

DEVELOPING A CULTURE OF PEACE IN FUTURE SCHOOL AND KINDERGARTEN TEACHERS WITHIN THE CONTEXT OF CONTEMPORARY SOCIAL CHALLENGES

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Summary: Based on the analysis of the theory and practice of implementing peacebuilding initiatives within the context of contemporary social challenges, innovative approaches and ways for developing a culture of peace among future school and kindergarten teachers have been substantiated. The process has been modelled, reflecting key areas of work in developing a culture of peace among students. The best practices for developing a culture of peace in students at higher education institutions have been described, along with forms and methods future teachers use to form peacefulness in children at schools and kindergartens. The necessity of substantiating the diagnostic toolkit for assessing the formation of a culture of peace among both students and schoolchildren has been identified as a promising research direction.

Key words: peace pedagogy, peace education, culture of peace, future school and kindergarten teachers, school, kindergarten, developing a culture of peace, modelling, contemporary social challenges.

The necessity to build a more harmonious, sustainable, and equitable world led to the definition of the Global Goals for Sustainable Development, which were proclaimed by the United Nations General Assembly resolution on 25 September 2015 (No. 70/1). Goal 16 focuses on peace, justice, and strong institutions¹. However, since these goals were set, military actions have only escalated, causing devastating effects on the environment, climate, economy, education, public health, etc. Many people have lost their homes and belongings and faced poverty.

1 Sustainable Development Goals, https://www.dev-practitioners.eu/media/key_documents/SDGs_Booklet_Web_En.pdf

The hostilities in Ukraine, on a scale that human civilization has not seen since World War II, have damaged or even destroyed critical infrastructure, including healthcare facilities. Many hospitals have been destroyed, along with vital medical equipment. Critical medical facilities suffered significant damage, while patients and doctors faced serious harm. Since the first months of the war, there has been a marked increase in demand for the services of psychologists, psychotherapists, psychiatrists, and neurologists. However, the most terrible losses are the losses of human lives.

The war has intensified and deepened negative trends that existed in various aspects of society, including healthcare, social services, and the environment. The hostilities have affected the implementation of all the goals proclaimed by the United Nations General Assembly and have necessitated the search for new ways develop a culture of peace among children and young people in the context of sustainable development.

School and kindergarten teachers are the guides of peace ideas in the educational environment. Therefore, it is essential to develop a culture of peace among them, as well as to prepare them for forming such a culture in children. For these efforts to be effective, they should begin in early childhood, starting in kindergarten and primary school. This is the crucial stage when a child's personality is being shaped.

Social movements, projects, and other initiatives aimed at achieving peace and ending wars are becoming increasingly relevant. Scholars and educators have proposed implementing peace education, peace pedagogy, and a culture of peace.

Examining the issue of educating peace among children and young people in the context of global sustainable development trends underscores the relevance of this study and defines the article's purpose: by analyzing the theory and practice of implementing peace initiatives, to justify innovative approaches and ways for developing a culture of peace among future school and kindergarten teachers within the context of contemporary social challenges.

“Peace pedagogy”, “peace education”, “culture of peace” in scientific discourse

The term *peace pedagogy* has gained popularity since the late 20th century. A significant contribution to the substantiation of the conceptual foundations of peace pedagogy was made by Ukrainian scholar Stepan Demianchuk. And N. Lutsan's interpretation of the term *peace pedagogy* remains relevant today.

Peace pedagogy is a branch of science that explores the means, principles, forms, and methods of educating the younger generation based on the ideas of peacebuilding policy. According to N. Lutsan, the task of peace pedagogy is to educate national and patriotic feelings in the younger generation, the desire to strive for the high ideal of serving one's people, readiness for heroic deeds in the name of the nation's prosperity, and the desire to see their country as an independent state².

2 N.I. Lutsan, *Vykhovannia starshykh doshkilnykiv na ideiakh myru* [Education of senior preschoolers on the ideas of peace.]. *Pedahohika myru v navchalno-vykhovnomu protsesi shkoly i vuzu: materialy mizhvuzivskoi naukovo-praktychnoi konferentsii*, 29–30 hrudnia 1995 r., Rivne 1995, p. 14.

