

PATRIOTISM IN THE DIMENSION OF PEDAGOGICAL THEORY AND SOCIAL PRACTICE

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INTRODUCTION

The modern sociocultural situation in Ukraine, determined by the full-scale armed aggression of the Russian Federation, has caused a radical transformation of the patriotic education paradigm. An urgent task of modern Ukrainian pedagogical science and practice is the formation of personal traits of a citizen of Ukraine in youth, among which the most important are patriotism, national self-awareness, and readiness to work for the sake of the state. Patriotism, as a deep feeling of love and devotion to one's Motherland, acquires particular sharpness and significance in periods of national crises and military conflicts. Patriotism ceases to be an abstract concept and becomes a vital value that consolidates society, strengthens national identity, and motivates the defense of the sovereignty and territorial integrity of Ukraine. The system of patriotic education in educational institutions should be aimed at forming not only a sense of love for the Motherland but also at developing an active civic position, readiness for practical actions, and awareness of one's own responsibility for the future of the country.

Patriotism in the studies of Ukrainian educators

Under the conditions of existential challenges facing Ukrainian statehood, the scientific discourse surrounding the phenomenon of patriotism has gone beyond purely pedagogical categories, acquiring the characteristics of a fundamental problem of national security and the preservation of the nation's identity¹. Systemic analysis of the literature allows for the identification of an important aspect that was previously insufficiently articulated in pedagogical science, namely – the consideration of education as a

¹ Олексюк О. Національна ідентичність в університетській культурі: зовнішні виклики та внутрішні резерви. *Духовність особистості: методологія, теорія і практика*. 2022. Вип. 2. С. 75–83; Османова А., Співак Л. Національна ідентичність української студентської молоді в воєнний час. *Психологія: реальність і перспективи*. 2022. Вип. 18. С. 132–140.

direct component of national security. M. Haliv and O. Sviontyk, drawing on the experience of Israel and an analysis of domestic legislation, assert that «the education system in Ukraine should become an integral component of national security, called upon to solve the tasks of preserving and developing Ukrainian statehood and civil society»¹. M. Chepil emphasizes the need to integrate a security component into the content of education at all levels, which is important for the survival of the nation under conditions of permanent threat².

An important vector of scientific research is the problem of identity as the foundation of patriotic education³. L. Viktorova considers national identity as a civilizational brand and sociocultural niche of the country. The researcher emphasizes that «the issue of developing and supporting patriotism is inextricably linked with the sense of national identity»⁴, which actualizes the need to use updated pedagogical conditions and means of the educational process to strengthen it. A supplement to the understanding of the mechanisms of forming patriotism is the research of O. Levytskyi and O. Kurchaba, who consider the unity of military-patriotic and physical education. Scientists emphasize that in conditions of war «a purposeful organized process of forming patriotic feelings in ‘Defense of Ukraine’ classes allows the student to master the history of their native land, to build a hierarchy of cultural values»⁵. This confirms the need for an

¹ Галів М., Свйонтик О. Освіта як складова національної безпеки України в умовах сучасної російсько-української війни: правові засади, проблеми, досвід і завдання. *Молодь і ринок*. 2023. Вип. 3. С. 26.

² Чепіль М. Безпека життєдіяльності вихователів закладів дошкільної освіти: виклики сьогодення. *Людинознавчі студії. Серія «Педагогіка»*. 2022. Вип. 14(46). С. 56–62. <https://doi.org/10.24919/2413-2039.13/46.8>

³ Мурсамітова І., Гарбузюк Т. Національно-патріотичне виховання як засіб формування соціальних та життєвих компетентностей студентської молоді. *Вісник Луганського національного університету імені Тараса Шевченка (педагогічні науки)*. 2016. № 6. С. 252–259; Шевчук Г. Освітній процес в умовах війни: завдання і компетентності сучасного викладача. *Інноваційна педагогіка*. 2023. Вип. 61(2). С. 168–171.

⁴ Вікторова Л. Національно-патріотичне виховання студентської молоді засобами освітнього процесу у вимірах сучасності. *Збірник наукових праць Уманського державного педагогічного університету*. 2022. Вип. 2. С. 222.

