

УДК 35:37.01

DOI: <https://doi.org/10.35774/gsip2024.02.114>

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ENLIGHTENED IDEAS FOR MODERN PEACE EDUCATION. FROM KANT TO HUMBOLDT

Abstract. Amidst a backdrop of global conflict, particularly exemplified by Russia's invasion of Ukraine, peace education emerges as a key element for fostering a culture of peace and conflict resolution. This paper examines the concept of peace education by linking it to some of its philosophical foundations, particularly drawing from the Enlightenment and Neo-Humanism movements. It explores the philosophical underpinnings of peace education through the lenses of Immanuel Kant (1724-1804) and Wilhelm von Humboldt (1767-1835) by reconstructing their insights into education's role in fostering a peaceful co-existence of humanity. By leveraging these philosophical foundations, Ukraine has the potential to nurture a culture of long-lasting peace that transcends the immediate aftermath of the war, not only within its borders but also as a model for global peacebuilding efforts.

The insights drawn from the philosophical foundations of peace education underscore the critical role of education in fostering a peaceful society. Kant's emphasis on cultivating rationality, moral autonomy, and a cosmopolitan worldview, alongside Humboldt's advocacy for self-realization, holistic development, and cultural appreciation provide a robust framework of values that are essential for contemporary peace education. Both philosophers highlight the transformative potential of education in shaping individuals who are not only knowledgeable but also morally and socially responsible. In accordance with Kant and Humboldt, peace education serves as a transformative force that empowers individuals towards autonomy, upholds human dignity, and fosters moral and intellectual growth. By nurturing these values within individuals and communities, peace education lays the foundation for a more just, peaceful, and inclusive society.

In the midst of war, Ukraine has the opportunity to strengthen values, such as rationality, moral autonomy, holistic development, and cultural appreciation, which are fundamental components of peace education, rooted in the philosophies of Kant and Humboldt. By prioritizing these principles, Ukraine can foster a young generation who is not only knowledgeable but also equipped with the empathy, tolerance, critical thinking, and commitment to justice needed for a peaceful society.

As Ukraine rebuilds, it is crucial to maintain a concerted focus on peace education, ensuring that it remains a central pillar in the nation's reconstruction strategy. This holistic approach, which combines the strengths of peace education with human rights education, can help create a more peaceful and equitable world. *The journey towards sustainable peace is challenging, but with dedicated efforts and a robust educational framework, Ukraine can pave the way for a brighter and more peaceful future for its citizens and inspire similar transformations globally.*

Key words: Peace Education, Immanuel Kant, Wilhelm von Humboldt, Enlightenment, Neo-Humanism, Ukraine, war.

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ПРОСВІТНИЦЬКІ ІДЕЇ ДЛЯ СУЧАСНОЇ МИРОТВОРЧОЇ ОСВІТИ. ВІД КАНТА ДО ГУМБОЛЬДТА

Анотація. На тлі глобальних конфліктів, особливо на прикладі російського вторгнення в Україну, миротворча освіта стає ключовим елементом у формуванні культури миру та врегулюванні конфліктів. У цій статті розглядається концепція миротворчої освіти, пов'язуючи її з деякими філософськими засадами, зокрема, з рухами Просвітництва та Неогуманізму. Досліджується філософські підвалини миротворчої освіти крізь призму поглядів Іммануїла Канта (1724-1804) та Вільгельма фон Гумбольдта (1767-1835), реконструюючи їхні уявлення про роль освіти у сприянні мирному співіснуванню людства. Використовуючи ці філософські засади, Україна має потенціал для плекання культури довготривалого миру, що виходить за межі безпосередніх наслідків війни, не лише в межах своїх кордонів, але й як модель для глобальних миротворчих зусиль.

