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### **MODERN MILITARY CONFLICTS: HISTORICAL AND SOCIAL CONTEXTS**

Today military conflicts are considered to be one of the global problems of mankind. In the historical and social context for different societies the state of war is more frequent than the state of peace. The modern political elite seeks to solve social contradictions with the help of military force, ignoring scientifically grounded principles, methods and ways of maintaining political stability. In this regard, the role of political technologies as modern tools for achieving socially significant goals is increasing, significantly determining the effectiveness of the implemented policy. This gives grounds to recognize the study of political technologies applied in the field of military policy as an important theoretical approach in solving the problem of

preventing military conflicts and strengthening the security of the state. The development of such political technologies is designed to expand the possibilities of influencing the process of conflict between political actors in order to prevent them from using weapons to realize their political interests. The need to identify the potential and the boundaries of the implementation of political technologies for the prevention of military conflicts requires the definition of new, promising directions for the prevention of conflict situations in the military-political sphere, and also actualizes the need to reveal the structure of political technologies for the prevention of military conflicts, to present their object-subject field in political knowledge.

Slavoj Žižek, analyzing the reasons for the binary logic (death/freedom, democracy/Europe, etc.) and Euro-optimism of Ukrainians, which amazes Europeans, raises the question about its causes, noting the paradoxical nature of Ukrainians' belief in Europe as one. After all, they are not blind and should realize, according to Žižek, that Europe is actually heterogeneous. «It cannot be reduced to one concept, because it is a whole spectrum from nationalist and even fascist elements to Etienne Balibar's idea of freedom in equality – Europe's unique contribution to the global political order, even if today it is increasingly betrayed by European institutions; plus, between these two poles stands the naive belief in liberal democratic capitalism», Žižek writes [3]. Etienne Balibar notes that the current wars of extermination actually take place within an «imperialist geometry», but they cannot be judged according to an expressive syntax, even if it is formulated in terms of a conflict between democracies and totalitarian states, or a conflict between «Western imperialism» (under US hegemony, organized by NATO) and «resurgent peoples» on a tri-continental basis, inventing a new cosmopolitan understanding of the world.

Balibar sets out to introduce political aporias into the «murderous conflict model» of modernity. What are the aporias he captures? The aporia, for example, of the nationalist politics of militarization and the cosmopolitan forces of demilitarization. To do so, he analyzes the episode of the «Hundred Years' War with Palestine», as the historian Rashid Khalidi called it. At the same time, he analyzes the current war in Ukraine, arguing that «Ukraine» and «Palestine» appear in the foreseeable future «as

conflicts with no diplomatic solution» – and this because he defines these current wars as wars of «extermination» as including in the characterization of war its devastating impact on the population, whether civilians or soldiers, or both. In this context, on the one hand, he views military conflicts, accompanied by various atrocities committed against civilians, as processes with dual outcomes that should be explored through psychoanalytic concepts such as the attraction to death and the transference of trauma from victims to their own victims. Within contemporary military conflicts, it is the people who find themselves included, according to Balibar, in the «geopolitical division of the modern struggle for hegemony». and contemporary «wars of extermination» most often turn out to be «the evolution of wars of two nationalisms», characterized by the fact that some «masses of refugees» in these wars are saved «at the expense of creating masses of others, forcibly expelled, terrorized, and denied the right to return». Balibar therefore sees the need for these contemporary «extermination» wars to capture the fact that, on the one hand, «the wars that are now unfolding will certainly increase the sense of solidarity among people», but, on the other hand, «will not necessarily increase their political capacity to act as one». It is from this that his thesis about the need to invent a "new cosmopolitan understanding of the world" today follows [2].

In the modern world, the notion of communism has been discredited because the experience of communism, which has been attempted in several states on different continents, was necessarily associated with war. Alain Badiou distinguishes four social groups interested in communism: the nomadic proletariat – low-wage workers and migrants; a part of the middle class that does not accept the capitalist oligarchy and shows solidarity with the nomadic proletariat; various youth movements; a part of intellectuals. Historical communism has always been based on a military model. This meant that there was a division into those who commanded and those who obeyed; there were squads and a leader; cadres and a grassroots movement. The most important moment in the October Revolution was the civil war, which arose in a situation where violence, destruction of enemies, social chaos and economic ruin were becoming the norm. The party, built on a military model, becomes a punitive body. The new form of

discipline will have, in Badiou's definition, a capillary form. It should be horizontal, but Badiou believes that horizontal and vertical in this approach are simplistic oppositions. What is needed are separate groups that are capable of acting completely independently, free of hierarchies. Badiou envisions these groups as relatively autonomous cells of a single body, where each cell is a separate living organism. Naturally, there must be leaders functioning transversally like a brain, but not in the sense of permanently organizing the entire capillarity of active individual groups as a hierarchical model, which is very common in the form of politburos, central committees, and other bodies. It is usually argued that one cannot do without violence, that there is no construction without destruction. Badiou believes that destruction impedes construction.

The culture of party functioning is often destructive because it presupposes the idea of class and attitudinal hatred, which theoretically borrows from Hegel's concept of negativity. The approach often used in the state is that if something in the system of state administration does not work, then it is necessary to find or «appoint» a saboteur, a saboteur and publicly punish him in order for this «something» to start working, and such repressions do not contribute to people's decision-making because the latter do not want to bear such responsibility for these decisions. This situation occurs where crooks and bandits have more power than the administration of state bodies, because the administration lives in constant fear of punishment – both before the law and criminal elements. This is how marginalized elements through artificially created problems can put pressure on the administration, while remaining unpunished. Therefore, the power of the criminal network may be stronger than the power of the camp administration in the matter of imposing discipline.

According to Badiou, politicians should be politicians of affirmation, with positive statements and self-suggestion, creating the right psychological mindset. The use of violence is only possible for protective purposes. He believes that what is needed is a model that is less hierarchical and more biological. This is what Badiou calls the «new communism» without violence and hierarchies. Instead, it is the unity and

integration of all political forces aimed at restoring the normal functioning of the state [1].

Thus, the prevention of military conflict, being a topical area of research, in its genesis is based on such principles of functioning of international relations as the principles of response, preventiveness and prevention. The process of formation of the policy of prevention of military conflicts has a little more than 100 years. At the turn of the XX and XXI centuries, the theory and practice of peacekeeping from disparate projects, regional and local agreements began to be formalized into a policy of prevention of military conflicts demanded by the world community. Therefore, the study of the policy of prevention of military conflicts becomes a continuation of innovative research on the culture of peace in the context of the theory and practice of development of man, society, modern civilization, ensuring their security and political trust in the XXI century.

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