

## THE PROBLEM OF CULTURE OF PEACE IN THE SYSTEM OF HIGHER EDUCATION

Mykhailo Ts'urupa

*State Economics and Technology University of Transport*

### Анотації:

**Цюрупа Михайло. Проблема культури миру в системі вищої освіти**  
Обґрунтовано необхідність осмислення місця культури миру в системі вищої освіти, що полягає у формуванні серед студентської молоді поваги до життя, до безпеки громадян, толерантності до «іншого» світу. «Культура миру» є доктринальним знанням щодо унікальної значущості миру як вищої моральної цінності та безконфліктним стилем поведінки; вона має давню історично-гуманітарну традицію та протистоїть небезпечним проявам масового буденного збройного насильства та соціального насильства у формі збройних конфліктів, терористичних акцій, що стали серйозними викликами всезагальному миру та спокою. Наведено структуру й змістову частину рекомендованого навчального курсу «Культура миру».

**Цюрупа Михаил. Проблема культуры мира в системе высшего образования**  
Обосновывается необходимость осмысления места культуры мира в системе высшего образования, которая заключается в формировании среди студенческой молодежи уважения к жизни, к безопасности граждан, толерантности к «другому» миру. «Культура мира» – это доктринальное знание об уникальной значимости мира, высшая моральная ценность и стиль неконфликтного поведения, которые противостоят опасным проявлениям массового обыденного вооруженного насилия и социального насилия в форме вооруженных конфликтов, террористических акций, которые стали серьезными вызовами всеобщему миру и спокойствию. Приведена примерная структура курса «Культура мира» и содержательная часть модулей.

**Ts'urupa Mykhailo. The problem of culture of peace in the system of higher education**

In the article the author proves the necessity to realize the culture of peace place in the system of higher education. This culture implies formation of students' respect to life, safety of citizens and tolerance for the «other» world. «Culture of Peace» is the doctrine knowledge about the unique meaningfulness of the world, it is the highest moral value and conflict-free style of behavior, which resist to the dangerous display of everyday mass armed violence and social violence in the form of armed conflicts and terrorist attacks that have become a severe challenge to the peace and comfort in the whole world. The author offers the exemplary structure of the course «Culture of Peace» and informative part of the modules.

### Ключові слова:

збройне насильство, безпека, мир, культура миру, навчальна дисципліна «Культура миру».

вооруженное насилие, безопасность, мир, культура мира, учебная дисциплина «Культура мира».

the armed violence, safety, peace, culture of peace, academic subject «Culture of Peace».

If we turn to the specificity that distinguishes the community from the animal world, it will be culture-specific human spiritual and practical attitude towards the world and the product of this relationship. Conservation, enhancement of the cultural achievements of mankind is the condition of its existence and progressive development. No less important is the recognition of the universality of culture, the noble influence of which should be extended to the complex problems of the world. Culture is becoming one of the dominants of the further development of civilization, the first year of the new XXI century, the United Nations declared the year of "culture of peace".

Analyzing issues with the direction and content of higher education in the new millennium in the works of L. Aza, V. Andrushchenko, E. Bystritsky, I. Buchko, I. Boichenko, L. Gubersky, A. Yermolenko, I. Zyazun, E. Ilyenkov, A. Konversky, V. Kremen', S. Krymsky, M. Kul'taeva, M. Mamardashvili, M. Mikhalchenko, I. Nadolny, V. Pazenko, M. Popovich, V. Skurativsky, V. Tabachkovsky, E. Uvarova, V. Shynkaruk, O. Yakuba, O. Yatsenko convinced that they come from a fairly broad view of the educational process, which covers global trends in the development of civilization considering the spiritual character of the era, the increasing attention to the safety of citizens. However, it turns out that modern young people live, learn and work in a world

saturated risks, social violence and dangers, so try to remind you that more than 70 years ago the UN was created to ensure world peace and promote the comprehensive development of Nations, to overcome the horrors and crimes of war. Indeed, humanity seems to have lost the "big wars", but the so-called "peaceful" period of the development of the international community in the new century and millennium does not exclude anti-terroristic war, civil war (Syria, Afghanistan, Sierra Leone, Mali), armed conflicts, "everyday violence" disturbs the conscience of mankind by executions of children in kindergartens, schools, universities against the militarization of thinking and habits to violence.