Peace pedagogy becomes increasingly relevant in times of wars. In the pursuit of peace, there is a turn to the nation's history, religion, literature, folk art, and the most significant moments of its long existence.

The foundation of the national and patriotic dimension of peace pedagogy is the Ukrainian national mentality, whose meanings permeate the H. Skovoroda tradition³.

When discussing peace pedagogy, it is also important to highlight the humanistic potential of Cossack pedagogy, whose meanings, when actualized, can enhance its national and patriotic component. In a multicultural society, devoted patriots should be not aggressive; rather, they should learn to transform their aggression into a peaceful, tolerant attitude towards representatives of other cultures. Summing up, it should be noted that peace pedagogy shows the ways of personal self-improvement, the opportunities for self-realisation through peacebuilding activities. These activities serve as the practical implementation of peace pedagogy⁴.

Pedagogy for peace involves both education and training aimed at ensuring security and responding to threats to peace and war⁵.

Despite its long-standing presence, peace pedagogy requires further theoretical justification within the context of contemporary social challenges. Today, most educators and scholars recognize the need for the scientific development of the foundations of peace and tolerance pedagogy. Its goal is to educate young people based on non-violence, fostering a spirit of tolerance, peace, cooperation, respect for the rights and freedoms of others, a careful attitude toward all living beings, and conflict resolution without resorting to any form of violence.

Peace pedagogy is closely interconnected with peace education.

Cz. Plewka, drawing on the UN definition, defines peace education as a process of promoting knowledge, skills, beliefs, and values that contribute to the prevention of conflict and violence, the peaceful resolution of conflicts, and the creation of favorable conditions for peace at intrapersonal, interpersonal, intergroup, national, and international levels⁶.

According to Cz. Plewka, the primary goal of peace education – both formal and non-formal – provided to children, young people, and adults is to raise awareness of the necessity of global actions to ensure justice, equality, and respect for human rights. This aligns with the principles of the UN Declaration on a Culture of Peace and the Universal Declaration of Human Rights⁷.

In addition to peace pedagogy and peace education, a key task of educational institutions today is to develop a culture of peace among students.

The concept of culture of peace was first introduced at the UNESCO International Congress on Peace Issues, held in Côte d'Ivoire in 1989. The Declaration adopted

3 I. F. Prokopenko, *Natsionalno-patriotychne vykhovannia i pedahohika myru* [National-patriotic education and peace pedagogy]. *Filosofsko-svitohliadni ta kulturolohichni konteksty neperervnoi osvity: materialy II Mizhnar. nauk.-prakt. konf., Dnipro, 29 kvit. 2020 r., Okhotnik, Dnipro 2020*, p. 128.

4 Ibidem.

5 J. Skubisz, *Pedagogika pokoju (wojny) w refleksji metodologicznej* [Peace (war) pedagogy in methodological reflection]. *Innowatyka u vykhovanni: zb. nauk. pr.* Vyp. 16, RDHU, Rivne 2022, p. 151.

6 C. Plewka, *Edukacja dla pokoju w kontekście rozwoju zawodowego nauczyciela* [Peace education within the context of teacher professional development]. *Osvita dla myru = Edukacja dla pokoju: zb. nauk. pr.*, 2019, T. 2, p. 10.

7 Ibidem.

by the Congress emphasized “the need to promote a new global vision that develops a culture of peace based on respect for human life, freedom, justice, solidarity, tolerance, human rights, and gender equality”. Since then, the concept of culture of peace has significantly expanded, incorporating new dimensions⁸.

Thus, a culture of peace is founded on respect for human life, freedom, justice, solidarity, and tolerance. It represents a worldview based on the idea of preventing violence and war.

L. Kondratska found that “the construction of such a globalized culture of peace cannot, of course, be achieved merely by declaring it or imposing it by decree. After all, a culture of peace represents a transition from the logic of force and fear to the logic of reason and love. To become a genuine norm of life, a national tradition, and a political imperative, it must take root in the hearts and minds of people”⁹. This conclusion is valuable for preparing students for educational work in kindergartens and schools.

Scientists also define a culture of peace as an approach aimed at preventing violence and violent conflicts, deeply rooted in universal values, human rights, and mutual understanding¹⁰.

