationalization and international practice, which is both a challenge and an advantage.

3. Usage of the web environment Zoom was limited to forty minutes, as the university had not granted a corresponding license without time limits for use in teaching. It is in the context of language barriers that the 40-minute time limit gives the teacher fewer opportunities, on the one hand, to provide students with as much new information as possible, and on the other hand, prevents the student from self-reflection and asking questions, deepening knowledge and broadening horizons in Estonia, an academic unit is traditionally 90 minutes – which allows to build a holistic process in which lecture, groupwork and other co-thinking activities, discussion and reflective methods are integrated. **136**

4. At the same time, the Gori State Pedagogical University is the only institution in the Shida Kartli region, where 70% of students live in occupied or post-conflict villages. A serious problem for them is full involvement in the learning process, which, on the one hand, is associated with a low level of computer security, as well as Internet security. A significant part of students participate in the learning process using phones and smartphones, which, for example, deprives them of a lot of time to complete written and other assignments.

The analysis of the course of the study process (including student feedback) allows us to make several conclusions about the course of distance learning and recommendations for making this type of learning more effective at the level of students.

Students. It is important that a student is provided with computer equipment, appropriate teaching materials, and taught in a language they understand in order to increase access to the Internet resources and equal participation.

Lecturers. Cooperation with foreign partners is critical in terms of software development and internationalisation. Colleagues involved in the collaborative process should be able to create resources for collaborative learning and participate as equals in the process of evaluating student learning outcomes. At the same time, it is important that, due to the language barrier, in the format of a particular course, all components are assessed in Georgian and by the teaching assistant, and the responsible teacher or invited specialist is not directly involved in the student assessment process. The mid-term examinations and quizzes required in Georgia are quite opposite to the creative holistic process and complex final assessment used or preferred by Estonian side. The rubric evaluation of outcomes (including self-development portfolio) from Estonian practice was partly used and needs further adaptation to be used. As ideal, this adaptation will be done by students and integrated into the learning process.

Learning environment and university.

The effective implementation of the course can be achieved with support of the university, which is reflected in technical support of the educational process, in the offer of additional language courses for students with a low level of language competence. It is also important that students have a textbook corresponding to the Georgian-English course. In fact, there is no textbook on teacher ethics in Georgian, no student manual, no theoretical guide, which is an obstacle in the effective implementation of this process.

When choosing a student body, it is important to increase the requirements for language proficiency for those wishing to study according to the teacher's program in order to accept a student with high language competence for the program and fully participate in the internationalisation process.

Some remarks on distance learning-teaching from research.
In May 2020 teachers in Estonia stressed, that in the first period of distance education (March-April) everyone tried to cope alone and in most schools the process was not schoolwide regulated, except timetable. The result was the use of tens of web-environments (every day from 6 to 15 and even more by pupils' responses). But soon teachers began to form groups or teams: 1) to find better ways, environments, and materials for web-based learning in the field of subjects, 2) to coordinate, to organize amount of pupils' homework, 3) to re-arrange subjects field (science, social, etc) for integrated teaching-learning (physics & chemistry, biology & geography, for example). The integrated, co-teaching has lots of benefits (time-economy, holistic approach, interest, etc.) but was not easy to elaborate because of the traditional grade-subject based organisation of time in most schools. The schools that had the cycle learning regime (usually grades 4-12, epochs of 5-6 weeks with limited number of subjects, usually concentrated as sciences, social area etc.) managed to make co-teaching comfortable as for teachers, so for learners. (Lauristin et al., 2020)

Conclusion
Co-teaching was especially experienced as a challenge then practiced in distance learning environments (mainly Zoom).

The differencies in the academic culture – "normal" approaches to substantive planning, scheduling, methodology, evaluation – need negotiations and require adaptation to the standards of the place of teaching. On the level of University, of department, of quality insurance control, it would be necessary to allow a more flexible approach so that the benefits of different academic cultures can enrich the learning process.