⁵ Левицький О., Курчаба О. Патріотичне виховання студентів як частина освітнього процесу. *Acta paedagogica volynienses*. 2022. Вип. 2. С. 79.

interdisciplinary approach, where physical training is combined with moral-volitional tempering and historical enlightenment. A logical continuation of this theme is the research of M. Tymchuk and co-authors, who focus on the applied aspect, noting that physical training classes and military-sports games not only develop physical qualities but also form «readiness for self-sacrifice, the presence of a sense of self-dignity» and the ability to act in a team¹. Such an approach ensures the formation of active patriotism, ready for practical realization in the defense of the Motherland.

A paradigmatic shift in the understanding of the essence of patriotism also requires an update of diagnostic tools. M. Opachko and N. Deshko propose to consider patriotism through the prism of an axiological approach, defining it as an integrated indicator of the manifestations of values: national, civic, moral, and familial. As the researchers note, «knowing the general indicator of patriotism of a student group, it becomes possible to develop an individual-group program of psychological and pedagogical support for the formation of patriotism in student groups»². Such an approach allows for the transition of the upbringing process from the plane of intuitive searching to the plane of scientifically grounded technology.

A separate vector of scientific research is the consideration of student self-government as an effective tool for patriotic education and the formation of leadership qualities. A. Zhukova substantiates that the participation of youth in self-government bodies creates a space for self-determination, where «the key criterion for the functioning of student self-government today should be the direction of activities toward the formation of patriot-leaders»³. Such an approach allows for the transition of patriotic education

¹ Тимчук М., Скирда Т., Линик А. Єдність військово-патріотичного і фізичного виховання учнівської та студентської молоді. *Науковий часопис НПУ імені М.П. Драгоманова*. 2023. Вип. 2(160). С. 164.

² Опачко М., Дешко Н. Діагностування рівнів сформованості патріотизму у студентів університету: теоретичний аспект. *Перспективи та інновації науки. Серія «Педагогіка»*. 2023. Вип. 14. С. 349.

³ Жукова А. Виховання лідерської компетентності у контексті національно-патріотичного виховання у студентів коледжу. *Вісник післядипломної освіти. Серія «Педагогічні науки»*. 2022. Вип. 21(50). С. 46. [https://doi.org/10.32405/2218-7650-2022-21\(50\)-40-52](https://doi.org/10.32405/2218-7650-2022-21(50)-40-52)

from the plane of passive perception of information to the plane of active social action.

In the context of researching the problems of student youth under martial law, there is an analysis of the mechanisms of socio-pedagogical support, which is considered a necessary condition for maintaining the resilience of students. O. Karpenko thoroughly investigates the phenomenon of social support, distinguishing within it emotional and instrumental components, where the former involves empathy and care, and the latter involves the provision of specific resources and assistance. In conditions of war, socio-pedagogical support must be comprehensive, covering not only financial or everyday aspects but also career counseling and involvement «in cultural events, since every student has the potential and opportunities to achieve goals and build life plans»¹. This correlates with the need to form in youth the ability to adapt and be flexible in planning the future under conditions of uncertainty².

The problem of uncertainty as an attributive characteristic of wartime becomes the subject of psychological analysis in the work of M. Shepelyova. The researcher considers the influence of subjective landmarks on students' understanding of uncertain situations, asserting that an information deficit can both block and stimulate mental activity. An important conclusion is that the ability to act constructively under conditions of uncertainty is linked to creative thinking and the ability to find non-standard solutions, which is critically important for the formation of a resilient personality in conditions of war³.

The motivational sphere of students has also undergone significant transformations, as convincingly demonstrated in the study by T. Mamontova and co-authors. Scientists record a change in the factors of motivation for educational and scientific work: if

¹ Карпенко О. Соціально-педагогічна підтримка студентів в умовах війни. *Перспективи та інновації науки. Серія «Педагогіка»*. 2023. Вип. 12. С. 267–275.

² Czepil M., Sarzyńska-Mazurek E. Studenci ukraińscy wobec swojej przyszłości – perspektywa stanu wojennego. Lublin: Wyd. UMCS, 2024. 166 s.

³ Шепельова М. Вплив суб'єктивних орієнтирів на розуміння студентами невизначених ситуацій. *Вчені записки Таверійського національного університету імені В. І. Вернадського. Серія: Психологія*. 2023. Т. 34(73). № 1. С. 172.

before the war external stimuli (social approval, rewards) dominated, then under the conditions of martial law, internal factors such as interest in the activity itself and self-actualization come to the fore. The authors note that «the war significantly influenced the rethinking of attitudes toward scientific work and had a negative impact on the motivation for it among students», while simultaneously emphasizing gender differences in reactions to stress factors¹.