A culture of peace is, first and foremost, a set of norms – the foundation of human coexistence on Earth – and the key educational goal, implemented through concrete actions and civic responsibility¹¹.

A culture of peace is defined as a culture of coexistence and exchange with others, based on the principles of freedom, justice and democracy, tolerance and solidarity; a culture that rejects violence, seeks to prevent conflicts at their source and solve problems through dialogue and negotiation; a culture that ensures full rights for all and the possibility of full participation in the endogenous development of society¹².

A culture of peace is an awareness of the value and importance of non-violent behavioural practices at the individual level and the rejection of war as a means of resolving international disputes¹³.

Thus, a culture of peace is a worldview; an approach aimed at preventing violence

- 8 O. Dubaseniuk, *Myrotvorcha rol osvity u profesiinomu ta osobystinomu stanovlenni maibutnoho pedahoha* [The peacebuilding role of education in the professional and personal development of a future teacher], *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.*, 2019, T. 2, p. 27.
- 9 L. A. Kondratska, *Kultura myru: dukhovnyi vymir osvity maibutnoho* [Culture of peace: the spiritual dimension of the education of the future], „Dukhovnist osobystosti: metodolohiia, teoriia i praktyka” 2022, 1 (103), p. 121.
- 10 M. Kapitonenko, V. Filipchuk, I. Ivashko, Y. Homeniuk, I. Stepanova, S. Radchenko, I. Petrenko, *Kultura myru: posibnyk z tolerantnosti* [Culture of peace: a manual on tolerance], 2018, p. 37.
- 11 J. Nikitorowicz, *Kultura pokoju jako zadanie edukacyjne w ustawicznym procesie kształtowania się tożsamości* [Culture of peace as an educational task in the continuing process of identity formation], [in:] E. J. Kryńska, Ł. Kalisz, A. Suplicka (red.), *Dziecko w historii – między godnością a zniewoleniem. Tom 2. Godność jako źródło naszego człowieczeństwa*, Białystok 2022, p. 52.
- 12 A. Piejka, *Pomiędzy wojną i pokojem – przestrzeń budowania kultury pokoju* [Between war and peace – space for building a culture of peace], [in:] A. Piejka, I. Wojnar (red.), *Humanistyczne ambiwalencje globalizacji. Zbiór studiów, Komitet Prognoz „Polska 2000 Plus” przy PAN*, Warszawa 2021, p. 45.
- 13 V. Andrushchenko, *Tsyvilizatsiina tsinnist myru v osvitnomu konteksti* [The civilisational value of peace in the educational context], *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.: u 2 t. T. 1*, 2019, p. 46.

and violent conflicts, the principles of human coexistence on Earth (transition from the logic of force and fear to the logic of reason and love), and a leading educational goal. An analysis of scholars' works shows that it is an integral concept. Its components include knowledge on countering wars, peace, rights and freedoms, actions aimed at mutual understanding, preventing violence, values (freedom, tolerance, compassion, respect, goodwill, creativity, etc.) and beliefs. A culture of peace is one of the aspects of a person's overall culture.

A model for developing a culture of peace among future school and kindergarten teachers

Educational institutions play a leading role in developing a culture of peace in society, as teachers have the opportunity to directly influence children and young people, building relationships with them in which peace, as a value, is one of the most important factors in the formation of peace-promoting beliefs¹⁴.

Peace education is being implemented in all countries to prevent violence and maintain peace. This type of education became widespread in Western Europe after World War II. Peace education refers to the fundamental knowledge, guidelines, and values that aim to transform ways of thinking, attitudes, and behaviors that create or exacerbate violent conflicts¹⁵.

Teachers are the guide of peace in the educational environment, and therefore, it is crucial to prepare them on the principles of peace. Teachers who implement the goals of such education are tasked with important responsibilities that can only be fulfilled when they continuously focus on the quality of their professional development and skilfully manage it by participating in various forms of improving professional competences¹⁶.

Higher education institutions have gained valuable experience in developing a culture of peace among students.

