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NATIONAL AND UNIVERSAL IN THE EDUCATION SYSTEM. THE PROCESS OF GLOBALIZATION AND TRANSFORMATIONS OF EDUCATIONAL SYSTEMS

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Abstract: In the education system of any nation, there are, to one degree or another, both universal and local, national tendencies and patterns.

It can also be noted that it is in national schools that, in the terminology of synergetic, those dissipative structures of educational technologies and methods of organizing education are formed and polished, which are subsequently mastered by other nations and countries, spread and standardized as the most productive means.

The article emphasizes the importance of implementing globalization processes not in opposition to or at the expense of national education systems, but in the spirit of their harmonious, mutual enrichment and influence.

It is indeed emphasized that one of the secrets of the viability and survival of the Armenian people is the awareness of the importance of school and the education system, traditions of harmonious combination of the national and universal.

The position is to put forward that in a globalizing world, it seems appropriate and promising to encourage such education systems that, while being national in form, comprise universal human values in content. Such strategy will play a significant role in increasing the effectiveness of the educational process, as well as reducing conflicts and developing cooperation between different countries and peoples.

Keywords: education system, national traditions, universal human values, form and content of education.

*As is the educational system,
so is the future of its people and country.*

In the modern conditions of globalization and the formation of transnational economic, political,

scientific and educational systems, the idea of a national school and education (as well as nation-

al culture) may seem to be losing its importance and relevance, retaining only historical and educational significance. At first glance, it may seem that the tendencies of universalization and internationalization, the convergence of educational systems of various countries reduce to zero the value and need for further development of national educational systems that have formed over the centuries.

Meanwhile, it is also obvious that in the educational system of any nation, to one degree or another, there are both universal and local-national traditions and patterns.

This is a methodological problem, although not yet fully developed. We are talking about the relationship of the cultural and educational heritage and historical traditions of different peoples, on the one hand, and the real trends of the world in the field of education and upbringing on the other hand.

The problem noted is not new, in fact, it has an instructive history. The tendencies of universalization and unification in the fields of culture, politics, law, as well as education and social life are observed throughout the history of the development of human civilization. When discussing world standards and civilization criteria, one can notice a certain relativity – contextual conventionality in the historical and temporal aspect, realities that have become acceptable for most at certain stages of civilization development.

In the ancient times and even long after that, Greek and Roman systems of education, educational institutions based on the ideas of Plato's Academy and Aristotle's Lyceum, Greco-Roman philosophy, literature, culture retained a dominant position in the enlightened world.

In the Middle Ages, Byzantine culture and educational systems came onto the stage along with the educational and pedagogical traditions formed in the Christian and Islamic religious and theological systems where education and science developed in Greek and Latin, as well as Arabic languages.

During the Renaissance and later periods, the rethought values of antiquity, the ideas of the European Enlightenment, the pedagogical concepts of J. A. Komenský, J. G. Pestalozzi, A. Diesterweg and other classics became the fundamental and universal criteria in the organization of education.

Nowadays, the European and American edu-

cational systems, English-language culture and literature are considered to be the leading models.

Of course, the processes of globalization imply tendencies towards the formation of common values and educational systems for different countries.

Meanwhile, it should be taken into account that the values and educational systems that have received international recognition at various times take roots in national educational concepts. Naturally, the world-historical process and universal values cannot exist without specific subjects and bearers. It is the most valuable and promising components and principles of national educational systems that become widely disseminated and gain universal recognition in civilizations of different periods. It is in national schools that, using the terminology of synergetic, those dissipative (spreading, dispersing) structures (Nicolis & Prigogine, 1977, pp. 55-62) of educational technologies and methods of organizing education are formed and polished, which are subsequently mastered by other peoples and countries, spread and standardized as the most productive means.

It is fundamentally essential that modern globalization processes are carried out not in opposition to or at the expense of national education systems, but in the spirit of their harmonious mutual enrichment and mutual influence.

In the context of radical changes in the socio-political system, situations arise when theoretical thought is not always ready or does not have time to present a methodological and thorough scientific analysis. In situations where old concepts are no longer acceptable (sometimes simply because they are associated with the old political system), and new approaches are not yet complete and require discussion and additional elaboration, at least three possible ways to solve the problem are noted:

- a) updating, renewing and reinterpreting the old systems,
- b) mastering foreign successful experience in order to solve the problems of national education and school,
- c) developing and improving a national model by understanding the problems that have arisen before one's own country and society.

The second path often becomes dominant,

when “developing countries” are offered, presented with replica-models of the educational systems of economically and politically developed countries. However, the mechanical introduction of one’s successful experience in other countries does not always bring the desired result. In this sense, the educational systems of the post-Soviet republics are no exception (Mirumyan, 2019, p. 18).

