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Conceptual Model of Reintegration of Ukrainian Displaced Universities: Peacebuilding in Higher Education

The main functions of a higher education institution in the society of the 21st century are the dissemination of knowledge, the production of scientific research activities, international cooperation, the development and implementation of innovations, the development of human capital, the enhancement of moral values, the harmonious formation of personality based on humanistic ideas, etc. Carrying out these functions, higher education has an accentuated effect on the human mind, changing its attitude to the world around it. Today, obtaining a higher education is important not only in the context of the prospect of successful employment, but also in the context of the development of personal thinking.

If at school pupils receive a certain body of knowledge with the help of a teacher, then at the university they independently learn to master the recommended material. A pupil, unlike a student, has the discretion to choose the disciplines that will be studied, building a trajectory of the educational process in accordance with its own convictions. This is the

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academic freedom and democracy of the educational process in higher education (Terepyshchyi S., 2016, p. 78). It can be argued that high-quality higher education should have all the powers to support the democratic scenario of the functioning of society per se. In conditions of social conflict, education should become a model or a leader that guides the society to overcome the crisis.

The American researcher, the founder of the philosophy of education John Dewey in one of his works has made it clear that education supports the diversity balance in society: "In ancient times, the division into the community was carried out on a geographical basis. Community composition was significantly more homogeneous compared to modern times. But with the development of trade, transport, the establishment of relations and the emergence of emigration, countries such as the United States begin to form, bringing together different social strata and communities with different customs and traditions. In this situation, the importance of education can only be overestimated. Its institutions should ensure a homogeneous and balanced society. Only in this way centripetal forces form which counterbalance opposition between members of different communities can be formed … A joint curriculum not only unites, but also expands the horizons of the worldview that would be invisible to an isolated community" (Dewey J., 2003, p. 23).

There is no doubt that the search for balance in society should begin with the family, secondary education, but fully deploy this process, make it more accented, can only be through higher education. The university is an academic environment that most recognizes the right of each individual – from the student to the professor, encourages dialogue between them and condemns any manifestations of aggression, being a preacher of ideas of tolerance. In the modern era, the role of higher education is not limited solely to the provision of high-quality educational services, respectively, the training of qualified professionals who will work for the benefit of society. A university is a social institution that is able to unite people on the basis of common humanistic values, providing qualitative opportunities for the further self-realization of each subject. The political and economic functions of the university, which, on the one hand, ensures the emergence of new generations of progressive-minded young people, future leaders of their state, and, on the other, are able to multiply the intellectual capital of society, transform it into various financial investments are no less important.

The team of scientists Smith, Drabenshtott and Gibson (1987) presented the collective idea of a "passive and active continuum" that reflects the main functions of universities in a situation of conflict transforma-

tion. Passive activity means increasing jobs, as well as creating economic incentives in the regions, through expenditures and investment. The active process is the production of human capital relevant to the region's economy, the production of knowledge that is attractive for economic enterprises, technical assistance and technology transfer. Human capital refers to the "skills, knowledge and experience that an individual or population owns". Economists argue that human capital and technology are the two most important engines of economic development (Smith T., Drabenstott M., Gibson L., 1987, p. 3–21).

In the knowledge economy, harmonious relations between universities and entrepreneurship are a priori very important. In a post-conflict society, this issue becomes even more significant, since the intensity of stimulating the development of the economic sphere depends on the nature of these relations. Therefore, the idea that in order to optimize the society in the post-conflict period, we must unite universities with the business communities, is quite popular. According to the UNESCO World Conference on Higher Education (1998, p. 57): "Higher education is necessary for any country to achieve the necessary level of economic and social development and social mobility". If social inequality is one of the sources of conflict in society and higher education can help reduce inequality by providing equal access to all segments of the population, including low-income families, higher education is considered as a powerful tool for peacebuilding.

Despite academic freedom, institutional autonomy and the diversity of functions of a higher education institution, it becomes obvious that it can exercise a fundamental influence on the development of a culture of peace and the popularization of non-violent ideas in societies suffering from permanent conflicts or in a post-conflict stage. If a weapon can provide reconciliation by killing hundreds or thousands of people, the university contributes to stabilizing the world without bloodshed, by analyzing the causes of a conflict, as well as identifying potential ways to level it. In the first case, the conflict may again be reproduced after a certain period of time, again taking a large number of human lives, in the second, this is a priori impossible, since the influence was exercised on the root of the problem, and not on its "germs".