In particular, the University of Białystok (Poland), following the principles of multicultural, intercultural, and transcultural education, has been implementing cultural sensitisation projects for many years, which allow for the formation of an attitude in the educational process that is reflective, tolerant, familiar, and open to other cultures, while understanding and showing respect for the inherited culture. The expediency of the projects is explained by the fact that building a just society is achieved not through global decisions, legal, economic, or social norms, but through the "moral development" of individuals, so that they understand the idea of justice

14 A. Piejka, *Pomiędzy wojną i pokojem – przestrzeń budowania kultury pokoju* [Between war and peace – space for building a culture of peace], [in:] A. Piejka, I Wojnar (red.), *Humanistyczne ambivalencje globalizacji. Zbiór studiów, Komitet Prognoz „Polska 2000 Plus” przy PAN*, Warszawa 2021, p. 46.

15 V. Andruschenko, *Tsyvilizatsiina tsinnist myru v osvithomu konteksti* [The civilisational value of peace in the educational context]. *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.: u 2 t. T. 1*, 2019, p. 46.

16 C. Plewka, *Edukacja dla pokoju w kontekście rozwoju zawodowego nauczyciela* [Peace education within the context of teacher professional development]. *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.: u 2 t. T. 2*, 2019, p. 18.

and develop a noble, sensitive identity¹⁷.

Innovative forms and methods for developing a culture of peace are being implemented in Ukraine. The peacebuilding movement is spreading as a complex of activities of various kinds – patriotic, educational, environmental, sports, charitable – aimed at the comprehensive development of school youth¹⁸.

The initiatives of the Kharkiv H. S. Skovoroda National Pedagogical University remain highly relevant today. In particular, the university has developed an interdisciplinary educational component, Peace Pedagogy, and created an interactive Book of Peace – creative analogue of Hryhorii Skovoroda's Alphabet of Peace – which presents motivating, instructive, patriotic, and compassionate stories reflecting the H. Skovoroda family's experience of the current tragic and, at the same time, heroic events. The university has also introduced the author's vision for aligning national-patriotic education programmes with the concept of peace pedagogy and organises excursions to the Museum of Peace, which operates on its premises¹⁹.

Peace Corps volunteers are actively engaged at Zhytomyr Ivan Franko State University. Their main goal is to develop students' socio-cultural competencies based on the paradigm of modern teaching methods and to introduce them to various contemporary and interactive forms of work²⁰.

Academician Stepan Demianchuk International University of Economics and Humanities has developed a comprehensive system for educating school and university youth based on the ideas of peace. The key pedagogical conditions for this education include: 1) integrating the system of patriotic education into the content of the educational process of educational institutions; 2) motivating school and university youth to engage in peacebuilding activities. The university has also established a laboratory "Educating school and university youth on the ideas of peace in the educational process of schools and higher education institutions"²¹.

Ternopil Volodymyr Hnatiuk National Pedagogical University has introduced a new educational format – joint classes with students from Kujawy and Pomorze University in Bydgoszcz (Poland).

17 J. Nikitorowicz, *Kultura pokoju jako zadanie edukacyjne w ustawicznym procesie kształtowania się tożsamości* [Culture of peace as an educational task in the continuing process of identity formation], [in:] E. J. Kryńska, Ł. Kalisz, A. Suplicka (red.), *Dziecko w historii – między godnością a zniewoleniem*. Tom 2. Godność jako źródło naszego człowieczeństwa, Białystok 2022, p. 58.

18 O. Dubaseniuk, *Myrotvorcha rol osvity u profesiinomu ta osobystisnomu stanovlenni maibutnoho pedahoha* [The peacebuilding role of education in the professional and personal development of a future teacher]. *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.: u 2 t.* T. 2, 2019, p. 26.

19 Y. D. Boichuk, N. O. Borysenko, A. V. Boiarska-Khomenko, *Pedahohika myru* [Peace pedagogy]. *Pidvyshchennia yakosti natsionalnoi osvity u kontekstii vyklykiv sohodennia*: materialy Rehion. nauk.-prakt. konf., Kharkiv, 26 trav. 2022, p. 33.

20 O. Dubaseniuk, *Myrotvorcha rol osvity u profesiinomu ta osobystisnomu stanovlenni maibutnoho pedahoha* [The peacebuilding role of education in the professional and personal development of a future teacher]. *Osvita dlia myru = Edukacja dla pokoju: zb. nauk. pr.: u 2 t.* T. 2, 2019, p. 27.