Museum pedagogy acts as an important tool for preserving historical memory and forming national identity, the potential of which is revealed by L. Prokopiv, N. Salyha, and V. Stynska. Using the example of higher education institutions in Western Ukraine, the scientists demonstrate how museum exhibitions become centers of national-patriotic education. The authors emphasize that «the formation of value orientations of students by means of museum pedagogy is carried out on the examples of the heroic struggle of the Ukrainian people for freedom and independence», which contributes to a deeper understanding of the historical continuity of state-building processes².

An analysis of the scientific legacy of recent years confirms that domestic researchers consider patriotism not as an abstract ideologeme, but as an integrative quality of the personality, manifested in active love for the Motherland, readiness for its defense, and conscious service to the interests of society. Generalizing the analyzed sources, it can be stated that modern pedagogical science views patriotic education in conditions of war as a multidimensional process covering psychological support, motivational stimulation, the use of digital and museum resources, as well as the integration of physical and military training. All these components are aimed at forming a resilient, conscious personality

¹ Мамонтова Т., Мякохліб А., Міщенко І., Донченко В., Мамонтова В. Аналіз факторів мотивації до навчальної та наукової роботи серед студентів під час війни. *Актуальні проблеми сучасної медицини*. 2023. Т. 23. Вип. 3. С. 164. <https://doi.org/10.31718/2077-1096.23.3.164>

² Прокопів Л., Салига Н., Стинська В. Національно-патріотичне виховання студентської молоді засобами музейної педагогіки у закладах вищої освіти західної України. *Перспективи та інновації науки. Серія «Педагогіка»*. 2024. № 4. С. 581.

capable of acting effectively under conditions of existential challenges.

Historical Origins of Patriotism

Patriotism, as manifested in the conditions of the Russian-Ukrainian war, is not only a reaction to aggression but also a reflection of the deep historical and cultural roots of the Ukrainian people. It serves as a testament to the indomitable will for freedom and the readiness to defend one's own identity. These values, passed down from generation to generation, found their reflection in the views of Ukrainian educators and public figures (M. Halushchynskyi, I. Franko, I. Yushchynshyn, and others)¹.

I. Franko (1856–1916) placed great hopes on youth regarding the revival and development of Ukraine, considering them the driving force of the nation's future. He called upon youth to practice true patriotism, which manifests not in loud slogans but in persistent daily work. Sharply criticizing empty, declarative patriotism, he emphasized the importance of the purposeful development of physical and spiritual strengths. The scholar paid special attention to self-improvement and self-realization for the sake of the people, demanding an active life position from the younger generation. I. Franko believed in the potential of Ukrainian youth and their ability to build a strong and independent Ukraine. According to his views, true patriotism is formed when a young person realizes their connection to their native land and language and feels pride in their national identity. The highest manifestation of patriotism is selfless love for the Motherland. He viewed the patriotic education of youth as a complex of interconnected qualities and behavioral traits, including love for the Motherland, active work for the benefit of the Ukrainian people, a careful attitude toward historical monuments, and the knowledge,

¹ Czepil M., Karpenko O. Contribution of Ivan Yushchynshyn (1883–1960) to the Theory of Ukrainian Education. *Czech-Polish Historical and Pedagogical Journal*. 2024. №16/2. P. 3–15. <https://doi.org/10.5817/cphpj-2024-008>; Czepil M. The Pedagogical Axiology of Mykhailo Halushchynsky (1878–1931). *Biografistyka Pedagogiczna*. 2022. N. 7(1). P. 371–386. <https://doi.org/10.36578/BP.2022.07.23>; Чепіль М., Вишнівський Р. «...яка молодь, таке й майбутнє народу»: Іван Франко про освіту та виховання: монографія. Київ: Видавничий дім «Слово», 2016. 420 с.

preservation, and development of national culture, customs, and traditions, as well as respect and love for one's native places. He particularly emphasized the importance of fostering a love for the native language, which he considered a key tool for national education and the unification of the Ukrainian nation. I. Franko linked the achievement of this goal—the upbringing of true Ukrainian patriots—with the deep study of the native language and literature, local history, and the customs and traditions of the Ukrainian people. He believed that knowing the history and culture of one's own people facilitates the formation of respect and interest in the cultural traditions of other nations¹.