The last few centuries of the last millennium, it was determined, due to inherent dominant social life: the eighteenth century was the century of physics, the nineteenth – of electricity and XX is the age of the atom. New century, which had broken millennia, remains for our generation so far a mystery, for it is unlikely it will be as we bring today, "digital society". In our opinion, the twenty-first century is the era of the need for radical solutions to the problems of peace and security, requires careful reflection, philosophical understanding and theoretical rational principles, approaches to the establishment and development of a culture of peace.

There are two simple words, but complex phenomena, labeled them, "war" and "peace". Thousands of years have carried out a deep influence

on the mind, the will and attitude of people. Therefore, this natural desire of every person one way or another is to understand these phenomena, to know nature, to define the role in the lives of the next generation of armed violence and peaceful life. This desire is inherent not only to the scientists. In general, however, our knowledge about the nature of the world let me remind you the words of the father of one of the heroes of the novel by L. Tolstoy's "War and peace": "People always fought, take the blood from the veins out, pour water in them, it still doesn't change the person".

"Father of history", the ancient Greek philosopher Herodotus of Halicarnassus in nine historical books has collected extensive information on how the Greeks and barbarians for hundreds and thousands of years perfected the art of conducting and planning of the war, but regarding the planning of the world history of mankind has not retained the information. In the biblical retelling from the Saint Luke is said that even among the signs of the end of the world there is no break in the world and the beginning of the epoch of wars: "And, when you hear about wars and destruction, "do not be troubled, for the first "such things should take place" (Lk 21.9).

It is therefore no exaggeration to indicate that the planning of world peace is a new and important fact, which should not only provide for the restructuring of the architecture of international relations, but also appeal to a new "peaceful" political thinking, the formation of a culture of peace. Throughout its history mankind has sought (and found) core values for ourselves welfare, safety, peace, power over nature, etc. Desired achievement of humanity is a peace for all. The world in the public consciousness has always been an "absolute" value, life-time dream, thirst of both politicians, and common people. Since biblical times, people greeted each other "Peace to you!" Similar calls are found in the Holy Quran.

The issues of peace were considered in spiritual activities at all levels, starting with the ordinary understanding of war as senseless bloodshed (it is a mutual meanness – pointed by E.-M. Remarque) and ending in logical and coherent improvements of the need for social development through the stages of the armed struggle, the periods of preparation for it (life in terms of "armed peace"), the experience of the injustice of the postwar world.

High hopes for the future of mankind justly imposed on young people, especially the progressive part of the students. Students as active social layer of young people, who will go through the wheel of social control in the future, also are going through hard times. On the one hand, as shown by the revolutionary events in the Arab East 2011–2012, young people are actively opposed to the dictatorship, despotism, infringement on freedom and human rights, including combating arms. On the other hand, financial crises, economic

turmoil, unemployment fall primarily on the shoulders of the youth who sees no other solution, as in extremist violence against unlawful order. Therefore, the creation of a culture of peaceful coexistence and joint solution of urgent social problems in civilized ways should be the part of the educational process.

The planning in the peace, obviously, opposes to militarism, which begins preparation for a future war with the formation of the relevant mental bases of aggressive forces, bringing expediency, the "usefulness" of the inevitability of a new war. The culture of the world of humanity lies in the willingness and ability to live in a world riddled with contradictions, in recognition of the right to identity of different nations and cultures, including the possibility of the existence or presence of military culture and sustainable, historically conditioned varieties of social practice in the fight.

"Blurring" of the image of the enemy, when such is not a specific country or its people, but "abstract" aggressor of peace, the eradication of feelings of hostility and hatred against other countries, changing views on the use of force policy, which should lead to the demilitarisation of relations, such first elements of the new "peace of mind." An important place in a peaceful mind belongs to tolerance, which we define as the thinking and activities, based on the willingness to accept, to understand, to interact productively with fundamentally different in socio-cultural terms, avoiding becoming "the other" on "alien" is hostile.

The world is multicultural complex social phenomenon, and therefore the famous humanist Albert Schweitzer, who indicates a contradiction between two different cultures is right [4, p. 80]. The international community declared the ideal of "culture of peace", but the world as a way of relating to the world, embodied in the character, lifestyle, habits, respect for the values of peace, "not responded" to the call of the most authoritative international organization.