Honored Professor of the International Education Department of the University of Birmingham L. Davis in one of her scientific works rightly noted that the relationship between conflict and education is an extremely undervalued issue. In her opinion, this topic is difficult to discuss, because "there is no benefit for politicians and curriculum developers, since it is safer to focus on literacy and the number of tables in the audience than on achieving unmeasurable goals". (Davies L., 2004, p. 249).

Because of this, most politicians are under a misapprehension, preferring to deal with the conflict solely by increasing subsidies to the army. But, teachers of schools and scientific and pedagogical employees of higher educational institutions remain on the periphery of society, not having decent financial support for their work. Of course, the security of a state directly depends on the combat capability of its army, therefore, it is also impossible to forget about its development .But the world is a somewhat broader concept than security, and therefore its compliance requires the involvement of progressive social policies.

During World War II, British Prime Minister Winston Churchill gave his opponents in parliament to unambiguously understand that sacrificing a cultural development in the interests of securing the army does not make sense, since a fair question arises: "Then what are we fighting for?" The concept of culture is quite broad. It brings together not only the morality and values of the nation, but also science and education, developing within a particular society. If we neglect the development of the educational and scientific branches, the society can never be independent in the economic and political dimensions. Moreover, members of such a society will be short-sighted, they can be easily manipulated. This, in turn, will lead to the fact that egoism will dominate in the minds of people, and physical sludge will become the main means of achieving goals. Such a situation will lead to the reproduction of the content of the famous fable by I. Krylov "Swan, Pike and Crawfish", and the consequence of internal strife will be an even greater crisis of humanistic values in society.

A modern university has all the powers to repel threatening attitudes within society. Not limited to the implementation of the educational function, the university is considered as a powerful research organization operating with numerous scientific centers and laboratories. Etzkowitz H., & Leydesdorff believe that there were two academic revolutions within the universities, the first of which led to the unbreakable unity of education and science, and the second led to the need for a direct link between education and production (Etzkowitz H., Leydesdorff L., 1997, p. 1–8). Instead of providing a large amount of knowledge that has no practical value in the dimensions of modernity, the university should prepare a person for real life in which natural phenomena such as conflicts exist. By adapting the content of curricula and a complex of scientific disciplines with the requirements of modernity, higher education can significantly improve the "climate" in society by forming a protective immunity against conflict in the minds of its citizens.

At this stage of work, it is important to emphasize that the functions of higher education in conflict and post-conflict societies differ significan-

tly. During the period of hostilities, universities can support the actions of the current government of the state or stand in opposition to them. In particular, during the period of the dominance of the ideology of fascism in Hitler's Germany, most of the academic environment of scientific institutions and universities supported the aggressive policy of the leader, trying to produce various concepts that promoted ideas of the Aryan community (Pacheco I., 2013, p. 136). This situation is due to the fact that the universities carried out regular inspections that tried to find hidden oppositionists of the fascist ideology for their subsequent release. The same applied to the student environment in which slander and denunciations were common (Noakes J., 1993, p. 371–407).

There is no doubt that the ideological control over universities was exercised not only during the Second World War. In particular, during the First World War, professors of German universities received a collective letter from US professors, who frankly compared their activities with prostitution ahead of the authorities (Gruber C., 1976, p. 293). It is clear that this trend applies not only to the German scientific community, but also to many others – Spain, France, Italy, etc. Soviet universities were also the environment of ideological treatment of young people during the turbulent military period. The professional activities of scientific and pedagogical staff in societies in situations of conflict or full-scale war usually occurred under the onslaught of censorship, accompanied by a shortage of material resources, oppression and collaborationism.

Although the term "peacebuilding" did not yet exist in nature, the leading universities of the world could not remain indifferent to the fate of their states during the period of hostilities, as well as during the post--conflict stage.These words were confirmed by the declaration of the National Conference of Presidents of Colleges and Universities of the USA in 1942, which had the following preamble: "In the current period of national crisis, we promise the President of the United States, the Commander-in-Chief of our nation, to provide the entire number of our colleges and universities, our faculties, our students , our administrative organizations and our material resources.Higher education institutions of the United States are organized for action and they offer their combined resources for a decisive military victory, for a final and even more difficult task – to establish a just and lasting peace" (National Committee on Defense and Education, 1942). Analyzing the content of this statement, it becomes clear that achieving a just and sustainable peace is much harder than a victory over an opponent in a war.