Філософські засади миротворчої освіти підкреслюють вирішальну роль освіти у розбудові мирного суспільства. Наголос І. Канта на культивуванні раціональності, моральної автономії та космополітичного світогляду, а також заклики В. Гумбольдта до самореалізації, цілісного розвитку та культурного сприйняття створюють міцну основу цінностей, які є важливими для сучасної миротворчої освіти. Обидва філософи підкреслюють трансформаційний потенціал освіти у формуванні особистостей, які є не лише обізнаними, але й

морально та соціально відповідальними. Згідно з І. Кантом і В. Гумбольдтом, миротворча освіта слугує трансформаційною силою, яка надає індивідуумам можливості для досягнення автономії, підтримує людську гідність і сприяє моральному та інтелектуальному зростанню. Плекаючи ці цінності в людях і громадах, миротворча освіта закладає фундамент для більш справедливого, мирного та інклюзивного суспільства.

У розпал війни Україна має можливість зміцнити такі цінності, як раціональність, моральна автономія, цілісний розвиток і культурне сприйняття, які є фундаментальними компонентами миротворчої освіти, що сягають корінням у філософію І. Канта і В. Гумбольдта. Надаючи пріоритет цим принципам, Україна може виховати молоде покоління, яке буде не лише обізнаним, але й матиме емпатію, толерантність, критичне мислення та відданість справедливості, що є необхідними для мирного суспільства.

У той час, як Україна відновлюється, дуже важливо зберігати узгоджену увагу до миротворчої освіти, гарантуючи, що вона залишатиметься центральним елементом у стратегії відновлення країни. Такий цілісний підхід, що поєднує сильні сторони миротворчої освіти з освітою в галузі прав людини, загалом може допомогти створити більш мирний і справедливий світ. Шлях до сталого миру є складним, але завдяки цілеспрямованим зусиллям і міцній освітній базі Україна має змогу прокласти шлях до світлого і мирного майбутнього для своїх громадян і надихнути на подібні перетворення в усьому світі.

Ключові слова: миротворча освіта, Іммануїл Кант, Вільгельм фон Гумбольдт, Просвітництво, неогуманізм, Україна, війна.

Statement of the problem. As of June 2024, the Global Conflict Tracker reports 28 conflicts worldwide, that involve states, nations, and political factions, with six categorized as critical, indicating the highest level of escalation [Global Conflict Tracker, 2024]. Figure 1 shows the locations of these current global conflicts:



Figure 1: World Map of Global Conflicts as of June 2024 (Global Conflict Tracker, 2024)

Despite being one of the safest and most peaceful regions in the world due to the European Union's commitment to effective conflict resolution and robust educational policies, the European continent has not been spared the ravages of war. In 2022, Europe's tranquility was shattered when Russia's invasion of Ukraine ignited the largest conflict at the continent since World War II. The aftermath has been catastrophic, with countless deaths as well as incalculable damage and destruction permeating the region [PeaECH Project, 2024].

According to the latest data of the Ministry of Education and Science of Ukraine as of May 5, 2024, there are approximately seven million children whose lives have been engulfed by the war in Ukraine. Among the casualties of conflict are 3,798 educational institutions, which range from kindergartens to higher education establishments, all subjected to the brutalities of bombings and shelling, with 365 of them reduced to rubble [Ministry of Education and Science of Ukraine, 2024]. The aftermath of the war will demand meticulous planning and innovative solutions to rebuild the country, particularly its education system, which lies at the heart of societal reconstruction. Among these solutions, we advocate for the integration of peace education as a fundamental pillar. We firmly believe that fostering a culture of peace during Ukraine's post-war reconstruction necessitates a concerted focus on education, particularly in nurturing the next generation with the values and skills essential for sustainable peace.

The **purpose of the article** is to explore the philosophical underpinnings of peace education through the lenses of Immanuel Kant (1724-1804) and Wilhelm von Humboldt (1767-1835) by reconstructing their insights into education's role in fostering a peaceful co-existence of humanity.

Presentation of the main material. Thus, this paper delves deeper into peace education by examining its current state in Ukraine and linking it to its philosophical foundations. We will begin by outlining Ukraine's commitment to peace education with a focus on its initiatives and challenges. Next, we will explore the concept of peace education and, subsequently, its philosophical underpinnings with an emphasis on Enlightenment and Neo-Humanism perspectives and their insights on the relationship between education and peace. Finally, we will offer recommendations on how Ukraine – through some of the philosophical foundations of peace education – has the potential to cultivate a long-lasting culture of peace that extends beyond the immediate aftermath of conflict and pave the way for a brighter and more harmonious future.