21 A. S. Demianchuk, O. O. Marchuk, L. B. Melnychuk, M. O. Petruk, *Vykhovannia v dusi myru yak priorytetnyi napriam roboty vykladachiv Mizhnarodnoho ekonomiko-humanitarnoho universytetu imeni akademika Stepana Demianchuka* [Peace education as a priority area of work for the lecturers of Academician Stepan Demianchuk International University of Economics and Humanities]. *Psykhologo-pedahohichni osnovy humanizatsii navchalno-vykhovnoho protsesu v shkoli ta VNZ*, 2., 2018, p. 23.

During these classes, students – future specialists in preschool and primary education – analyse the principles of sustainable development, focusing on the 17 global goals. They present their findings in Polish and English.

At universities, common methods include game-based learning, project-based learning, and critical thinking methods used for critical perception of information from the media. The “heart-to-heart” communication method has also proven to be effective.

Polish scholar A. Krata notes that this nonviolent understanding, also called the “language of the heart”, or the “language of compassion”, is a method of peaceful communication that can be successfully applied at all levels of communication in various contexts of private, professional, and political life. This method can be effectively implemented in interpersonal communication within families, schools, organisations, politics, and religious communities²².

Ukrainian higher education institutions utilize the potential of pedagogical practices to develop a culture of peace. Students conduct thematic educational events, competitions, lessons, and activities in schools, kindergartens, and summer camps, focusing on national and patriotic education, tolerance, and compassion. Virtual and real excursions, project-based activities, and watching animated films and videos – followed by discussions on the causes of war, social issues, and emerging challenges – have proven effective. Innovative approaches are also being implemented, including the technology for forming the foundations of legal culture in primary school students²³, the methods for forming sustainable development competencies in primary school students²⁴.

In the context of peace pedagogy, Ukrainian higher education institutions conduct research and hold scientific and practical conferences, including those for students and young scientists, such as the International Scientific and Practical Conference “Youth Science for Peace and Development”, held on 9–11 November 2022 at Chernivtsi Yuriy Fedkovych National University.

Scientific studies have revealed the devastating impact of war on children: almost 40% of primary school students from areas without hostilities still experienced fear and anxiety even a year after the war began²⁵. The research findings underscore the depth of the tragedy of the Ukrainian people and the urgent need to end wars. The conclusions of these studies should be widely disseminated to help prevent future aggression and military conflicts.

Thus, higher education institutions have accumulated valuable experience

22 A. Krata, Porozumienie bez przemocy w szkole [Non-violent communication at school], [in:] B. Kamińska-Buśko, J. Szymańska (red.), *Profilaktyka w szkole: poradnik dla nauczycieli* Centrum Metodyczne Pomocy Psychologiczno-Pedagogicznej, Warszawa 2005, p. 73.

23 O. Yankovych, *Tekhnolohiia formuvannia osnov pravovoi kultury v uchniv u pochatkovii shkoli* [Technology of bases of legal culture formation in primary school students], [in:] J. Mrozek, O. Homotiuk, O. Koval (red.), *Protection of children's rights from a legal, pedagogical and psychological perspective*, UWM, Olsztyn 2021, p. 253–261.

24 H. Chaikowska, I. Levchyk, O. Yankovych, I. Kuzma, T. Rozhko-Pavlyshyn, *Formation of sustainable development competencies in primary school children*, “Journal of Education Culture and Society” 2021, 12(2), p. 341–360.

25 O. Yankovych, *Safety culture and education of primary school students in Ukraine under martial law*, “Pedagogika społeczna” 2022, 3 (85), p. 165.

in developing a culture of peace among students. This includes developing an interdisciplinary educational component, “Peace Pedagogy”, implementing integrated disciplines in “Peace Studies”, participating in international and national projects and peace movements, engaging in charity events and cultural sensitization projects, creating interactive Books of Peace, and commemorating students and university staff who lost their lives in the war. Additionally, universities promote research and organize scientific conferences dedicated to peace and development.

Educators emphasize the importance of interdisciplinary approaches in peace education, grounded in the principles of humanistic pedagogy. One key aspect of interdisciplinarity is the consideration of Sustainable Development Goal 16 (Peace, Justice, and Strong Institutions) in relation to other goals, as the absence of peace (i.e., ongoing wars) undermines social harmony and environmental sustainability. Ultimately, a culture of peace is about achieving harmony in all aspects of social life and nature.