In order to negotiate peace with the enemy, first of all, it is necessary to reach a consensus on the "internal front", with itself and its colleagues.

In a metaphorical sense, the ship will not sink if it is on the water; in it will not sink when water is in it. That is, much more important is what happens inside a separate society than what happens outside it. The transition from conflict to post-conflict, according to Brown, Langer and Stewart (2008), requires internal changes: "Cessation of hostilities and violence, signing political peace agreements, demobilizing the military, disarming and reintegrating opposition parties, repatriating refugees, restoring full functioning of the state, achieving reconciliation and social integration among all segments of the population, economic recovery" (Brown G., Langer A., Stewart F., 2008, p. 23). Returning to life in the conditions of the actual world, universities should not only restore their activities, but also help stabilize the activities of other government agencies that are able to rehabilitate society.

J. Wiley and B. Piazza-George stressed that post-conflict peacebuilding cannot occur spontaneously. This process requires careful reflection and conceptualization, a high level of mutual understanding between the government and society. Peacebuilding processes should be outlined in eight directions: demilitarization, integration of the military into society, demining of the territory; humanitarian aid to the wounded; political reconstruction, supporting the organization of democratic elections; social and economic reconstruction based on the provisions of international law and current legislation; rehabilitating the rights and freedoms of people, creating high-quality mechanisms for monitoring society; finally a common strategy, formulating a common vision for the further development of the state (Whaley J., Piazza-Georgi B., 1997).

As the past and the present show, the signing of an act of peace at the highest political level is often not enough for a complete victory over the conflict. Studies show that even in countries where peace agreements were concluded, peace still remains unattainable. In particular, two thirds of the armed conflicts that ended during the first decade of the 21st century, soon suffered a repetition. A similar situation arises when the peacemaking process does not develop into peacebuilding, being satisfied only with the completion of the stage at which outright killings and genocide of people took place. While peacemaking is a kind of anesthetic drugs that helps the sick society to "quench the symptoms", feel relatively better for a certain period of time, peacebuilding tries to act focused on the cause of the conflict.

Improvement of a post-conflict society through higher education can be done in different ways. In particular, in December 2009, the Norwegian Center for International Cooperation in Higher Education held a seminar on the topic "Universities as agents for reconstruction, democracy

and good governance in post-conflict areas", analyzing the experience in peacebuilding of individual countries – Indonesia, Sri Lanka, Nepal, South Sudan and Uganda. In most presentations, it was noted that universities can contribute to peacebuilding by simply doing what they usually do – laying out and exploring, but covering a wide range of activities, from the potential of mental health promotion, reintegration of the victims of conflict and the promotion of democracy. Studying the specifics of these three aspects of peacebuilding is a priority in the context of the implementation of the tasks in this work.

The exceptional role of higher education in conflict and post-conflict societies was recognized during the IV global conference of the university network on innovation in 2008 and during the seminar "Universities as agents of reconstruction, democracy and favorable governance in the post-conflict period" organized by the Norwegian Center for International Cooperation in Higher Education. One of its participants, J. Nahas, argued that "universities should be role models for their internal academic life, and should ensure that their students receive the positive influence of dialogue in the process of learning about the Other" (Nahas G., 2008). Unlike schoolchildren, students often take direct part in social conflicts, taking up the position of one of the parties. In this context, universities can solve this problem by protecting the minds of young people from the toxic effects of propaganda and the negative effects of conflict. Another participant of the above-mentioned conference S. Qureshi supported the opinion of J. Nahas, stating that teachers should "act as role models in order to effectively hit with peace propaganda, not war propaganda" (Qureshi, S., 2008).