The learning and participation cultures of students differ (self-directed learning versus prescription and control based learning) and needs special exercises to change the mind-models and skills of students towards another approach. The recognition of different approaches (paradigms) that lecturers have, need division of labor – do what is your strength, learn and adapt to partner-teacher methods and approaches.

The second part of culture is the student participation culture - the use of time, for example. Starting learning at the right time is one indicator of this. Differences in the normative nature of the curriculum in the academic culture of different countries can enrich the learning process, but only if the "conflicts" caused by the differences are explained and one of the aspects of the changing material learning process. Critical thinking is based on noticing and understanding differences.

The design of learning as a complete process as the creation of personal and collective knowledge presupposes methodological and operational freedom of the lecturer. Specific study with specific students is not planned in detail, but depends on the students' progress, understanding and reflection. This often means replacing lecture with a group work or experiment "on the go". In face-to-face learning, this is more difficult to do than in distance learning. At the same time, it presupposes the sensitivity of the co-teaching teachers to the situation and mutual trust.

Adequate technological equipment is needed at a university and national level, especially for distance learning. A conference environment, an unlimited time license (e.g. Zoom), a computer park and, if necessary, a support specialist are basic needs. This is ideally complemented by the possibility of simultaneous interpretation into and from the learners' language.

At the same time, co-teaching is a potential opportunity for a dialogue approach, where dialogue between teachers initiates knowledge creation and knowledge circulation and sets an example of a science-based culture of discussion.

It would be rational for inter-university cooperation to record and refine key blocks of knowledge, interesting research results, methods, etc., and use them as common property.

The digital age and modern digital environments provide an opportunity to enrich the learning process, use co-thinking and knowledge creation techniques, create inter-university teams of oil students and lecturers, and valuable innovative teaching materials. Co-learning and co-teaching are up-to-date, possible and with great potential for development.

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Appendix 1. Content of the Virtual Learning Site. Perspectives on Teacher Education: core issues through virtual learning experience.

Krabi, K., Sarv, E-S. (2015). Perspectives on Teacher Education: core issues through virtual learning experience. (Virtual learning site.) Tallinn: Foundation INNOVE. http://kristiinakrabi.wix.com/teachereducation

The main page of the course states: This virtual learning site is about teacher education for Georgian teacher educators. It provides learning opportunities that lead to understanding of the oneself as teacher educator and teacher education through some of the core issues. We advise you to start with fulfilling the inventory and then move on to study materials.

1.1. About The Process
We argue that research, critical reading and discussion and (self)-reflection are the foundations of education.

In this material we consciously represent only (some) contemporary views on education, philosophy of education and research. These materials are presented as texts (articles), video-clips, etc.

Some (self)-enquiry materials and tasks are included and are the natural part of learning, self-development.

This site is for a self-guided study. We recommend studying the materials chapter-by-chapter at first in the order they are presented. In every chapter we have given a variety of articles or other materials – make your choice, but at least one material in each chapter should be studied. At the beginning of study, please, fill the inventory and at the very end of the study-process – take time for reflection.

1.2. Inventory of the Teacher Educator's Principles for Education (Philosophical Positions)

The inventory helps you as teacher educator to identify your positions on education and also contributes to an overview about teacher educators in Georgia.

Finding out your principles for practice, e.g. philosophical positions enables you to understand yourself as a teacher educator – reflect your positions, identify them, find out alternatives, choose, problematise some aspects in education, understand and step into dialogue with other educators.

Please follow the link to Google Forms and fulfill the inventory.

1.3. Study Materials

We have consciously chosen to present here some original texts from leading thinkers in teacher education as it helps to engage in international dialogue in the field of (teacher) education.

We are aware about the good in Georgian teacher education and so this learning site is built in a way that it can be discussed on the basis of Georgian experience, and new chapters and materials can be added.

Research and educator's (self)-reflection are the foundations of education. So some (self)-enquiry materials and tasks are included, and are the natural part of learning.