Calling upon youth to cultivate patriotism for their own people, I. Franko emphasized: «...Our loud, phraseological, and mostly insincere patriotism, as it is not backed by deeds, must give way to a serious, silent, but deeply felt love for the people that manifests itself not in words, but in work»². This same opinion was shared by P. Kyrchiv, I. Kopach, and I. Yushchyshyn. They, in particular, believed that the foundation of children's education should be respect for and understanding of people of other faiths and nationalities. In the context of modern challenges, these views are especially relevant for Ukrainian students, who not only demonstrate patriotism in the struggle for independence but also build a future society based on respect and tolerance for other cultures.

M. Halushchynskyi (1878–1931) considered the formation of a patriotically minded citizen, capable of active participation in the processes of state-building, to be the primary task of the Ukrainian school as early as the beginning of the 20th century. He defined a patriot as an individual who manifests deep love for the people and the fatherland, feels unity with all its lands and compatriots, strives to serve the interests of the state, and is ready for self-sacrifice³.

¹ Чепіль М., Вишнівський Р., «...яка молодь, таке й майбутнє народу»: Іван Франко про освіту та виховання: монографія. Київ: Видавничий дім «Слово», 2016. С. 218–245.

² Франко І. Одвертий лист до української молоді галицької молодезі. *Зібрання творів: У 50-ти т.* Київ: Наукова думка, 1986. Т. 45. С. 406.

³ Czepil M. The Pedagogical Akhology of Mykhailo Halushchynsky (1878–1931). *Biografistyka Pedagogiczna*. 2022. Vol. 7(1). P. 371–386. <https://doi.org/10.36578/BP.2022.07.23>

M. Halushchynskyi emphasized that patriotism requires not only verbal expression but also concrete actions. Given the absence of Ukrainian statehood at that time, he believed that the unification of efforts for national education should take place through civic organizations. In his opinion, Ukrainian societies should promote the formation of nationally conscious citizens capable of state-building¹.

An important role in the formation of the theoretical and practical foundations of the national education of the younger generation was played by the First Ukrainian Pedagogical Congress (Lviv, 1935), although it was planned to be held in 1914 in honor of the 100th anniversary of Taras Shevchenko's birth. However, the war prevented the realization of this plan. Analysis of the Congress materials showed that Ukrainian educators viewed national education as a dynamic process of the formation and development of the nation². This involves not only the transmission of cultural values, such as customs, morality, art, science, language, and literature, but also active participation in their creation and enrichment. The goal of national education is the comprehensive preparation of youth for active participation in the development of national and universal culture³. An example of the harmonious combination of the national and the universal is the Ukrainian spiritual tradition, represented by such figures as H. Skovoroda, M. Hohol, and P. Yurkevych⁴. Consequently, historically, national education in the Ukrainian context was understood broadly, encompassing not only the formation of patriotism and national consciousness but also the development of cultural identity and active participation in the life of the nation. Educators (Ya. Kuzmiv, V. Pachovskyi, V. Sichynskyi, S. Liudkevych, R. Bilynskyi, V. Kuzmovych, and others) believed that Ukrainian pedagogy should bring national values to the forefront. For the successful formation of national consciousness, it is necessary to

¹ Галушчинський М. Національне виховання. Львів, 1920. С. 16–21.

² Перший Український Педагогічний конгрес (Львів, 1935 р.). Львів: Накладом Тов-ва «Рідна школа», 1938. С. 192.

³ Перший Український Педагогічний конгрес (Львів, 1935 р.). Львів: Накладом Тов-ва «Рідна школа», 1938. С. 234.

⁴ Перший Український Педагогічний конгрес (Львів, 1935 р.). Львів: Накладом Тов-ва «Рідна школа», 1938. С. 99.

use all available means: the native language, history, geography, folk art, and traditions. Historical memory plays a key role in this process, preserving important pages of national history (S. Balei, Ya. Yarema, Ya. Kuzmiv).

One of the conclusions of the Congress was the assertion regarding the impermissibility of bilingualism in the Ukrainian school. Scientists and educators believed that this was not only ineffective from a pedagogical point of view but also harmful to the development of national identity, especially in ethnic Ukrainian lands, where it could lead to denationalization. Historically, the language issue in Ukraine has been extremely sensitive. Ukrainian culture and education often developed in conditions where national interests were expressed in the languages of other peoples, which influenced the psychology of Ukrainians, causing a desire to use different languages but simultaneously—the pain of restrictions on the use of the native language. The systematic restriction of the functioning of the native language in the public space led to destructive consequences. In educational institutions, the leveling of national identity occurred through the imposition of the dominant linguistic paradigm. This caused a decrease in the quality of education, determined by limited access to educational services in the native language and the prohibition of extracurricular education¹. Therefore, it is very important now that every citizen realizes the unifying, state-building role of the state language and understands its significance for the development of the nation.