Peace Education in Ukraine.

Within the Ukrainian education system, peace education or the cultivation of peacekeeping skills is not explicitly outlined in educational legal frameworks. In the collective consciousness of Ukrainians, the concept of «peacekeeping» predominantly evokes images of military endeavors, as highlighted by Stadnyk [Stadnyk, 2020]. Therefore, we argue for a heightened emphasis of peace education within Ukraine's school system. The integration of peace-building elements into education can serve as a cornerstone for fostering sustainable societal

development. The urgency of this matter is underscored by ongoing events such as the full-scale conflict in Ukraine, which shows a critical need for a paradigm shift towards prioritizing peace education within the nation's educational landscape.

Nevertheless, Ukraine already possesses a degree of expertise in the integration of peace education, both formally and informally, within its educational framework. For instance, the country has developed the «Strategy of Peacekeeping Education 2020,» [Ministry of Education, 2016]. Additionally, at several institutions, such as Dnipro Polytechnic, higher education students have the opportunity to delve into the discipline of «Peacemaking and Anti-terrorist Activity in the Modern World» at the Master's level, under the specialty of International Relations [Dnipro Polytechnic, 2024]. Furthermore, the public organization Ukrainian Peacekeeping School operates across 12 regions of Ukraine [Ukrainian Peacekeeping School, 2024]. Established in August 2021, this organization serves as the institutionalized iteration of the Ukrainian Peace School project, which has been active since 2014. These examples demonstrate Ukraine's proactive approach to instilling peace education principles, both within academic institutions and through grassroots initiatives, which reflects a concerted effort to cultivate a culture of peace and conflict resolution within the nation.

Ukraine demonstrates a robust commitment to peace education through various conferences and training initiatives. Conferences like the «Ukrainian Peacekeeping Education: The Price of Peace» in 2016 [Ministry of Education and Science of Ukraine, 2016], and «Teach Peace. Peace-making education for the New Ukrainian School» in 2020 [Dnipro Academy of Continuing Education, 2020], serve as platforms to promote peace education initiatives and exchange ideas. Moreover, training programs like the ten seasons of the «Ukrainian Peacekeeping School» conducted between 2013 and 2023 [AMES, 2023] have equipped educators and activists with the tools necessary to foster peace and tolerance within Ukrainian society. Today, amidst the backdrop of conflict, Ukrainian society places emphasis on humanistic principles such as peace education, tolerance, mutual understanding, and respect. The promotion of cross-cultural dialogue and the cultivation of a culture of peace are paramount, while simultaneously upholding the imperative of safeguarding the homeland. These multifaceted efforts underscore Ukraine's unwavering commitment to nurturing a peaceful society.

«Education commands high priority in both the initial humanitarian phase of national and international response and in the postconflict rebuilding phase. Every education system has the potential to either aggravate the conditions that lead to violent conflict or to heal them. The unavoidable conclusion must be that ignoring education, or postponing it, is not an option» [The World Bank, 2005, p. xii]. Conflicts bring challenges for reconstruction but also create opportunities to reform education systems [The World Bank, 2005]. A pivotal element in the restoration, and arguably the establishment of a new paradigm for post-war Ukrainian education, lies in the integration of peace education principles across various educational tiers within Ukraine. This approach holds the promise of not only rebuilding shattered

educational institutions but also fostering a culture of peace that is indispensable for the nation's long-term stability and prosperity [Lvivna, 2024].

Peace Education

«Since wars begin in the minds of [...] [humans], it is in the minds of [...] [humans] that the defenses of peace must be constructed» [UNESCO, 1945]. The preamble of the Constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO) highlights the fundament of peace education. Article 1 describes the purpose of UNESCO as «to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world» [UNESCO, 1945]. On a similar note, the Universal Declaration of Human Rights, which was declared by the United Nations in 1948, shares this principle as one of the main educational goals within article 26, the Right to Education, as follows: «[Education] shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace» [UNGA, 1948].