By the way, both in Soviet and post-Soviet times, some intellectuals expressed and continue to express dissatisfaction with the policy of compulsion, the desire of the “power centers” to align everyone, albeit with the technology of “soft power”: “although the political situation in the world has changed radically, in fact, the universalizing educational system of the Soviet model has been replaced by a universalizing system of another – that of the Western production” (Mirumyan, 2019, p. 18). In particular, the dissatisfaction is justified by the fact that Western education systems are not aimed at transmitting fundamental knowledge, developing systemic and analytical thinking, but are rather aimed at transmitting specific, often fragmentary and not systematized knowledge and skills (Mirumyan, 2019, p. 19). In pedagogical theory, it is impossible to create something fundamentally new which is limited to the practical requirements, standards and stereotypes of the current day. In this sense, creative rethinking of the historical heritage, its comparison with the modern needs of society, seem valuable. This will create a powerful theoretical basis for overcoming modern educational challenges.

Of course, the above said does not exclude, but on the contrary, presupposes a multifaceted and in-depth study of the historical and pedagogical experience of other countries.

In integrating societies and throughout the world, **it seems important and promising to encourage such educational systems that, while being national in form, constitute universal human values.** In this sense, valuable traditions can be found in the historical and cultural arsenal of each nation. Only such a strategy will play a significant role in reducing conflicts and developing cooperation between different countries and peoples.

From this point of view, the history of Armenian science and pedagogical thought is more than rich.

Education systems and pedagogical concepts specific to different nations are largely determined by historical processes, traditions of statehood or their absence, the degree of political independence, the socio-economic structure of society, and, most importantly, the role and significance given to education in the programs and ideologies of the ruling elites. During its centuries-old history, Armenian people have experienced periods of both powerful political and cultural upsurge and deep decline. The people of Armenia were destined to experience the golden age of statehood, the bitter years of mass emigration, to be threatened with assimilation, to become familiar with the culture of developed countries and to coexist with peoples of less developed cultures. By the will of historical fate, the people were involved in the global processes of interaction between different cultures, became the object of military-political, religious, ideological and cultural expansion.

One of the peculiarities of the history of the Armenian people is the fact that Armenia has almost always been in the focus of the clash of interests of opposing strong powers, in the whirlpool of geopolitical clashes (Rome and Persia, Byzantium and Iran, Byzantium and the Arab Caliphate, Ottoman Turkey, Iran and Russia, and finally the East and the West). This circumstance, naturally, required certain knowledge and wisdom, diplomatic qualities, and flexible tactics from the spiritual and political leaders of the Armenian people to protect national interests. In such situations, the availability of military force alone could not be sufficient to resolve issues.

It is also clear that the process of forming a citizen, reproducing specialists and intellectual personnel is determined by the tasks set before the state and society, and how correctly these tasks and goals are formulated. Geopolitical conditions and problems have found their expression in the Armenian spiritual culture, and, of course, in the education and upbringing system.

For centuries, the Armenian people have faced the challenge of survival, preservation of national identity, and cultural independence. These involved issues found their solutions. Moreover, the Armenian people not only managed to preserve their national identity, but also to create a culture of universal significance.

One of the secrets of this phenomenon is the awareness of the importance of school and edu-

cation, the presence of fundamental conceptual approaches in this regard, stable traditions of harmonious combination of the national and universal.

Since ancient times, Armenian thinkers have had close ties with leading scientific and educational centers of their time. They received education and taught in scientific and educational institutions of Athens, Alexandria, Rome, Constantinople, Paris, Amsterdam, Moscow and St. Petersburg.

Mastering advanced academic and educational traditions, Armenian scholars not only perceived the scientific and educational developments of other countries and peoples, but also offered them their own approaches and shared their own achievements. Back in the 3rd-4th centuries, Paruyr Haykazn (in Latin - Proairésios), who received his education in the famous scientific centers of his time, founded a school of rhetoric in Athens and Rome, where Emperor Julian the Apostate (Iulianus Apostata 331-363), the outstanding orator Libanius (314-393), the famous theorists of Christianity Gregory of Nazianzus (330-390), Gregory of Nyssa (335-394) and Basil of Caesarea (329-379) were educated (Gabrielyan, 1997, pp. 22-24; Mirzoyan, 2016, pp. 53-54). In the philosophical scientific circles of the early Middle Ages, the works of the 5th century philosopher David Anahaght (the Invincible) (Gabrielyan, 1997, pp. 76-91) and the views