The crucial change in learning is going on, similar to the change that appeared when Gutenberg introduced the printing technology. The difference is – contemporary processes take years, not centuries to change everyday communication, research, education, media. So we have built the e-learning environment to enable an experience of learning in virtual environment through selected contemporary perspectives.

Chapters:
1. Introduction
2. Historical overview
3. Contemporary and future perspectives on teacher education
4. Your position as teacher educator.

Chapter 1. Introduction

On terms – teacher training or teacher education.
Educational reality.
Generally we can imagine all the education-related aspects (Educational Science, Philosophy of Education, Pedagogy) of reality as part of educational reality as it appears in everyday consciousnes of people and groups, incl policy and culture (Figure, author E.-S. Sarv). We can picture it from different subjects, institutions or communities, etc., viewpoints – that all exist and interplay. The pedagogical action-field of education (curriculum, teaching-learning process, teacher training, etc.,) integrates, interprets and applies the philosophical and scientific knowledge and adapts it to reality.
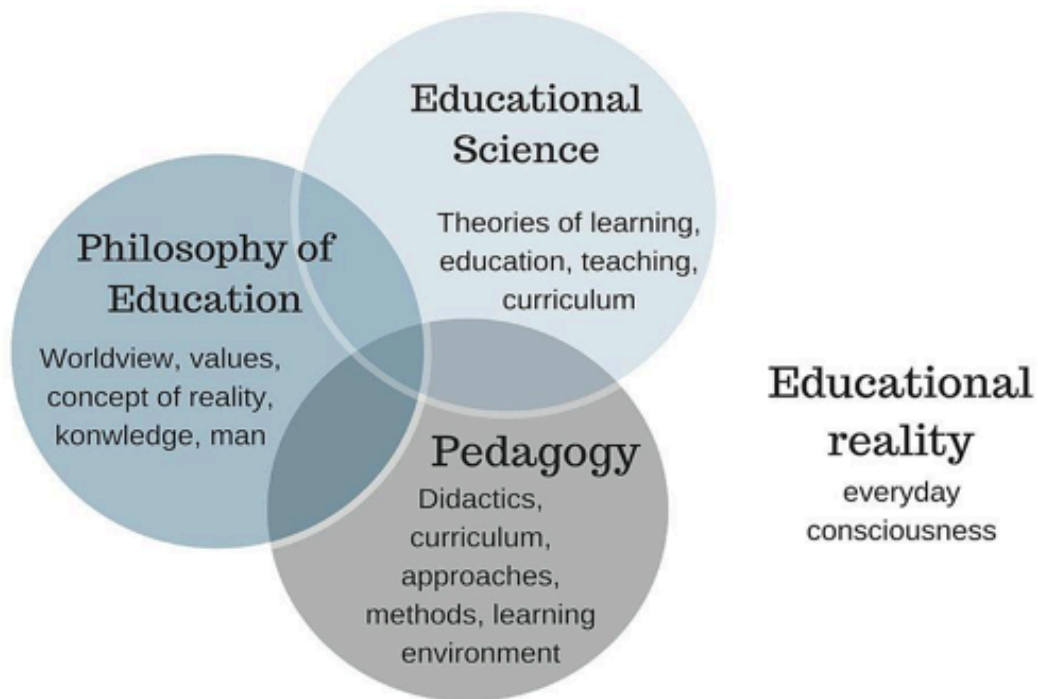
Figure. The field of Education.

Chapter 2. Historical overview.

Main changes and directions in compulsory education of the 20th and 21st century are shortly described.

Chapter 3. Teacher profession and TE in contemporary world.

We recommend to get an overview about current situation in teacher education via some recent materials (recommended readings and videos) and to complete the reactions task.

Task – reactions to resources through questions.