Peace is more than the absence of war. Throughout recorded history, the concept of peace has evolved. Peace embodies not merely the end of conflict but also the pursuit of a harmonious co-existence of humanity. As a vital condition for human survival, peace entails resolving disputes without resorting to force and represents a universal aspiration. Peace not only means the end of violence, but also encompasses justice, harmony with nature, and meaningful civic participation. The attempt to achieve and maintain peace can be approached through various strategies: through strength > ensuring security, through justice > upholding fairness, through transformation > advocating pacifism, through politics > building institutions, through sustainability > protecting the environment, and through education > fostering understanding and tolerance. The underlying concept about human nature of the latter strategy is that humans can change violence and cultivate a moral imperative to stand up for a more peaceful world [Harris, 2004].

Peace education is philosophy and a process. As a philosophy it reflects on principles and values, such as nonviolence, compassion, and reverence for all life. As a process, it aims at empowering people with the skills, attitudes and knowledge to create a world where conflicts are solved nonviolently and build a sustainable environment [Harris & Morrison, 2012]. Ian M. Harris argues that peace education «refers to teachers teaching about peace: what it is, why it does not exist and how to achieve it. This includes teaching about the challenges of achieving peace, developing non-violent skills and promoting peaceful attitudes» (p. 6). He distinguishes five pillars of peace education: (1) explaining the roots of violence, (2) teaching alternatives to violence, (3) adjusting to cover different forms of violence, (4) understanding peace as a process that varies according to the context, and (5) understanding that conflict is omnipresent [Harris, 2004].

Peace education is closely linked to human rights education because sustainable peace is not possible without respect for human rights, and both approaches contribute to the promotion of knowledge, values, and skills. Peace education emphasizes the development of peace-ability as a crucial competence, fostering individuals' ability to resolve conflicts non-violently and promote harmony. In contrast to peace education, human rights education lacks a clear conceptualization of human rights capability, making it less defined in terms of its practical application. Furthermore, unlike peace education, there is no consensus in human rights education on whether and how to advocate for the enforcement of human rights without resorting to violence. This divergence highlights the need for a more integrated approach that combines the strengths of both peace and human rights education to build a comprehensive framework for achieving global peace [Fritzsche et al., 2017].

The connection between peace education and human rights education becomes clear when comparing the principles and values of peace education with those of the Universal Declaration of Human Rights Education and Training. Within this document, in 2011 the United Nations define three components of human rights education: «(a) Education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection; (b) Education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners; (c) Education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others» [UNGA, 2011]. The fundamental linkage between peace education and human rights education is also visible in the philosophical roots of peace education. Thus, in the following section, some of these foundations will be explored in more depth.

Philosophical Roots of Modern Peace Education

The philosophical roots of peace education trace back to several intellectual traditions. Two of the most significant milestones were the Age of Enlightenment (17th–18th century) and the educational-philosophical movement of Neo-Humanism (late 18th century – early 19th century), which evolved from Enlightenment, so both are interconnected. In the following, we will focus on two of the most prominent philosophers of these philosophical traditions: Immanuel Kant (1724-1804) in terms of Enlightenment and Wilhelm von Humboldt (1767-1835) in terms of Neo-Humanism. The two intellectuals were involved in an impassioned debate on the German educational concept of *Bildung*, which cannot be translated into English, as it has both a different intension and extension (Bacher, 2023). Kant and Humboldt made substantial contributions to the understanding of education's role in fostering peace and social harmony by offering valuable insights that continue to resonate in contemporary peace education initiatives.

Kant's contributions to Peace Education in the Spirit of the Enlightenment

One of the biggest milestones in the history of peace education was the Age of Enlightenment. During the 17th and 18th centuries, Europe experienced a

significant time of intellectual and philosophical advancement and a widespread implementation of compulsory education across the continent. It laid the foundation for modern conceptions of peace education by promoting principles such as reason, tolerance, equality, and human rights. Enlightenment thinkers advocated for the development of rationality, moral autonomy, and a cosmopolitan outlook, all of which are integral to fostering a culture of peace [Boto, 2021; Fulda, 2024]. The ideas and values emphasized during that period persist in shaping modern endeavors aimed at fostering peace and social justice through education. There has been a sustainable impact of the Enlightenment on today's educational philosophies and practices.