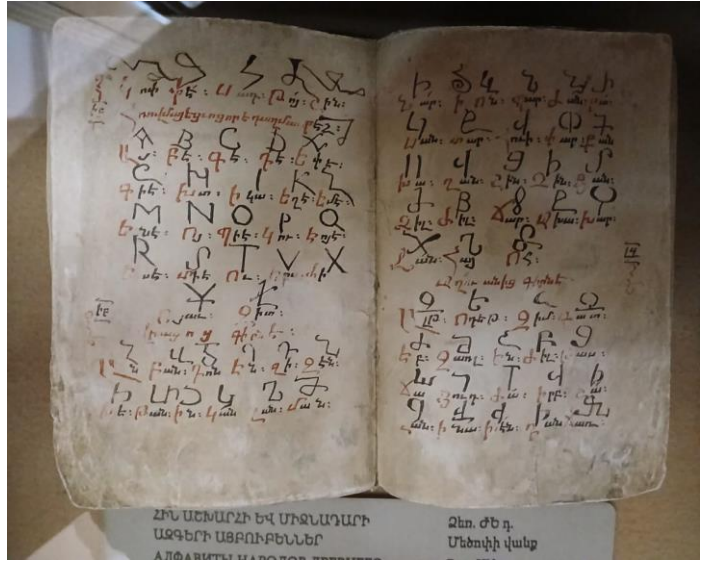
of the 7th century thinker Anania Shirakatsi in natural sciences (Gabrielyan, 1997, pp. 94-103) were highly recognized. The works and spiritual heritage of the 10th century theologian Gregory of Narek (Gabrielyan, 1997, pp. 133-142) earned the highest praise from the Christian Church. In 2015, the Pope elevated Gregory of Narek to the rank of Doctor of the Church.

It is worth noting that back in 405, the creator of the Armenian alphabet Mesrop Mashtots, with the help of his students, initiated the translation of works by famous authors of that era. The translation work of Mesrop Mashtots and his students was valued so highly that the Armenian Apostolic Church, starting from the 7th century, celebrates the Day of the Holy Translators, and since 2007 this holiday has been celebrated at the state level. It is also known that leading Armenian teachers and thinkers had a significant influence on the cultural and educational life of other peoples. In addition to the Armenian alphabet, Mesrop Mashtots also created alphabets for Georgians and Albanians¹. This is evidenced by M. Mashtots's student and his biographer Koryun (n.d., XV, XVI, XVII), the 5th century historian Movses Khorenatsi (1981, p. 293, LIV). Although these alphabets are no longer used due to historical circumstances, they have been preserved in stone inscriptions and written texts. See Pictures 1; 2.

¹ Caucasian Albania (in Armenian - Aghuank, Aghvank) was an ancient country-state located between the Kur River and the Caucasus Mountains, bordering Armenia and Georgia.



Picture 1. Armenian alphabet.



Picture 2. Armenian manuscript containing Georgian and Aghvanic (Albanian) alphabets. Collection of the Matenadaran Research Institute of Ancient Manuscripts, manuscript 7117 (15th century).

In the Middle Ages, starting from the 9th century, Armenia actively participated in the development and dissemination of university education. Famous universities operated in the monastery complex of Tatev (9th-15th centuries), in the

monastery complex of Sanahin (10th-13th centuries), in the capital city of Ani (11th-13th centuries), Gladzor University (13th-14th centuries). See picture 3; 4.



Picture 3. Tatev Monastery Complex (9th century), Marz (province) of Syunik, RA.



Picture 4. The process of defending a dissertation under the supervision of the founder of Gladzor University, Esai Nchetsi. Fragment from Jerusalem manuscript no. 365, 1299.

The foundations of the state organization of secondary and higher education in Armenia were laid in 1918. This work was developed on a large scale in Soviet Armenia and continues to progress in the post-Soviet years. Currently, in the context of unprecedented expansion of scientific and cultural ties with other countries, great opportunities and prospects have opened up for the integration of the educational system of the Republic with advanced educational centers. Today, there are more than 1,400 comprehensive schools, more than 25 technical schools, 108 colleges, 28 state universities, 25 private universities in Armenia. Yerevan State University was founded in 1919, Armenian State Pedagogical University named after Kh. Abovyan was founded in 1922.

The American University of Armenia, the French University in Armenia, the Armenian-Russian University, and a branch of Moscow State University are very popular in the RA. It is also worth noting the significant success of the Tumo creative technology center founded in 2011, whose branches already operate in Paris, Beirut, Moscow, Zurich, Berlin, Kyiv, Mannheim, Tirana, etc.

The fact that various approaches and models combine in educational systems **is an important source and factor of development**. In turn, the inclusion of universal values and components in

national education programs **is an important circumstance that promotes dialogue of cultures, conflict prevention, mutual understanding and cooperation**. On the basis of such a synthesis, the opportunity to successfully implement the ideas of modern reforms opens up. Research carried out in this direction is in great demand, but is still insufficient to resolve existing problems. In this regard, it seems important to encourage the activities of international organizations of specialists aimed at developing educational systems and optimizing the organization of their activities. It is also necessary to expand the dialogue of teachers, educators and scientists, to form and develop mechanisms for their interaction.

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