At the same time, new conflict zones are emerging worldwide, and instances of aggressive behaviour among children and young people have become more frequent, underscoring the need for further efforts to develop a culture of peace. These efforts should include new approaches to the organisation of education, such as integrating the Sustainable Development Goals – particularly Goal 16 (Peace, Justice and Strong Institutions) – to strengthen understanding of the devastating effects of war on all aspects of society and the environment. Additionally, the content of disciplines should be enriched with national and patriotic elements, educating humanity, legal responsibility for unlawful acts, etc.

Moreover, higher education institutions must intensify scientific research on the principles of peace and tolerance pedagogy and actively engage students in peacebuilding initiatives.

The analysis of the theory and practice of developing a culture of peace among future school and kindergarten teachers, as well as preparing them to form it in children, highlights three key areas of work in higher education institutions:

- participation in international projects, campaigns, and competitions;
- organisation the educational process with innovative approaches to the content of disciplines and integration of Sustainable Development Goals;
- conducting research on the principles of peace and tolerance pedagogy.

The scientific foundation for this work and its methodological framework includes peace pedagogy, heart pedagogy, and partnership pedagogy. These branches of pedagogy emphasize the principles of human-centredness, tolerance, humanity, and responsibility – essential for forming of a peaceful personality.

The growing intensity of information wars underscores the need to integrate education for sustainable development with media education²⁶.

Summarizing the experience of developing students’ culture of peace and the best practices of peace education forms the foundation for designing a model for developing a culture of peace among future school and kindergarten teachers.

26 H. Chaikovska, I. Levchyk, O. Yankovych, I. Kuzma, T. Rozhko-Pavlyshyn, *Formation of sustainable development competencies in primary school children*, “Journal of Education Culture and Society” 2021, 12(2), p. 356.

In the structure of models of educational processes and systems, the following components are distinguished: target, content, process, and result. A methodological foundation and diagnostic toolkit are essential components of these models.

The model for developing a culture of peace among future school and kindergarten teachers, based on the analysis of the theory and practice of this process, is presented in Fig. 1.