Immanuel Kant was a key figure among Enlightenment thinkers. He portrays the pedagogical dimension of the Enlightenment by describing it as humanity's emerge from immaturity and defines immaturity as the incapacity to rely on one's own reasoning, as he elucidates in his manuscript *An answer to the question: What is enlightenment?* [Kant, 1784/1996]. According to his perspective, even morality is grounded in reason rather than empirical observations, and, thus, he emphasizes the importance of autonomy, which refers to the ability to act according to one's own rational principles in moral decision-making, as he describes in *Critique of Practical Reason* (1788/2015). This resonates with his ethical concept of the categorical imperative, which he first outlined in *Groundwork of the Metaphysics of Morals* [Kant, 1785/201]. He describes the categorical imperative as a universal moral law that applies to all rational beings. Accordingly, individuals must act in such a way that their actions could be willed as universal laws, treating others as ends in themselves rather than as means to an end. Kant argues that moral actions are those that are performed out of a sense of duty, in accordance with the categorical imperative.

Kant's profound insights into the role of education in fostering peace are rooted in his work *Perpetual Peace: A Philosophical Sketch* [Kant, 1795/2016]. In this text, Kant proposes an outline for achieving lasting peace among nations. He argues that true peace can only be attained through the establishment of republican forms of government, respect for international law, and the creation of a federation of states. Based on this foundation, Kant proposes three definitive conditions for perpetual peace: the civil constitution of every state should be republican, the law of nations should be based on principles of equality and independence, and a league of nations should be formed to enforce these principles and prevent conflicts. He also discusses the idea of cosmopolitan rights, which entail the right of individuals to travel freely and be treated as citizens of the world. In this manuscript he advocates for principles of democracy, international cooperation, and the rule of law as essential foundations for achieving enduring peace among nations.

Kant's vision of peace education is grounded in his broader philosophy of peace, education, moral development, and enlightenment. His principles in accordance with his philosophy of education resonate with those of modern peace education and human rights education. Kant's idea of cosmopolitanism encourages individuals

to perceive themselves as citizens of the world, promoting understanding and respect for different cultures and perspectives. This global outlook is crucial for fostering peace and cooperation among nations. Kant highlights the transformative potential of education in shaping intellectually enlightened, morally upright, and socially responsible individuals by fostering reason, intellectual freedom, and moral autonomy, as he regards these principles as essential for human progress. He views education a means to cultivate rationally and morally autonomous individuals who are committed to the principles of justice, human rights, and harmonious co-existence, which lays the foundation for a peaceful world. According to Kant, education should foster rational autonomy, enabling individuals to think for themselves and make moral decisions based on reason. Such individuals are less likely to be swayed by demagoguery and conspiracy theories, and more likely to contribute to a just and peaceful society. By cultivating universal moral principles in accordance with the categorical imperative, such as justice, equality, and respect for human dignity, education can serve as a powerful remedy against conflict and become a catalyst for societal progress. Adherence to these principles has the potential to lead to a world without war and foster perpetual peace.

Humboldt's contributions to Peace Education in the Spirit of Neo-Humanism

Neo-Humanism was an educational and philosophical movement that emerged in the late 18th century. It sought to revive and integrate classical humanist ideals from ancient Greece and Rome with Enlightenment values to create a more rounded approach to education. Neo-Humanism critiqued the Enlightenment's mere emphasis on reason and its neglect of emotion. Instead, it advocated for a holistic development of individuals. This approach valued reason just as imagination, aesthetics, art, personal growth, and individuation as essential components of human development [Bruford, 1971; Reble, 2004]. The movement's commitment to universal human values such as justice and human dignity provides a strong foundation for promoting peace and social harmony in contemporary society. The emphasis on critical thinking, empathy, and cultural appreciation fosters a mindset conducive to understanding and resolving conflicts peacefully. Thus, the principles of Neo-Humanism align closely with those of peace education.