Please read the article(s) and then:

1. Formulate 2–3 questions or theses that are most important from your viewpoint (for Georgia or in general).

2. Share these questions in Padlet (follow the link) and invite people to discuss.

Contemporary paradigms of teacher education

Contemporary paradigms are connected to the adult education. Inventory you took at the beginning focused on the principles you, as teacher educator, use. Here is an overview of the philosophical perspectives and here a text to read in order to find deeper meaning and prepare for discussions.

Teacher education today – Finland, Estonia, Ireland
(The list of Internet-accesible sources is given.)
Future of teacher education
Paradigms and Methodology in Educational Research

Chapter 4. Your position as a teacher educator

Photovoice about Your View on Teacher Education
There is an academic initiative to bring voices of participants from different contexts into research and educational processes (Lin, Brantmeier, Bruhn, 2008). We bring voices of teacher educators into the process of learning. Voice is a concept of interpretive research focusing on reflectivity, relationships, dialogue, standpoint (Denzin & Lincoln, 2000; cited in Lin etc. 2008). It enables people from different cultures with their practices, understandings, habits, ways of knowing, being and learning to come into communication, exchange their views (Lin etc., 2008).

Process: please take a camera (a smartphone will do) and take ten to fifteen photos about things that represent the topic of teacher education – how do you see it, how it looks like in your university and what are your teaching and learning practices as teacher educator. Please take the photos from the perspective of what matters to YOU in teacher education, what is important to you.

Protocol: Please put the photos together into a photo-protocol and write what those photos represent about teacher education, your practices as teacher educator and why is it important to you. Please use free blogs or make a pdf and upload it to Padlet).
Some questions for compiling a photo-protocol:
1. Please describe your picture.
2. What is happening in your picture?
3. Why did you take this picture?
4. What does this picture tell us about teacher education or about you as teacher educator?
5. How can this picture provide opportunities for us to improve teacher education at your university/in your practice? (Hussey, 2001 cited in Flessner, 2012) Please keep the photos for our meeting. We will reflect on them together.

The Consequences of the First World War for Georgia

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Abstract

The paper discusses the international political situation created after the First World War and the struggle of a small Caucasian country, Georgia, for state independence. Coming out of the research, the paper draws conclusions: although during the First World War none of the opposing blocs was interested in the fate of small nations, these nations created or restored statehood as a result of this war and created future prospects for establishing themselves in the international system. The restoration of Georgia's statehood and the establishment of the first democratic type of state were caused by the political processes during the First World War. Although the Democratic Republic of Georgia was defeated on February 25th, 1921, in the struggle against the Soviet occupation, Georgia continued to exist as a republic with limited "sovereignty" within the Soviet Union. Today's Georgian state with republican governance is historically based on the fundament of the Georgian SSR, or the "Second Republic", a part of the Soviet Union, which in turn is based on the Democratic Republic of Georgia, or the "First Republic". Although these republics are qualitatively different countries, they laid out the foundation for each other's existence. A kind of justification for this is the Declaration of Independence of Georgia adopted on April 9th, 1991, which, legally, on the basis of the March 30th, 1991 referendum, is based on the Declaration of Independence of May 26th, 1918.

Introduction

A lot has been written about the First World War, it was studied from different angles and with different interests of different countries. They have been studied from political, economic, geopolitical and geo-economic points of view. Many historians, political scientists and researchers of international relations have drawn conclusions about the principles of the First World War, the geopolitical situation during the war, the goals of various countries and the results achieved. Unfortunately, participation of small countries and peoples in the First World War was directly related to the interests[1] of the large countries participating in the war, and sometimes did not meet their interests and aspirations at all. Since Europe became the centre of world politics at the beginning of the 20th century, all the large countries of Europe, together with small countries and nations, were involved on the processes that developed on the field of European politics[2].