The university's role in peacebuilding is intertwined with its main functions in society. According to R. McAllister, the university's academic environment is primarily responsible for providing high-quality educational services, serving ideas of goodness and justice, and also studying mechanisms for resolving conflicts between people (MCallister R., 1976, pp. 417–480). The Spanish social philosopher M. Castells defined the basic functions of universities in society more extensively: the generation and transmission of ideology, the selection and formation of dominant elites, the production and application of knowledge, the training of skilled labor. He believed that the formation and dissemination of ideology was and remains the fundamental role of universities. In his own research, M. Castells warned that "ideological devices are not purely reproductive machines, because they are the bearer of conflicts and contradictions of society" (Castells M., 2001, p. 206–208). By analyzing the underlying characteristics of ideology, universities can work towards social change

in society, promoting cohesion and the search for consensus among people.

Although the university is a single and indivisible organism in which a considerable number of research and teaching staff in various fields usually works, it is worthwhile to focus on the capabilities of some of its individual scientific branches. It is clear that a positive impact on people's minds should be carried out, first of all, by university psychologists within the framework of free and widely accessible psychology rooms. This applies to both former military (combatants) and ordinary civilians, who for a long time was in the area of increased tension. It is no secret that life on the contact line is extremely harmful to the mental health of people who are forced to suffer from permanent harm, fear for themselves and their loved ones, a feeling of complete uncertainty about the future. Therefore, the psyche of such persons should be the object of close analysis by professional psychologists working on the territory of the university.

No less important is psychological assistance to the military, who in the past participated in the conflict. It is not only about those who have been severely injured and as a result received a disability, but all those who were at the front line for a certain time, were forced to kill people and see the death of their comrades with their own eyes. For people, the war does not end with the signing of an act of truce, since the consciousness and each of them has to re-learn to live under the conditions of the peaceful sky overhead. This statement is supported by K. Kingma: "The reintegration of former soldiers into society is crucial for a successful transition to a sustainable world, because ex-combatants are frustrated and they may threaten the process of peace and development, since as a result of their military training is a serious threat to the rule of law" (Kingma K., 1997, p. 151–165).

It should be borne in mind that a person who was at least one day in a war will never be able to see the world as other members of society see it.

The numerous suicides among military personnel, who were demobilized from the front line, indicate that most of them were in a state of prolonged depression and despair. The impact of trauma could have been fueled by a negative attitude towards combatants within a society that was ambiguous about the very fact of hostilities. Quite often, the government promises every defender of its state decent material support in the form of preferential housing, free access to higher education, other social dividends, but due to the change of power, people are left without promised benefits. That is why the development of a high-quality legislative base in the sphere of the protection of the rights of military personnel and

immigrants, as well as its implementation in the life of society, is an important step on the path to peacebuilding.

State policy in the field of education cannot ignore the interests of people who protect the sovereignty and territorial integrity of their country. In addition to state authorities, international organizations play an important role in peacebuilding processes through education. In particular, the Center for International Conflict Resolution proposed "Targeted international assistance programs" for a period of five to ten years after the end of the war with a focus on promoting social programs and economic growth (Hewitt J., Wilkenfeld J., Gurr, T., 2010). In this case, it is not only about the socio-psychological rehabilitation of the population in higher education institutions, but also about the possibility of ensuring decent wages.

Italian philosopher U. Eco said that "the university has become a parking lot for young people who are no longer young, hiding the problem of unemployment in modern society" (Carpenter M., 1990, p. 76–85). Analyzing this reasoning, Eco comes to mind that higher education hides unemployment in society or acts as a kind of buffer in the labor market. A similar position on this issue is taken by J. Douglas, putting forward the statement that "higher education provides a period for students to evaluate opinions and make decisions regarding future employment" (Douglass J., 2008). He noted that the demand for higher education tends to grow during an economic downturn. One of the reasons for this may be the need for professional development in the context of a shortage of jobs.

In fact, in some countries, higher education has been used specifically as part of a strategy against unemployment. For example, in 1969, President Nixon addressed the US Congress with a request to "create a comprehensive training system as a buffer against possible unemployment and a weapon against poverty" (Ellenburg Daily Record, 1969). The fresher examples can be found in Mexico (Beach D., Carlson M., 2004, p. 673–691), where a similar goal was established at the official level in 1981 by the National Association of Universities, as well as Sweden and Norway (Aamodt P., Arnesen C. 1995, p. 65–76). Given this trend, it should be noted that the university should not be viewed as a buffer, it allows one to hide from the problem of a shortage of jobs in the labor market, but as a ticket to a brighter future.