Wilhelm von Humboldt was one of the key figures among Neo-Humanist thinkers. His perspective on peace education can be inferred from his broader philosophical and educational principles. Humboldt's Theory of Bildung [Humboldt's Theory of Bildung 1793/2000] centers on the idea of holistic self-cultivation and personal development. He conceives education as an ongoing process of individual growth that encompasses intellectual, moral, and aesthetic dimensions. It involves the harmonious development of one's innate capacities and the pursuit of knowledge, enabling individuals to achieve their fullest potential and lead meaningful lives. Accordingly, education should not merely impart factual knowledge but should cultivate critical thinking, creativity, and a profound understanding of oneself and the world. This process requires an environment of freedom and encouragement to

explore interests and engage with diverse experiences. For Humboldt, Bildung is a lifelong endeavor that fosters personal autonomy, cultural enrichment, and active participation in society.

Similar to Kant, Humboldt also developed a political theory. In his work *The Limits of State Action* (1792), Humboldt emphasizes minimal state intervention in individual lives and advocates for personal freedom and self-realization of individuals. Humboldt argues that the state's primary role should be ensuring protection and security, establishing a legal framework to safeguard rights, and avoiding interference in private affairs, including moral and intellectual pursuits. In education and culture, Humboldt favors providing basic education and access to knowledge while ensuring academic freedom and independence from state control. Central to his philosophy is the idea that individuals should have the freedom to develop their abilities and talents without unnecessary interference. However, it is crucial to note that Humboldt perceived a conflict between freedom and the state only in his early writings, composed during a period when his homeland was still under absolutist rule. Following the Prussian Reform Movement in the early 19th century, he no longer observed this discrepancy and actively participated in the reforms of the public education system [Bacher, 2024].

In his manuscript *The Königsberg and the Lithuanian school plan* (1809/2023) Humboldt aimed to reform the Prussian education system. Key aspects include a unified curriculum balancing classical and modern subjects to cultivate well-rounded individuals, the importance of well-trained and inspiring teachers, and a focus on personal development through self-discovery and critical thinking. Humboldt also advocated for academic freedom for both students and teachers to foster intellectual growth and creativity. Additionally, he sought to establish an accessible public education system that provides equal opportunities for all, regardless of social background.

While Humboldt did not explicitly address peace in the same manner as Kant, his vision of education fundamentally aligns with the goals of peace education. The goal of Humboldt's state theory, which is closely connected to his educational philosophy is to provide the conditions for each individual in their diversity to flourish, which evolves into the flourishing of humankind in its entirety and its peaceful and harmonious co-existence [Bacher, 2023]. Humboldt's educational philosophy contributes to peace education through several other key principles. His emphasis on moral education supports the cultivation of values such as empathy, tolerance, and justice, which are essential for peace. Thus, through education individuals not only acquire knowledge but also develop the virtues necessary for peace. Moreover, Humboldt's advocacy for individual autonomy and critical thinking empowers humans to actively participate in democratic processes and promote social justice, which are fundamental aspects of peace education. By fostering these skills, Humboldt's philosophy encourages the creation of engaged, responsible citizens who can contribute to a just society. Also, Humboldt's promotion of cultural and aesthetic education nurtures intercultural understanding

and respect, reduces prejudices, and promotes peace at both local and global levels. Cultural appreciation is crucial in a world increasingly defined by diversity. Humboldt's idea of interconnected knowledge supports the holistic approach of peace education by integrating various disciplines to address the complex nature of peace and conflict. By promoting interdisciplinary learning, Humboldt's framework encourages comprehensive solutions to global challenges, which are highly relevant to contemporary peace education initiatives.

1.1. Kant's and Humboldt's common line of thought

Kant's and Humboldt's contributions to peace education can be understood as a byproduct of their broader philosophies. Both underscore the critical role of education in fostering a peaceful society, which provides valuable insights that continue to inform contemporary peace education efforts. What the two philosophers have in common is that both underscore the significance of education in promoting the values and competencies necessary for building a more just, peaceful, and enlightened society.