A brief history of approaches to a solution to the problems of the world shows significant differences in the direction of the different paradigms of thinking. They can be placed in a specific educational practices. In particular, the ancient Indian paradigma came from the primacy of the individual world over the social one; for the peaceful life of the community, first in the soul of every individual must be peace, calm, love for others ("Shanti", "Myra", "Karuna" – terms, which means love, compassion, peace). Reputable Indian teachings of Vedanta and Buddhism emphasize that the absence of hatred, non-violence must be entered by ideological principles of personal life in the social practice. Appropriate human feelings relied on the basis for a policy of non-violence, traditional for political life of India, which provides a non-violent world [2, p. 282].

The search for peace was one of the principles of Indian philosophy and policy. Aggressive and unjust wars were always condemned in the sacred texts of Hinduism, Buddhism, Jainism, it is said about the need for policy "without killing, harming, without conquests and sadness".

One of the first preachers of Buddhism in India, the Mauryan Emperor Ashoka (Asoke BTS) not only ended the wars in political practice, for "the most valuable conquest is the conquest of hearts", but was worried about spreading the ideas of peace and corresponding peaceful consciousness, he opened a school for boys and girls, mental hospitals and so on [5, p. 248–251]. Developing the concept of non-violence "Ahimsa" rooted in the spiritual world of the people of India, the famous politician Mahatma Gandhi emphasized that it is not passive but active idea. It leads a person to act for the establishment of peace that will require courage and boldness, as well as in war. "Man, – wrote Gandhi – cannot perform Ahmsa and at the same time to be a coward. Application ahmsi in life requires the greatest courage. This is the most military of all military virtues" [6, p. 237].

In the ancient Greek world was seen as inner problem, the contents of which, in the opinion of Thales and Heraclitus, was the establishment of harmony in the relations between people in the Greek policies. However, the ideologues of policy democracy denied the possibility of a lasting peace between Greeks and "barbarians". Plato informs about the world in the "Laws" as past "Golden age" when people loved each other, in "Maneksen" the world is a result of compliance with and implementation of various transactions: with the Greeks, barbarians, Persians and other people. However, the world is a Ghost: "what people call the world is the name, in fact, by nature there is an eternal irreconcilable War Between the States. Everyone fights with everyone and in public and private life, and everyone is at war with itself" [3, p. 25]. Aristotle even criticized Plato that more attention than necessary was paid to military education of boys in schools, instead of teaching them the arts, particularly music. By the way, the music from biblical times it was considered to give spiritual strength.

In the middle Ages the terms "God's world", "truce of God" defined the ending of the armed struggle with the help of the Church, first for a few days, and then for weeks and months. A positive development was the will of the warring parties to stop the violence, which has not looked inevitable evil, and peace mediating role of the Church was recognized by all parties that fought. In the New age community interest was in establishing a favorable peace terms for the development of the national economy of the state, so in this period utopian doctrine of "world peace" was developed by V. Penn,

Sh. Saint-Pierre, I. Kant. Pacifist movement of total rejection of war was born; it played the corresponding positive role in the peaceful resolution of interstate conflicts.

In the era of the entry of capitalism in the imperialist phase associated with the conduct of wars to expand markets (XIX – beginning of XX centuries), the struggle for peace acquires organizational forms. The community became interested in the pacifist movement, which is institutionalized in the organization "Societies of the world." In 1895 there were 125, among them in the UK – 36, Germany – 26, France – 14, Switzerland – 9. Characteristically, until the early twentieth century Russia was the only state in which there was no peace society. Peacekeeping ideas in works of E. Kruse and Grotius on the establishment of international organizations, which have the main task of keeping the peace, were widely distributed.

In modern conditions the main essential attribute of the peace is the lack of open armed struggle, but the peace on the planet does not exclude the presence of regional (local) armed conflicts. In our opinion, the realities of violence that threaten the world are not so significant as the mental basis of the tensions that arise in relations between people. According to the results of monitoring "The Level of the national distance of the citizens of Ukraine", conducted by the Institute of sociology of NAS of Ukraine in 2012, only 12% of respondents appreciate today the situation in Ukraine as calm, more than 60% as intense and even conflict. This situation does not improve prospects for a peaceful future. About 8% of the population shows an extremist orientation relative to other ethnic groups, and 1% of them noted a very high level such sentiments (about 400 thousand people). Tolerant attitude towards Jews has decreased from 30% to 11%, the Russians – half, Roma 5 times. No wonder the concept of national security of Ukraine 2012 the focus was on the threat to peace from internal factors – conflicts.