Such philosophical reflections are directly related to the problem of post-conflict peacebuilding, because nothing protects people from violence as effectively as knowledge, multiplied by the prospect of decent wages and stable employment in society. It is employment that, last but not least, enables a person to strive for the realization of certain life goals, reliably protecting it from participation in a conflict.

In addition to psychological support for combatants and injured civilians, it is important to create various legal offices within the university space that could advise citizens free of charge on the protection of their personal rights and freedoms. This applies to both directly displaced persons and civilians in general, since raising the level of group sense of justice is also one of the vectors of peacebuilding in education. It is proposed to elaborate on the definition of the features of the phenomenon of legal consciousness.

Legal conscience is a concept that combines in itself a set of subjective ideas, attitudes, feelings, emotions and ideas at the level of an individual or a social group in relation to an integral system of legal regulation. The relationship of human rights and consciousness was scientifically grounded by N.N. Alekseev at the end of XX century. V. S. Kasyanov continued his thoughts, arguing that the legal conscience is at the same time an integral element, as well as an internal component of social consciousness (Kasyanov V., 2001, p. 480). In modern studies on the philosophy of law, the concept of justice is interpreted from the position of objective idealism in the vein of F. Hegel. The point is that the letter of the law must comply with the value principles of humanity, without creating a conflict in the process of interpreting the latter (Alekseev N., 1999, p. 119–127). Solving a social conflict without forming a group sense of justice is as impossible as building a civil society without strengthening democratic ideas in it. In order to fully understand the meaning of the phenomenon of legal consciousness, one should provide a superficial interpretation of the concept close to it in the industry direction.

Legal culture is a system of legal values and technologies that is common to a particular society, reflecting the main scenarios of interpersonal communication of people in the legal environment. The level of legal culture of society is determined by the peculiarities of a person's legal consciousness, his mental attitude to the system of political and legal regulation. If universal human culture develops in the lap of philosophy, then legal culture is the result of the evolutionary dynamics of legal science and practice. It is clear that the state-legal system per se does not bypass and cannot bypass the spiritual nature of man, its reflexive processes, and it is in this point of coordinates that it coincides with the nature of the human sense of justice.

If legal culture is the result of the design of ideological and value norms of legal conscience on society, then legal behavior actually acts as a translator of these standards (Faroyer I., 1963, p. 291–296). As is known, every human behavior is associated with certain motives or goals, which can be conscious or unconscious. Legal behavior, in the first place,

is legally significant, and therefore leads to certain positive or negative consequences. Do not confuse legitimate behavior with legal. The first is a priori morally positive, such that it is an example for others, while the second may have two perspectives – to be socially useful or socially harmful. If you go into a detailed analysis of this concept, you can get away from the main goal of this work; therefore, it is worthwhile to dwell only on the fact that legal behavior is a marker of the legal consciousness of the individual.

Legal education is considered an instrument that ensures a person's conscious and responsible attitude to its rights and duties. The greatest significance of legal education is manifested at the stage of preparing young generations for further adulthood. Therefore, the basic subjects in the field of legal science and jurisprudence are carefully studied in higher educational institutions. Due to this, young people from school days will habituate themselves to managing their actions from the standpoint of morality and the rule of law, and in the future will contribute to the development of their sense of justice. According to Bainiyazov R.S. legal education, on the one hand, ensures harmony in the functioning of society, and on the other, it contributes to the satisfaction of the interests of each individual subject (Bayniyazov R., 2000, p. 31–32). All this together leads to the formation of a legal state, which, based on the high educational culture of society, ensures social equality and justice among its citizens.

One of the positive signs of modern higher education is the mandatory study of subjects of the humanities cycle. It is humanitarian disciplines – philosophy, psychology, history, sociology, political science, cultural studies, and others – that should form the basis for introducing world education, while simultaneously increasing the level of citizens' legal awareness. Thanks to their study, a person in the future will be a doctor or lawyer, a diplomat or a teacher, will receive stable humanistic views and perceptions, unshakable respect for the law, which will become the fundamental foundation for further career development and personal growth.