Kant highlights the importance of cultivating reason and moral autonomy to foster the development of universal moral principles in accordance with the categorical imperative, such as respect for human dignity, justice, and cosmopolitanism, through education. Accordingly, education can serve as a powerful tool for preventing conflicts and establishing lasting peace. Meanwhile, Humboldt emphasizes the significance of education nurturing a holistic development of individual capacities to foster personal and, consequently, societal flourishing, which implicitly leads towards the broader goal of a peaceful coexistence of humanity. Both thinkers recognize the transformative potential of education, albeit with different emphases, as systematically illustrated in figure 2:

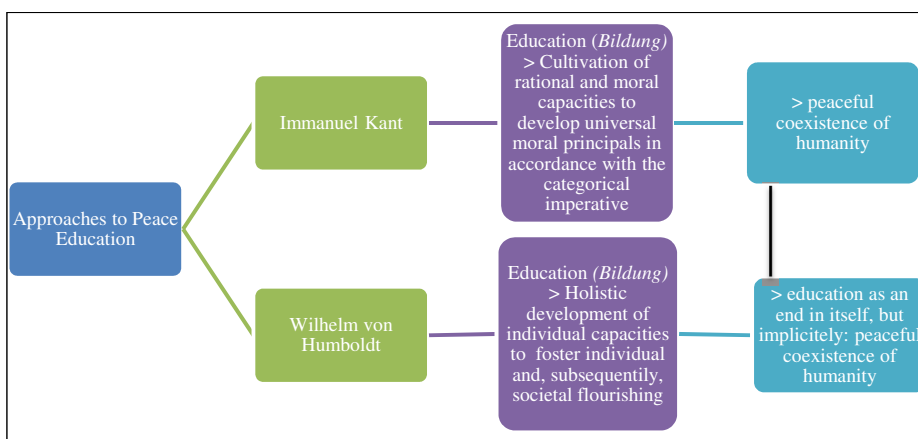


Figure 2: Kant's and Humboldt's line of thought on Peace Education

While Humboldt and Kant approach philosophy from different perspectives, they share common values centered around individual autonomy, human dignity, personal development, and the promotion of the common good, which are

essential for peace education. Both philosophers place an emphasis on individual autonomy as they believe in the inherent worth and dignity of each person and advocate for the freedom of individuals to think for themselves, make their own choices, and pursue their own paths in life. Humboldt emphasizes the importance of intellectual freedom and self-cultivation, while Kant stresses the significance of moral autonomy in ethical decision-making. Humboldt and Kant also share a commitment to the idea of human flourishing through personal development. In this context, Humboldt emphasizes holistic self-cultivation and the pursuit of one's innate talents and capacities. Similarly, Kant believes in the importance of moral and intellectual growth, with his notion of the categorical imperative guiding individuals toward moral excellence and the fulfillment of their rational nature. Moreover, both thinkers value the idea of contributing to the betterment of society. Humboldt believes that educated and self-fulfilled individuals naturally contribute positively to society through their actions and endeavors. Kant, on the other hand, emphasizes the importance of moral duty and the obligation to uphold ethical principles for the benefit of all members of society.

Kant's and Humboldt's philosophies resonate with three of the key principles and values of peace education: empowerment towards individual autonomy, respect for human dignity, and the pursuit of moral and intellectual growth.

(1) Empowering individuals towards autonomy involves equipping them with the knowledge, skills, and confidence to think critically, make informed decisions, and act responsibly. Peace education encourages individuals to assert their autonomy in resolving conflicts peacefully, advocating for justice, and promoting mutual understanding and respect.

(2) Moreover, peace education upholds human dignity by recognizing the inherent worth and rights of every individual. It emphasizes the importance of treating others with respect, empathy, and compassion, regardless of differences in background, beliefs, or identities. By fostering a culture of dignity and inclusivity, peace education contributes to the creation of harmonious and equitable communities where everyone feels valued and respected.

(3) Peace education also aligns with the pursuit of moral and intellectual growth by promoting ethical awareness, critical thinking, and dialogue. It encourages individuals to reflect on their values, examine the root causes of conflicts, and explore nonviolent approaches to conflict resolution. Through moral and intellectual engagement, individuals develop a deeper understanding of themselves, others, and the world around them, enabling them to contribute positively to the promotion of peace.

Conclusion and Outlook

As we reflect on the ongoing global conflicts and the profound impact of the Russian invasion of Ukraine, the importance of peace education becomes increasingly evident. The Global Conflict Tracker's statistics highlight the urgency of addressing the root causes of violence and promoting sustainable peace. Ukraine's proactive initiatives in integrating peace education within its educational framework

offer a glimmer of hope for a peaceful future. The incorporation of peace education into Ukraine's post-war reconstruction efforts is a significant step towards achieving long-lasting peace and stability. By drawing on the philosophical roots of peace education and leveraging existing initiatives, Ukraine has a framework for fostering a culture of peace that transcends the immediate aftermath of conflict, paving the way for a brighter and more harmonious future through peace education.