Constructive Patriotism

Modern patriotism is transforming from a simple emotional attachment to the native land (passive loyalty) to conscious civic responsibility and active participation in the life of the state. Unlike «blind» patriotism, which implies unconditional approval of the actions of the authorities, constructive patriotism is based on the ability to analyze, recognize internal problems, and strive to overcome them. Love for the Motherland is realized not through abstract slogans, but through concrete actions: volunteering,

¹ Огієнко І. *Українська культура: Коротка історія культурного життя українського народу* / репринтне відтворення 1918 р. Київ: Довіра, 1992. С. 123–124.

protection of human rights, environmental initiatives, and participation in local self-government. Raising a true love for the Motherland in youth is an important social task, a component part of the harmonious, comprehensive development of the personality. After all, a person can set various goals in terms of their moral value and scope, for example, personal well-being, towards which they go by breaking the norms of social existence. But these can also be high tasks: service to one's people, scientific research, artistic creativity, etc. Emphasizing the complexity of patriotic education, H. Vashchenko simultaneously stressed that it is one of the most important tasks of Ukrainian pedagogy¹. The methodology of its implementation must be well thought out and developed. Formalism and ignoring the age and individual capabilities of children cannot be allowed in it. V. Sukhomlynskyi's concept of patriotic education, deeply rooted in the moral values of the people, love for the Motherland, and awareness of civic duty, acquires special significance in times of testing national identity and sovereignty². The concepts of «patriotism» and «citizenship» are often used as synonyms, however, they are not identical. The development of patriotism in pedagogical practice is not limited to abstract concepts but is based on the formation of a clear system of values. It is important for young people to be aware of their value orientations, views, and beliefs. Each nation has its own unique system of ethnic values, which reflects its mentality and national consciousness. These moral values are transmitted through language, traditions, customs, art, literature, and folklore. For the effective assimilation of these values, it is necessary for youth to actively participate in communication, learning, and creative activity³.

«Patriotism as an active orientation of consciousness, will, and feelings is largely associated with education, ethical, aesthetic, and emotional culture, worldview stability, creative work, and with the

¹ Ващенко Г. Виховний ідеал. Полтава: Полтавський вісник, 1994. 192 с.

² Сухомлинський В. Як виховати справжню людину. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 313.

³ Сухомлинський В. Сто порад учителям. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 417–654; Сухомлинський В. Формування комуністичних переконань молодого покоління. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 7–146.

mental, moral, labor, ideological-worldview, aesthetic, and emotional formation of the personality, and patriotic education is a sphere of spiritual life that penetrates into everything that the forming person perceives, learns, does, strives for, loves, and hates»¹.

The upbringing of patriotism begins in childhood. It is worthwhile for a child to grow up in love, to understand and adhere to the moral values of their people. Love for the native land, devotion to the Motherland, respect for the history and culture of one's people—these are fundamental values that are not subject to comparison. To form a harmonious and spiritually rich personality, the school should be based on «four pedagogical cults: the cult of the Motherland, the cult of the person, the cult of the book, and the cult of the native word»².

The cult of the Motherland – a deep love for the native land, its history, culture, and traditions; the fostering of patriotism, respect for national symbols, and readiness to serve the interests of one's country. Love for the Motherland begins with love for the small homeland, for native nature, and for the people who live nearby. The cult of the person – this is respect for human dignity, rights, and freedoms of every individual; the fostering of empathy, mercy, kindness, and the capacity for compassion. Sukhomlynskyi emphasized that every student is a unique personality who requires attention, support, and understanding³. The cult of the book – this is a love for reading, respect for knowledge, and a striving for self-education; the fostering of intellectual curiosity, critical thinking, and the capacity for analysis. The book is a source of wisdom that helps a person know the world and themselves. The cult of the native word – this is respect for the native language, its beauty and richness; the fostering of love for Ukrainian literature and folklore⁴.

¹ Сухомлинський В. Проблеми виховання всебічно розвиненої особистості. *Вибрані твори: В 5-ти т.* Київ: Рад. школа, 1976. Т. 1. С. 131.

² Сухомлинський В. Слово до спадкоємця. *Вибрані твори: В 5-и т.* Київ: Рад. школа, 1977. Т. 5. С. 401–410.