H. Bermudez identified five ways to increase the intensity of universities in promoting ideas of respect and peace in situations of conflict: an increase in the number of studies and publications on peace, violence and conflict, as well as in the number of seminars, forums, conferences and congresses on these and related issues; the creation of academic programs at the undergraduate and graduate levels, which include the problems of world education; participation of universities and their individual educational and scientific units in peace processes; participation of the academic community in anti-violence marches. On the first point, the researcher found that the number of books, articles and theses on this topic has been

experiencing a gradual increase in recent years. As you can see, the main activities of the university in peacebuilding according to H. Bermudez are associated with active scientific, educational and social activities.

The creation of educational programs on mediation and conflict resolution on the basis of sociological and psychological faculties is one of the trends of modern higher education in the field of peacebuilding. In Ukraine, the first higher education institution, introduced a similar educational program, was Igor Sikorsky Kyiv Polytechnic Institute. In 2017, on the basis of this university, every bachelor of sociology could enroll in a magistracy in the relevant direction. This educational program included the following courses: "Sociology of Conflict", "Conflicts in World Politics and Sustainable Development", "Modeling and Forecasting Social Conflicts", "Theory and Practice of Negotiation", "Political Tools of Social Reconciliation", "Theory and Methodology of modern conflictology", "Psychology of conflict and mediation practices", "Fundamentals of restorative justice" (Official site of I. Sikorskyi Kiev Polytechnic Institute).

At the same time, I would not like to reduce the significance of peace education only to the creation of specialized programs or academic disciplines related to the settlement of social conflicts. The peace education should be one of the fundamental philosophical principles of higher education as a whole so that every modern graduate can operate with innovative approaches in the process of analyzing various conflicts, their timely detection and prevention. It is clear that the strategy for the development of higher education should be focused on maintaining a balance between the national and patriotic education of young people, the preservation of the national interests of the state and tolerance towards socio-ethnic minorities. In this context, Degu noted that "education reform as part of post-conflict development can contribute to either ending the conflict cycle or provoking new conflicts" (Bellino M., 2017, p. 314–331).

Having figured out the characteristic features of the concepts of legal consciousness and the philosophy of world education, it is worth returning to the definition of the essence of pedagogical tolerance. Pedagogical tolerance in higher education should be established at the level of the educational program, academic disciplines and in the process of training teaching staff. The content of higher education is important in solving various controversial issues related to social conflict within society. The representative of the World Bank international organization A. Smith noted that the teaching of disciplines in universities should be free from political ideologization, condemnation of religious practices and cultural traditions of one or another part of the population (Smith A., 2005, p. 373–391). After reforming the content of higher education, its sanitation, that is,

neutralizing certain negative overtones and outright insults of a xenophobic nature, it is worth concentrating on a thorough interpreting the content of textbooks and retraining scientific and pedagogical personnel.

There are a number of universities that carry out scientific and pedagogical work primarily aimed at maintaining peace in the world. The most famous among them are the Costa Rican University of Peace (1980), Unipaz Columbia University (1987), the International University of Peace in Brazil (1987), the European University of Peace in Austria (1990) and the International University of Peace in Mexico (1997) .These higher education institutions have the following educational programs "Social Sciences, Ethics and World Development", "Public Education in the Context of Human Rights", and also "Philosophy and Culture of the World». They also strongly promote harmonious relations between applicants for education, which include various sectors of society and represent opposing sides of conflicts. A common ideological basis for the functioning of these universities is to instill the idea that looking to the future with hope is always better than looking to the past with hatred. As long as a person does not get rid of the traumatic events of the past, it will not be able to act freely and exactly in the interests of its future success.

H.A. Balaguer, former rector of the University of Santo Tomas in the Philippines – the largest Catholic institution of higher education in the world, in an interview answered the question of whether universities can contribute to the process of peacebuilding, in particular the integration of demobilized combatants into society: "They do more than can. They should do it. If a person comes into conflict because of ignorance, poverty [or] lack of opportunities, the university must consider them as an object of teaching, capable of achievement, personal growth, change, and social recovery. The university has many offers for this... " (Pacheco I., 2013, p. 346–347). He agreed that higher education institutions will not be able to accept into their ranks those who do not have the authority to gain access to higher education. However, he believes that these institutions can create non-formal education programs that will be suitable for demobilized combatants. These thoughts were implemented by the National Pedagogical University of Colombia (UPN), within which a learning model was developed, which later became the state educational program for peace and national reconciliation, which helped to successfully demobilize and get full secondary education to five partisan groups of former militaries.