The insights drawn from the philosophical foundations of peace education underscore the critical role of education in fostering a peaceful society. Kant's emphasis on cultivating rationality, moral autonomy, and a cosmopolitan worldview, alongside Humboldt's advocacy for self-realization, holistic development, and cultural appreciation provide a robust framework of values that are essential for contemporary peace education. Both philosophers highlight the transformative potential of education in shaping individuals who are not only knowledgeable but also morally and socially responsible. In accordance with Kant and Humboldt, peace education serves as a transformative force that empowers individuals towards autonomy, upholds human dignity, and fosters moral and intellectual growth. By nurturing these values within individuals and communities, peace education lays the foundation for a more just, peaceful, and inclusive society.

In the midst of war, Ukraine has the opportunity to strengthen values, such as rationality, moral autonomy, holistic development, and cultural appreciation, which are fundamental components of peace education, rooted in the philosophies of Kant and Humboldt. By prioritizing these principles, Ukraine can foster a young generation who is not only knowledgeable but also equipped with the empathy, tolerance, critical thinking, and commitment to justice needed for a peaceful society.

Looking ahead, the integration of peace education into Ukraine's post-war reconstruction holds transformative potential not only for the nation but also as a model for global peacebuilding efforts. The urgency of promoting sustainable peace through education cannot be overstated. Proactive steps in embedding peace education within its educational framework in Ukraine offer a hopeful vision for the future. The success of Ukraine's peace education initiatives could serve as an inspiring example for other conflict-affected regions. By demonstrating that education can be a powerful tool in healing and rebuilding societies, Ukraine has the potential to contribute to a broader global understanding of the importance of integrating peace and human rights education in post-conflict recovery efforts.

As Ukraine rebuilds, it is crucial to maintain a concerted focus on peace education, ensuring that it remains a central pillar in the nation's reconstruction strategy. This holistic approach, which combines the strengths of peace education with human rights education, can help create a more peaceful and equitable world. The journey towards sustainable peace is challenging, but with dedicated efforts and a robust educational framework, Ukraine can pave the way for a brighter and more peaceful future for its citizens and inspire similar transformations globally.

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УДК 378.147:004.738.5

DOI: <https://doi.org/10.35774/gsip2024.02.130>

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ОПТИМІЗАЦІЯ ДИСТАНЦІЙНОГО НАВЧАННЯ В КОНТЕКСТІ ЗАСТОСУВАННЯ ТЕХНОЛОГІЇ ВІРТУАЛЬНОГО КЛАСУ

Анотація. У статті досліджується важливість дистанційного навчання з акцентом на його ефективність, результативність та вплив на освітній процес. Обговорюються ключові аспекти, які сприяють вдосконаленню педагогічних методів та впровадженню технологічних інновацій у дистанційній освіті. Особливо висвітлюються питання доступності, якості та різноманітності навчальних можливостей у цій формі навчання. Зазначено, що дистанційне навчання відрізняється від традиційного у багатьох аспектах, зокрема гнучкістю у виборі часу і місця навчання, можливістю поєднувати навчання з професійною діяльністю та широким доступом до навчальних ресурсів.

Особливу увагу приділено інформаційно-технологічним аспектам дистанційного навчання, таким як мультимедійні можливості, інтерактивні інструменти, чати, форуми та створення віртуальних класів для спільної роботи. Підкреслюється роль синхронного режиму навчання та віртуальних класів у забезпеченні реального часу взаємодії між викладачами та студентами. У статті розглядаються виклики дистанційної освіти, такі як здатність студентів до самостійного навчання, їх мотивація, комунікація, індивідуалізація процесу та ідентифікація учасників.

Оптимізація дистанційного навчання визначається як важливий фактор розвитку сучасної системи освіти, що сприяє підвищенню доступності та якості навчання через інтеграцію інформаційно-комунікаційних технологій.