³ Сухомлинський В. Слово до спадкоємця. *Вибрані твори: В 5-и т.* Київ: Рад. школа, 1977. Т. 5. С. 401–410.

⁴ Сухомлинський В. Слово рідної мови. *Українська мова і література в школі.* 1965. Вип. 5. С. 47–53.

The native word is not only a means of communication but also an important element of national identity.

Sukhomlynskyi's pedagogical system, with its emphasis on the harmonious development of the personality through the «four cults» (Motherland, person, book, native word), can become an important tool for the psychological support and restoration of the younger generation, helping them maintain faith in the future and restore a sense of belonging to their country. Thus, Sukhomlynskyi's ideas on patriotic education, deeply rooted in love for the Motherland, respect for national values, and readiness for defense, are extremely relevant and vitally necessary in the conditions of the Russian-Ukrainian war. His pedagogical heritage can become a powerful tool for forming a resilient national spirit, raising conscious citizens, and preserving the national identity of the Ukrainian people.

The modern interpretation of patriotism in the conditions of Ukraine's state independence increasingly appeals to deep national self-awareness. This process involves the conscious cultivation of internal life orientations and volitional qualities that harmonize with national self-consciousness. It concerns the organic acceptance and development of the spiritual achievements of the people – from language and historical memory to legal culture, worldview, and artistic heritage, which must become an integral part of an individual's internal world¹.

The transformation of concepts of patriotism in the modern world reflects a profound transition from emotional loyalty to conscious civic activity. Traditionally, patriotism was interpreted as an individual's primary attachment to their land, language, and cultural traditions, which often bordered on uncritical loyalty to state institutions. Such «passive» patriotism was based on the principle of gratitude for the past and unconditional approval of the authorities' actions. However, in the conditions of democratic development and the formation of civil society, the understanding of this phenomenon has undergone significant changes: today, patriotism is perceived not only as a feeling but as a dynamic process that combines national identity with political responsibility.

¹ Енциклопедія освіти / Акад. пед. наук України; гол. ред. В. Кремень. Київ: Юрінком Інтер, 2008. С. 633.

Central to this evolution is the transition from «blind» to constructive patriotism. If the first type implies unconditional fidelity, which often ignores the state's internal problems, constructive patriotism is based on the capacity for critical analysis and the striving to improve one's country. It is precisely this critical approach that becomes a bridge to civic activity, where love for the Motherland is realized through concrete actions: from the protection of human rights and environmental initiatives to active participation in self-government and the volunteer movement.

Forms of Manifestation of Patriotism

It is worth noting that the war has become a catalyst for the transition from declarative to active patriotism. This trend is thoroughly analyzed by O. Luchaninova, who introduces the concept of «active patriotism», emphasizing its spiritual component. The author notes that under wartime conditions, «the patriot-person has revealed themselves to spiritual heights», and patriotism itself «through the conscious activity of people, and students in particular, prompts concrete deeds, actions, and affairs»¹. This transformation of consciousness is confirmed by empirical data presented in the study by Ye. Ivashkevych and co-authors. The scholars record a significant increase in the level of military-professional orientation among student youth after the start of the full-scale invasion, linking this to the fact that «society has re-evaluated its social priorities, including greater attention to defense and security»².

Today we observe how patriotism is transforming, acquiring new meanings in the modern world. Understanding what the forms of patriotism are helps to grasp why one chooses the path of volunteering, another—the popularization of language, and someone else – diligent daily work for the welfare of the state. However, at the heart of these modern manifestations lies the deep psychological nature of the feeling, which was thoroughly

¹ Лучанінова О. Патріотизм в умовах воєнного стану: духовне становлення студентства. *Духовність особистості: методологія, теорія і практика*. 2022. Вип. 2. С. 64, 71.

² Івашкевич Є. Чорна В., Подолян В., Хлестова С., Коломієць В. Аналіз патріотичного виховання студентської молоді в умовах надзвичайних станів. *Суспільство та національні інтереси*. 2024. Вип. 4. С. 336.

researched by H. Vashchenko. In particular, he distinguished between spontaneous, conscious, and unconscious patriotism, believing that the awareness of national belonging and active work for the benefit of the Motherland are the highest forms of this feeling. Spontaneous patriotism is an unconscious love for native nature, native language, customs, traditions, compatriots, etc. He claimed that spontaneous love for one's native land is inherent in most people. It becomes the ground for conscious love for the Motherland. Its essential feature is the awareness of belonging to a certain nation, a clear idea of the characteristics of one's people, their history, etc. «A true patriot loves their land and people not passively, but works actively for the benefit of the Motherland, strives to elevate its culture and the well-being of the people, and manifests courage and heroism if necessary. The highest form of patriotism is sacrificial love for the Motherland»¹.