Existing knowledge on the problems of social violence that occurs in a "peaceful" form can be categorized by the level of penetration into the essence of the problem into several groups: the first group of everyday knowledge, which is formed by the media and serves as dangerous, even dead game, war as a truly "men's business"; the second group knowledge is memoirs, memories, stories of members of the armed competitions in which war served through the prism of personal, subjective experiences; the third group is ideologically distorted knowledge generated by system propaganda (the hatred of the enemy, the division into friends and foes, and so on); the fourth group – the knowledge of the philosophical character of the nature, causes and sources, economic, political, and existential dimensions of war (in this case, turn to the writings, G. Hegel, I. Kant, F. Nietzsche, J.-P. Sartre).

Philosophy of the world is the philosophical basis for the formation of a culture of peace, while institutional arrangements make postulates perception in a systematic logically verified knowledge. Recently there are several approaches to mastering the problems of the world on the level of academic disciplines. So far, attempts to find appropriate initial disciplin – paxology, violenceology, terrology, and conflictology cannot be considered successful.

The necessity of introduction of the course "Culture of peace" we justify in these aspects. First, ordinary citizens can become the object of attack for terrorist organizations ("STA" in Spain, the group Fatkh in Colombia, radical Muslim Association), so people are at least oriented in the military-political situation of the modern world, to know the features of internal armed conflicts. Secondly, in conflicting regions, which are Africa and Asia, organized armed violence becomes hotter (for the last 40 years in Africa occurred 18 full-scale wars, more than 100 military coups, recorded 12 cases of organized genocide; during the years of independence in Africa killed 10 million people). Thirdly, the level of safety, protection of a person depends on his mentality and attitude to the world (in the United States, the security rises to the level of national priorities: created the Department of homeland security (DHS), which functions since the beginning of 2003, there are 170 thousand employees and an annual budget reached us \$40 billion.). In the modern world, individual rights and human security are the priority values of human development along with the welfare, progress. Getting into a dangerous situation, the person has the right to expect that in the country there are organizations; employees have the knowledge, skills, and ways to protect their vital needs.

Questions about institutionalization of science and discipline of the world, which are opposed to armed violence, began to be actively discussed in the Soviet Union, with the 80-ies of the XX century (A. Dmitriev, V. Serebryannikov, Y. Zhdanov, M. Shakov), but it has not received its logical conclusion [1]. Demonstrating the pragmatic aspect of thinking, American scientists propose to create a so-called "polemology" (from GK. "polemos" is one type of war in the terminology of Plato), but this science, in our opinion, will be drawn only to one of the types of armed violence – wars and armed conflicts, leaving out of sight the essence of inner tension, violent actions, armed riots.

The possibility of a science of the world that is opposed to all forms of social violence, is determined by the presence of scientific factors: 1) object: all armed forms of social violence, which pose a danger to world peace; 2) subject: war, armed conflict, "armed peace", terrorist attacks, internal disorder caused by the failure

of the state to establish a secure footing; 3) patterns: the emergence and course of the armed struggle in social and private life; 4) social needs in protecting the rights, health, life, people who unwillingly found themselves in a situation of social violence.

We offer such logico-structural model of a fundamentally new course "Culture of peace", which could synthesize creative achievements of millennial history thinkers of mankind, and to respond to dangerous challenges. The first unit covers the socio-philosophical knowledge about the causes, nature, forms of social violence. The second logic block includes a wide range of security issues of domestic and international issues, particularly those risks and hazards that individuals or groups of citizens can meet. The third logical block contains political and military knowledge of the specific situation in the country, possible scripts for the development of conflict situations. The fourth logic unit includes knowledge conflicting by character concerning the internal and external conflicts, peaceful solutions and tolerant behaviour in a conflict situation. The fifth block consists of specific courses and subjects, as "safety", "International humanitarian law" and others, allowing a person to behave adequately in situations involving violence.

So, the "Culture of peace" as a possible branch of knowledge and subject of peacekeeping ideas teaching is relevant, comprehensive and, of course, must take its proper place in the structure of training of specialists in higher education in a world where violence – from social to ordinary arose among the risks and dangers.

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#### Information about the author:

**Ts'urupa Mykhailo Volodymyrovych**  
State Economics and Technology University of  
Transport,  
19 Mykola Lukashevych Street, Kyiv,  
03049, Ukraine.

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