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[1]   David Stevenson, *The First World War and International Politics* (1988)

Main Body of Research

In the First World War, all large countries had their own interests and aspirations: strengthened Germany, having won the war with the newly united France, wanted to satisfy its imperial ambitions – it wanted colonies in Africa and Asia; France dreamed of returning Alsace and Lorraine; Austria-Hungary and Russia tried to solve the problems caused by defeats in previous wars (with Prussia and Japan). Most of all, they were interested in the Balkan Peninsula which belonged to the weakened Ottoman Empire. As a result of the war for national independence that began in the Balkans in 1912, the Ottoman Empire in 1913 actually separated itself from Europe, and new Balkan states were formed there, which showed discontent and wanted to expand their territories at the expense of neighboring small states.

Against the background of these interests, two opposing military alliances were created: the large and the small states regrouped in accordance with their aspirations; military blocs were formed, the difference in interests of which resulted in the World War (which initially was referred to by different names: "The Great War", "War to End all Wars", "Imperialist war", "War to Defend Civilization"). It was called the First World War only before the start of the Second World War, in 1939.

The First World War changed the political map of the world and the balance of power. First of all, the leading European countries, Great Britain, France and Germany, lost their role of world hegemons and the Ottoman, German, Austria-Hungary and Russian empires collapsed. The Turkish Republic of Atatürk arose from the ruins of the Ottoman Empire; As a result of the collapse of the Austro-Hungarian Empire, small European states arose and the political map of Europe became more diverse. The fate of the small states that emerged as a result of the collapse of the Russian Empire turned out to be tragic because Soviet Russia gathered the strength to maintain the power of the tsarist Russian Empire in the countries of the South Caucasus and Asia. The Baltic states temporarily managed to maintain their independence until 1939, and then they too became victims of the policy of Soviet Russia.

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[2] The Countries Involved in World War I, https://www.thoughtco.com/countries-involved-in-world-war-1-1222074

Of the peoples conquered by the tsarist Russia, Poland and Finland were able to maintain their statehood.

After the First World War, the United States of America and Soviet Russia (the Soviet Union) appeared on the international arena, which largely determined the future of the world.

Did the great empires and small states involved in the war expect such results? Of course not. Because behind the political and military battles of the First World War were huge economic interests that practically decided the scenario and the outcome of the war.

The fact is that half a century before the war, the economic map of the world changed dramatically, which should have entailed an attempt to transform the political map as well. Such transformation does not happen voluntarily. The world still lived according to "wolf laws", and since there was no well-established orderly system of international relations[3], the seizure of territories and the redistribution of colonies was considered the norm. Imperialism, the rise of nationalisms, militarism and the strengthening of armaments played their part. New alliances of states formed against the other. The most tense was the confrontation between France, which was defeated by Prussia in the war of 1870-1871, and Germany, united by Prussia. The rivalry between Russia and Austria-Hungary for dominance in the Balkans was fierce.

It is significant that in the summer of 1914, Great Britain, as the owner of the most influential, powerful state and the largest colonial empire in the world, had the opportunity to act and prevent a war in Europe. But the government for a long time preferred to maintain "neutrality", which made the war inevitable. On August 4th, due to Germany's violation of Belgium's neutrality, Great Britain declared war on Germany. Along with Britain, her numerous colonies and dominions, were involved in the war.

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[3] It is significant that the system of international relations began to take shape during the First World War, after which the foundations of international relations as a research discipline were laid. What is now called the theory of international relations was actually formed after the First World War. The theory, certainly has some traditions, since it developed as an integral part of other social sciences over many centuries. More: *The Use of Force in International Relations: Challenges to Collective Security*, edited by Hans Kochler, Vienna, 2006.

The German plan to involve the Ottomans in the war was also provocative: Germany, which fought on two fronts in Europe, was interested in Russia having an additional front and did everything to involve Russia and the pro-German Ottomans in the war. On October 29th, 1914, the Ottoman fleet in the Black Sea under the command of the German Admiral Wilhelm Souchon organised a military provocation and unexpectedly bombarded Russian coastal cities, followed by Russia's declaration of war on the Ottomans on November 2nd, 1914. Despite the fact that it was unprofitable for Russia to wage a war on two fronts, she went for this provocation.