The American researcher and the eighth president of the University of Pennsylvania E. Gutman in his work "Democratic Education" says that the critical role of universities should be included among the numerous

conditions for building sustainable, democratic societies. Universities should be the environment of scientists, which, taking advantage of their own academic freedom, put a critical attitude to any ideology, arguments or hypotheses within society (Gutmann A., 1987, p. 184). Scientists have the right to carry out diagnostics and, in the event of a discrepancy between one or another statement of truth, deny it, excluding the replacement of objective reality with any fiction or illusion. It is the scientists who must stand on the protection of historical truth and social justice in society.

In the process of studying and teaching history in higher education institutions, Council of Europe documents should be taken into consideration. Its recommendations d.d. 1996 suggest that "historical education should be free from politics. History for historians, not for politicians and ideologues" (p. 27). This idea also occurs in the recommendation of the Committee of Ministers of the Council of Europe d.d. 2001, which states that "the teaching of history should not become a tool of ideological manipulation" (Tkachenko V., 2016, p. 11–28). Having got rid of propaganda and prejudice, the teaching of historical disciplines should be focused on the education of conscious citizens, reconciliation and the development of mutual trust between ethnic groups, peoples and nations. The principles of tolerance, democracy, and respect for the rights of each person, regardless of the peculiarities of its world view, must be observed at the core of the pedagogical process.

Today, the main problem in the systematic and consistent study of history is rewriting its content. Therefore, historical reality appears in a somewhat deformed form, so that it raises more questions than answers. First of all, it concerns events that occurred relatively recently, and therefore have not yet been analyzed in detail by experts in the field of history. It is worth paying attention to the fact that historical science is not something universal and unshakable, but rather is a combination of certain versions of the interpretation of a phenomenon in retrospective. If philosophers think about the agenda of tomorrow, then historians carry out an in-depth analysis of past events. In textbooks, history should be holistic and at the same time it should meet the challenges of modernity so that young people have the opportunity to handle them in everyday life, to learn from the mistakes of their ancestors. Ukrainian writer and classic of world Ukrainian writer and classic of world cinema Dovzhenko said: „The people who do not know their history are blind people" (Dovzhenko A., 2009, p. 320).

Thus, the main mission of the university in the context of peacebuilding is to teach people independent thinking, which takes into account the trends of the past, but focused on the future. Educational reforms

should in every way encourage universities to have the opportunity to progressively use the dividends of their academic freedom and independence from ideologies, to cooperate with business corporations and to increase human capital in society. Thanks to the consistent implementation of this strategy, the thirst for knowledge will be able to suppress violence and discord between people.

KONCEPCYJNY MODEL REINTEGRACJI PRZESIEDLONYCH UKRAIŃSKICH UNIWERSYTETÓW: BUDOWANIE POKOJU W SZKOLNICTWIE WYŻSZYM

(STRESZCZENIE)

Do głównych zadań instytucji szkolnictwa wyższego w społeczeństwie XXI w. należą: upowszechnianie wiedzy, prowadzenie badań naukowych, współpraca międzynarodowa, rozwój i wdrażanie innowacji, rozwój kapitału ludzkiego, podnoszenie wartości moralnych, harmonijne formowanie osobowości w oparciu o humanistyczne wartości itp. Realizując te zadania, szkolnictwo wyższe ma wyraźny wpływ na rozwój każdego młodego człowieka, kształtując lub zmieniając jego stosunek do otaczającego świata. Dziś zdobycie wyższego wykształcenia jest ważne nie tylko w kontekście perspektywy udanego zatrudnienia, ale także w kontekście rozwoju indywidualnego myślenia.

CONCEPTUAL MODEL OF REINTEGRATION OF UKRAINIAN DISPLACED UNIVERSITIES: PEACEBUILDING IN HIGHER EDUCATION

(SUMMARY)

The main functions of a higher education institution in the society of the 21st century are the dissemination of knowledge, the production of scientific research activities, international cooperation, the development and implementation of innovations, the development of human capital, the enhancement of moral values, the harmonious formation of personality based on humanistic ideas, etc. Carrying out these functions, higher education has an accentuated effect on the human mind, changing its attitude to the world around it. Today, obtaining a higher education is important not only in the context of the prospect of successful employment, but also in the context of the development of personal thinking.

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