Drawing on Christian philosophy, general European pedagogical concepts, and the rich traditions of Ukrainian folk pedagogy, H. Vashchenko developed the concept of the Ukrainian educational ideal. He believed that the upbringing of Ukrainian youth should be based on universal and national values, which are an integral part of the people's cultural heritage. These values include moral principles of creating good and resisting evil, the striving for truth, and the building of a just society. These universal values have deep roots in the Christian religion, which is an important source for the formation of moral orientations. Vashchenko defined the Christian basis of his educational principles with the formula «Service to God and the Motherland». This ideal covers a wide range of issues in Ukrainian pedagogy and offers ways to solve the tasks of national education².

In the era of globalization and information technologies, when youth face numerous challenges and temptations, it is important to preserve spiritual and moral benchmarks. Education based on Christian values and national traditions helps students form a strong inner core that will allow them to resist negative influences and

¹ Ващенко Г. Виховний ідеал. Полтава: Полтавський вісник, 1994. С. 134–135.

² Czepil M. Hryhoriy Vashchenko's philosophical principles of upbringing. *Bio-grafistyka Pedagogiczna*. 2024. № 9(1). С. 305–326. <https://doi.org/10.36578/BP.2024.09.19>

preserve their identity. Today, when students are actively seeking their place in society, it is important that they not only acquire knowledge but also develop their moral qualities. Upbringing in the spirit of Christian morality and folk virtues contributes to the formation of responsible citizens who are capable of doing good and serving their country. National consciousness, which is an important component of Vashchenko's educational ideal, helps students realize their belonging to the Ukrainian people and feel responsibility for their future.

In the modern world, where spirituality often recedes into the background, it is important for youth to understand that spiritual development is an integral part of their personal growth. Education based on Christian values helps students find the meaning of life and develop empathy and compassion for other people. It is important that students understand that spirituality is not limited to religious rituals but manifests in their daily actions and deeds. The role of the family in the education of students remains invariably important. It is precisely in the family that students receive their first lessons in morality and national consciousness. It is important for parents to be examples of moral behavior for their children and to pass on to them the traditions of the Ukrainian people. In the modern world, when the family faces many challenges, it is important to preserve it as a center of spirituality and national culture. Thus, H. Vashchenko's educational ideal remains relevant for modern youth. It helps youth form a strong moral foundation, develop national consciousness, and preserve spiritual values.

If H. Vashchenko emphasized in his works the formation of a strong-willed, nationally tempered character capable of state-building and struggle, then the further development of Ukrainian pedagogical thought found its humanistic embodiment in the legacy of Sukhomlynskyi. Despite the fact that Sukhomlynskyi worked under the conditions of strict Soviet ideology and the absence of Ukrainian independence, he managed to create a unique pedagogical system where patriotic education occupied a central place, transforming from a political slogan into a deep internal feeling of the child. His approach to patriotism was multifaceted, encompassing state-wide, ethnic, and territorial aspects.

Nationwide patriotism is the formation of a conscious citizen who loves their Motherland. This feeling is the foundation for the

development of the personality, its national self-consciousness, ideological convictions, and active participation in social life. The Motherland, in the educator's opinion, is not an abstract concept, but a native home, a source of happiness, the land where a person was born¹. Territorial patriotism, which Sukhomlynskyi highlighted, begins with the «small» homeland, with the first impressions of the native land. This feeling is formed from childhood when a person discovers the beauty of the surrounding world. The «small» homeland is a native corner that remains in the heart for a lifetime, nourishing the soul and reminding one of their roots. Patriotic education begins with the family, with love for the native home, village, and parents. Nature, language, and history also play an important role in the formation of patriotic feelings. For a child, the Motherland is the bread on the table, a wheat field, a forest glade, and the songs and tales of the mother².

Taking into account modern realities, special attention was paid to the preparation of young men for military duty³. Meetings with veterans were held, as well as stories about the heroism of ancestors, which contributed to the fostering of patriotic feelings and the awareness of involvement in the history of one's country, which help to cultivate «in young souls the moral qualities to which we attach exceptional importance in the establishment of the unity of patriotic feelings and patriotic consciousness – empathy and the awareness of involvement in the heroic past, the majestic present, and the glorious future of the Fatherland»⁴.