Russia found itself in a blockade from the south since the Bosporus and the Dardanelles were closed to it, so it had to receive help along this path from her Western European allies.

In the first years of the war, Russia achieved the biggest military success in the fight against the Ottomans. Despite the fact, that the Russian Caucasian Army was small on the scale of the World War (the main forces of Russia were tied up on the European fronts) and it could not solve large strategic tasks, in 1916, in the hands of the Russian army was Erzurum, Van, Trabzon and the surrounding territories.

At the same time, the age-old hope was revived in Russia that, as a result of the defeat of the Ottomans, they would conquer Constantinople, dominate the Black Sea Straits, and reach the Mediterranean Sea.

It is significant that after the outbreak of the First World War, the Western allies reaffirmed this hope in Russia. By a note of March 12th, 1915, the British government officially committed itself to handing over Constantinople and the Black Sea straits with adjacent territories to Russia after winning the war. A little later, France agreed to this condition.

Constantinople, or Istanbul, would be the most valuable military booty, and its transfer from the Ottoman hands to the Russians would completely change the geopolitical situation not only in Eurasia, but throughout the world. But Russia could not take part in the distribution of the Ottoman Empire, because it withdrew from the First World War after the so-called October Revolution (initiated by Lenin). As a result, Russia did not have a share in the list of winners under the Versailles–Washington system.

The creation of a modern political map of the world began in 1918. Poland, Austria, Hungary, and Lithuania, which existed in the Middle Ages, revived in Europe. The previously non-existing states of Finland, Latvia, Estonia and Czechoslovakia arose, although there used to be a separate Czech kingdom.

For the first time in history, such entities as Ukraine and Belarus appeared on the political map, albeit for a short time. Under the hegemony of the Serbs, all the Slavic peoples of the Balkan Peninsula, except for the Bulgarians, were united into one state – the Kingdom of Serbs, Croats and Slovenes (since 1929 it was called Yugoslavia).

In 1922, in the part of the United Kingdom of Great Britain and Ireland, on the island of Ireland (without the province of Ulster in the north), the Irish Free State – Eire was created, first as the British Dominion, then the Republic.

Three republics were created in the Caucasus – Georgia, Azerbaijan, and Armenia.

Back in 1914, Egypt, which was under British occupation, seceded from the Ottoman Empire. During the war, Yemen effectively became independent when the Ottoman military units left. In 1916, Hijaz, where the Muslim holy cities of Mecca and Medina are located, declared its independence from the Ottoman rule. Currently, the Hijaz no longer exists: in 1925 it was conquered by Abd al-Aziz al-Saud, who created the Kingdom of Saudi Arabia in 1932.

Syria, Lebanon, Iraq, Palestine, Transjordan were created under the mandate of the League of Nations in the late 1920s, which were ruled by the Entente countries for almost a quarter of a century.

We asked the question above, did the great empires and small states involved in the war expect such a result? Of course, none of the states that unleashed the war expected such a result. The First World War showed reasonable mankind that often the goal do not give the desired result, including for the winner. Because the war brought the victorious states, the most human sacrifices that cannot be restored or compensated.

As for Georgia, it was a small country that participated in the First World War as part of the Russian Empire. From here, too, many people were called up, mainly to the Western Front, because the front with the Ottomans was opened later. Many Georgian generals, officers, and soldiers fought heroically under the flag of the Russian Empire.

More importantly, during the war, the Georgian political elite of that time faced a new challenge, and a prospect arose – the restoration of Georgian statehood as a result of the collapse of the Russian Empire.

After the actual defeat of the Russian Empire by Germany (this is evidenced by the Treaty of Brest-Litovsk), it became possible for Georgia to become an independent state.