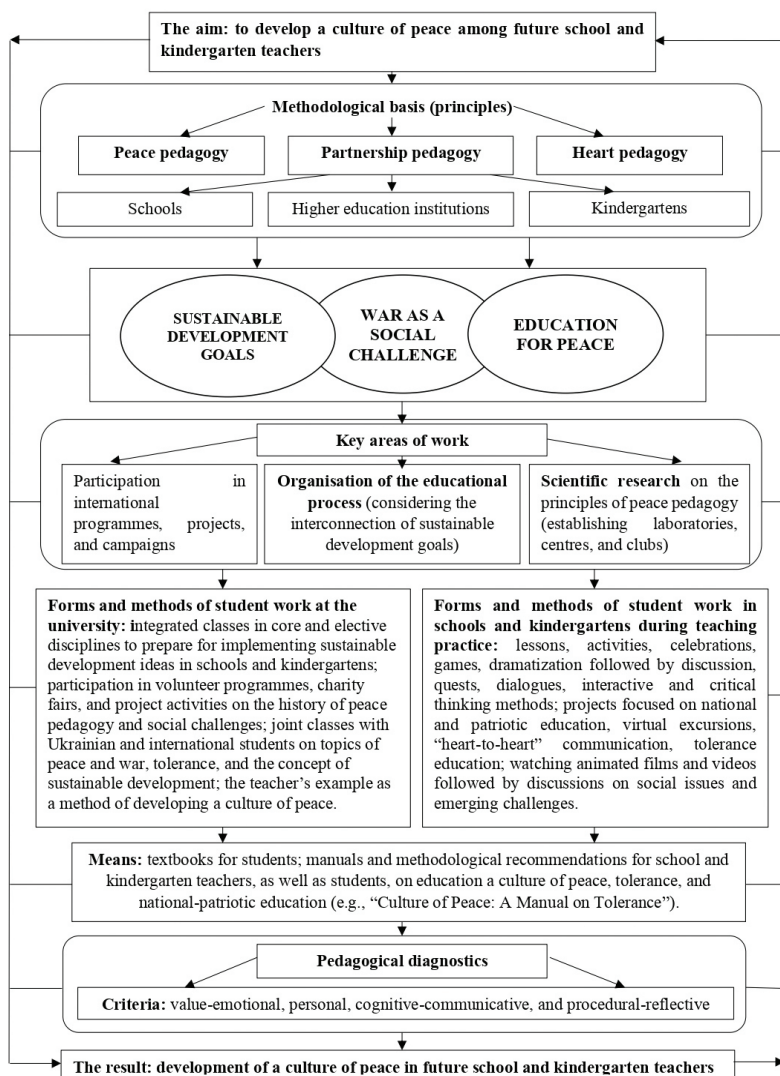


Fig. 1. Model for developing a culture of peace among future school and kindergarten teachers within the context of contemporary social challenges

A clear and understandable system for diagnostics of the results is a prerequisite for the successful implementation of the defined goals.

An analysis of the literature suggests a lack of diagnostic tools for measuring the development of a culture of peace. Clearly, establishing such diagnostics remains a task for the future. Based on interpretations of a culture of peace, it can be assumed that its formation is determined by value-emotional, personal, cognitive-communicative, and procedural-reflective criteria. However, this assumption requires scientific validation.

Conclusions

In the context of contemporary social challenges and the expansion of hostilities, peace education and forming a culture of peace among children and young people is one of the leading ways to overcome problems. A culture of peace is interpreted in various ways. It is a worldview; an approach aimed at preventing violence and violent conflicts; the principles of human coexistence on Earth (the transition from the logic of force and fear to the logic of reason and love); a leading educational goal, etc.

This is an integral concept, which includes knowledge about countering wars, promoting peacefulness, human rights and freedoms, actions aimed at fostering mutual understanding, preventing violence, as well as values (such as freedom, tolerance, compassion, respect, kindness, creativity, etc.) and beliefs. School and kindergarten teachers are the guides to the world of peace values.

Higher education institutions focus on three key areas to develop a culture of peace among students: participation in international projects, campaigns, competitions, and exhibitions; organizing the educational process using innovative approaches to the content of disciplines and to the study of sustainable development goals; conducting research on the principles of peace and tolerance pedagogy. Innovative approaches to organizing the educational process include enriching the content of disciplines with a national-patriotic component and an emphasis on humanism; studying the Sustainable Development Goals (Goal 16 – Peace, Justice, and Strong Institutions) in an interconnected manner to deepen understanding of the negative impacts of wars on all aspects of society and the environment; and integrating education for sustainable development with media education.

Modelling processes enhances the visibility and deeper understanding of the development of a culture of peace among future school and kindergarten teachers within the context of contemporary social challenges. The developed model includes components such as the aim, key areas of work, forms, methods, and means for students both at the university and during pedagogical practice, as well as diagnostic toolkit and the result.

The diagnostic toolkit remains underdeveloped and represents a promising direction for future research.

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ROZWIJANIE KULTURY POKOJU U PRZYSZŁYCH NAUCZYCIELI SZKÓŁ I PRZEDSZKOLI W KONTEKŚCIE WSPÓŁCZESNYCH WYZWAŃ SPOŁECZNYCH

Streszczenie: Na podstawie analizy teorii i praktyki realizacji inicjatyw pokojowych w kontekście współczesnych wyzwań społecznych uzasadniono innowacyjne sposoby i środki rozwijania kultury pokoju u przyszłych nauczycieli szkół i przedszkoli. Zrelizowano modelowanie tego procesu. Model odzwierciedla kierunki pracy nad rozwojem kultury pokoju u studentów. Opisano najlepsze praktyki rozwoju kultury pokoju u studentów w uczelniach, formy i metody pracy przyszłych nauczycieli nad kształtowaniem kultury pokoju u dzieci w szkołach i przedszkoli. Ujawniono celowość uzasadnienia metod diagnostyki kultury pokoju u studentów i uczniów jako perspektywy badawczej.

Słowa kluczowe: pedagogika pokoju, edukacja dla pokoju, kultura pokoju, przyszli nauczyciele, szkoły, przedszkole, rozwój kultury pokoju, modelowanie, współczesne wyzwania społeczne.