Modern forms of the manifestation of patriotism in Ukraine have undergone a radical transformation, turning from declarative adherence to state symbols into a strategy for daily survival and the development of the nation. The main essence of this evolution was the transition to «active patriotism», where the main criterion is the real contribution of the personality to the strengthening of the state.

¹ Сухомлинський В. Як виховати справжню людину. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 167.

² Сухомлинський В. Серце віддаю дітям. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1977. Т. 3. С. 219.

³ Сухомлинський В. Як виховати справжню людину. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 307.

⁴ Сухомлинський В. Як виховати справжню людину. *Вибрані твори: В 5-у т.* Київ: Рад. школа, 1976. Т. 2. С. 320.

CONCLUSIONS

In the conditions of war, patriotism emerges as a fundamental value orientation of the personality, which exists in dialectical unity with national consciousness. Research into the concepts of patriotism has revealed an evolution in the understanding of this concept—from passive loyalty to an active civic position, which implies readiness for action, responsibility for the fate of the country, and direct participation in its defense. Constructive patriotism involves the deep assimilation of the spiritual heritage of the people (language, history, traditions), which become the person's internal life benchmarks. The ultimate goal of constructive patriotism is the formation of a conscious citizen for whom the welfare of the state is a personal value, and the improvement of society is daily work. Patriotism in modern Ukraine has transformed from an abstract ideological category into a fundamental life-creating value that defines the strategy for the survival and development of the nation under wartime conditions. Patriotic education becomes a tool for psychological support, helping youth maintain faith in the future and tempering the spirit to overcome crisis situations.

ABSTRACT

Patriotism in the Dimension of Pedagogical Theory and Social Practice The article provides a comprehensive analysis of the phenomenon of patriotism as a fundamental value in the context of modern challenges caused by full-scale military aggression against Ukraine. The research acquires particular relevance due to the need to harmonize the theoretical foundations of patriotic education with the real demands of socio-pedagogical practice. A retrospective analysis of the genesis of ideas in the studies of Ukrainian educators allowed for the identification of the continuity of national education traditions and the justification of their adaptation to the challenges of modernity. Patriotism is considered by researchers as an active integrative quality of an individual that transforms theoretical beliefs into real actions: from the active defense of the Motherland to the conscious fulfillment of civic duty. In the context of the evolution of social demands, the transformation of concepts of patriotism is examined: from passive loyalty to a proactive civic

position. It is proven that modern constructive patriotism is based on critical thinking, civic responsibility, and an activity-based approach. On this basis, the necessity of creating a solid value foundation in the personnel training system is justified, where professionalism is inextricably linked with national interests and readiness for the defense of the state. The main forms of the manifestation of patriotism in modern realities are systematized, where it emerges as a vector for the survival of the nation and a strategy for national self-preservation. In conclusion, it is determined that patriotic education today is a multidimensional process of forming psychological resilience and a stable national identity as means of overcoming existential challenges.

АНОТАЦІЯ

У статті здійснено комплексний аналіз феномена патріотизму як фундаментальної цінності в умовах сучасних викликів, зумовлених повномасштабною воєнною агресією проти України. Дослідження набуває особливої актуальності через потребу в гармонізації теоретичних засад патріотичного виховання із реальними запитами суспільно-педагогічної практики. Ретроспективний аналіз генези ідей у студіях українських педагогів дав змогу виокремити тяглість традицій національного виховання та обґрунтувати їх адаптацію до викликів сучасності. Патріотизм розглядається дослідниками як дієва інтегративна якість людини, яка трансформує теоретичні переконання у реальні вчинки: від активного захисту Батьківщини до свідомого виконання громадянського обов'язку. У контексті еволюції суспільних запитів розглянуто трансформацію концепцій патріотизму: від пасивної лояльності до проактивної громадянської позиції. Доведено, що сучасний конструктивний патріотизм базується на критичному мисленні, громадянській відповідальності та діяльнісному підході. На цій основі обґрунтовано необхідність створення міцного ціннісного фундаменту в системі підготовки кадрів, де професіоналізм нерозривно пов'язаний із національними інтересами та готовністю до захисту держави. Систематизовано основні форми прояву патріотизму в сучасних реаліях, де він постає вектором виживання нації та стратегією національного самозбереження. У підсумку визначено, що патріотичне виховання сьогодні є багатовимір-

ним процесом формування психологічної стійкості та стійкої національної ідентичності як засобів подолання екзистенційних викликів.

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