Despite the right wing of the most influential political party in Georgia at that time, the so-called Social Democrats - the Menshevik leadership - wanted socialist transformations throughout the Russian Empire and initially did not think about a separation of Georgia from Russia, but historical reality forced them to become builders of independent Georgia. The World War was still going on when on May 26th, 1918, Georgia declared its independence. Azerbaijan and Armenia followed suit on 28th and 30th May. It should be emphasized here that for the first time in the Muslim East, it was after this war, that a republican-democratic system of government was created in Azerbaijan and the first republic was formed in a Muslim country.

On May 7th, 1920, the independence of Georgia was recognized by the Bolshevik government of Russia. At the end of 1921, the Entente countries also recognized us, but Georgia was not admitted to the League of Nations, because Great Britain and France, victors in the world war, could not protect it from the expected aggressor - Soviet Russia. In addition, just as Russian gas is an important resource for Europe today, so then Russian coal was Europe's heat and energy resource. If today Germany and Merkel were the first to take steps to force them to bow politically to Russian gas, then during the First World War, Great Britain and its Prime Minister David Lloyd George were the first to "surrender" in this sense.

That is why independent Georgia, along with two other republics of the South Caucasus, fell victim to Russia under the Communist (Bolshevik) government in 1920 and 1921.

Georgia's prospects after the First World War faced new challenges. That challenge was the newly modernised Russian Soviet Empire. Unfortunately, we were not able to overcome this challenge due to the political processes in international relations of the times, but the perspective created by the First World War nourished the national consciousness and mentality of the Georgian people throughout the 20th century.

Two or three years of state independence gained during this war proved to be enough for formation of states in the South Caucasus. Returning to the South Caucasus in 1920-1921, Russia was forced to take into account the new reality and left the nations with the republic status here - it created the Soviet Socialist Republics, which, although initially included in the Transcaucasian Federation, but later, under the 1935 Constitution, they became constituent parts of the Soviet Union, even though with the fictitious status of "sovereign states" and the right of "free exit" from the Union.

It is significant that the mentioned Soviet Socialist Republics, including the Georgian Soviet Socialist Republic, had their own constitutions based on the Constitution of the Soviet Union, but according to Article 104 of the same Soviet Constitution, the allied republic was free to leave the Union. Using this article, at the end of 1991, as a result of the collapse of the Soviet Union, 15 new states within the same borders were recognized by the international community.

Conclusion

1. Despite the fact, that during the First World War none of the opposing blocs were interested in fate of the small nations, these nations created or restored their statehood as a result of this war and created future prospects for asserting themselves in the world international system[4].
2. The restoration of statehood of Georgia and formation of the first state of a democratic type were caused by political processes during the First World War.
3. Although the Democratic Republic of Georgia was defeated on February 25th, 1921, in the fight against Soviet occupation, Georgia continued to exist as a republic with limited "sovereignty" within the Soviet Union.
4. Today's Georgian state with republican governance is historically based on the fundament of the Georgian SSR, or the "Second Republic", part of the Soviet Union, which in turn is based on the Democratic Republic of Georgia, or the "First Republic". Although these republics qualitatively differ from each other, they laid out the basic foundation for each other's existence. A kind of justification for this is the Declaration of Independence of Georgia adopted on April 9th, 1991, which legally, on the basis of the March 30th, 1991 referendum, is based on the Declaration of Independence of May 26th, 1918.

To the question of what prospects and challenges arose for Georgia after the First World War, we answer: there was a prospect of the restoration of statehood in the form of the Democratic Republic of Georgia, which withstood the challenges of the Soviet regime in the form of occupation and extremely limited

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[4] It is significant that the world community started to think seriously about the fate of small peoples after the Second World War. True, at first this process was more like a process of manipulating these countries/nations than a struggle for the correct definition of their future, but today this situation has changed significantly. However, for the most part, the fate of small nations is still decided by taking into account the interests of large countries.

sovereignty, and the unprecedented patience, perseverance, sacrifices, and sometimes mistakes, of the Georgian nation. On the basis of a self-sacrificing struggle, we have got modern Georgian statehood.

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