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SOCIAL EDUCATION OF YOUTH ON THE BASIS OF ETHNOCULTURAL TRADITIONS IN WAR CONDITIONS

Abstract. The article analyzes scientific research on the problem of social education of children and youth based on ethnocultural traditions in wartime and determines their potential in the formation of national identity and patriotism. The purpose of the article was to determine the possibilities of using ethnocultural traditions as a means of developing national identity, patriotism and resilience of children and youth in wartime in Ukraine. The scientific novelty lies in studying the genesis of views on the essence of the concepts of "patriotism" and "national-patriotic education", determining the features of educational influences using ethno-pedagogical means and their possibilities for increasing the potential of resilience and forming national identity and patriotic orientation of children and youth, outlining effective forms and methods of social education of youth based on ethnocultural traditions in wartime, as well as the possibilities of training social sphere specialists to carry out volunteer activities in the specified direction. Conclusions of the study: the essence of social education of youth based on ethnocultural traditions was determined, the genesis of the formation of the essence of the concepts of "patriotism" and "national-patriotic education" was analyzed, the content and features of implementing social and educational influences on children and youth based on ethnocultural traditions were highlighted using elements of digitalization of ethnocultural influences in order to form socially important personality traits and develop patriotism in war conditions, modern forms of social and educational influences using ethno-pedagogical means were proposed: interactive ethno-quests, folklore digital projects, discussion platforms and clubs, which can be used by social sphere specialists in professional activities with children and youth to form national identity and patriotic orientation, as well as develop the resilience of youth in war conditions. The results of the testing of volunteer initiatives for the implementation of socio-educational influences based on ethnocultural traditions in specialized social institutions in wartime conditions are presented, which allow strengthening the indicators of stress resistance and patriotic orientation of youth in the local territorial community.

Keywords: social education, patriotism, national-patriotic education, means of ethno-cultural traditions, resilience, youth, war.

СОЦІАЛЬНЕ ВИХОВАННЯ МОЛОДІ НА ЗАСАДАХ ЕТНОКУЛЬТУРНИХ ТРАДИЦІЙ В УМОВАХ ВІЙНИ

Анотація. У статті здійснено аналіз наукових досліджень з проблеми соціального виховання дітей і молоді на засадах етнокультурних традицій в умовах війни, визначено їх потенціал у формуванні національної ідентичності та патріотизму. Метою статті було визначення можливостей використання етнокультурних традицій як засобів розвитку національної ідентичності, патріотизму та резильєнтності дітей та молоді в умовах війни в Україні. Наукова новизна полягає у дослідженні генези поглядів на суть понять «патріотизм» та «національно-патріотичне виховання», визначенні особливостей виховних впливів з використанням етнопедагогічних засобів та їхніх можливостей для підвищення потенціалу резильєнтності та формування національної ідентичності та патріотичної спрямованості дітей та молоді, окресленні дієвих форм та методів соціального виховання молоді на засадах етнокультурних традицій в умовах війни, а також можливостей підготовки фахівців соціальної сфери до здійснення волонтерської діяльності в зазначеному напрямі. Висновки дослідження: визначено суть соціального виховання молоді на засадах етнокультурних традицій, проаналізовано генезу становлення суті поняття «патріотизм» та «національно-патріотичне виховання», висвітлено зміст та особливості здійснення соціально-виховних впливів на дітей та молодь на засадах етнокультурних традицій

з використанням елементів діджиталізації етнокультурних впливів з метою формування соціально важливих рис особистості та розвитку патріотизму в умовах війни, запропоновано сучасні форми соціально-виховних впливів з використанням етнопедагогічних засобів: інтерактивні етно-квести, фольклорні цифрові проєкти, дискусійні платформи та клуби, що можна використовувати фахівцям соціальної сфери у професійній діяльності з дітьми та молоддю для формування національної ідентичності та патріотичної спрямованості, а також розвитку резильєнтності молоді в умовах війни. Наведено результати апробації волонтерських ініціатив з упровадження соціально-виховних впливів на засадах етнокультурних традицій у спеціалізованих соціальних інституціях в умовах війни, що дозволяють зміцнити показники стресостійкості та патріотичної спрямованості молоді у місцевій територіальній громаді.

Ключові слова: соціальне виховання, патріотизм, національно-патріотичне виховання, засоби етнокультурних традицій, резильєнтність, молодь, війна.

INTRODUCTION

The problem formulation. Modern Ukraine is experiencing an era of profound transformations, the identity of its citizens is acquiring new aspects. As the survey results showed, the vast majority of respondents, answering the question about their main identity, indicated that they primarily consider themselves citizens of Ukraine (79%). When it comes to ethnic identity, the survey results reveal a whole range of answers that emphasize the multiculturalism of Ukrainian society. The majority of respondents identify themselves as Ukrainians by ethnic origin (94%), which indicates the dominant role of Ukrainian ethnicity in the formation of the national image. Thus, Ukraine preserves its cultural uniqueness and at the same time opens the door to integration into the pan-European context. (State Service of Ukraine for Ethnopolitics and Freedom of Conscience, 2024, p.4). Zagoriy Foundation, together with the Center for Social and Marketing Research "Sotsis", conducted a study of traditions in Ukraine and found that "60% of Ukrainians consider traditions important for society; 83.7% of Ukrainians consider the most important sources and carriers of traditions to be family and household, 46.4% – school, 41.3% – church, 34.3% – literature and books, 28.6% the Internet, 23% – preschool institutions. Kyiv and Precarpathia turned out to be the trendsetters of Ukrainian traditions – these are regions whose residents actively study, support and cultivate customs in their lives (Horon D. 60% of Ukrainians consider traditions important..., 2025).

Thus, the relevance of the study is due to a number of socio-cultural changes and socio-political transformations that our country is experiencing against the backdrop of many years of war. The main factors that necessitate the study of the problem of social education of different age groups on the basis of ethnocultural traditions are: the need to preserve and protect national identity in conditions of war, when the sovereignty of the state is under constant threat, which necessitates the search for reliable levers of resistance to enemy aggression, which will allow the formation of a stable national self-consciousness and identity in the younger generation; the era of digitalization and the influence of the virtual world, which erases borders and levels the unique ethnic characteristics of different peoples, requires a return to ethnocultural origins, which will help the individual find additional reliable landmarks in the changing and unpredictable world of BANI;

The intensification of state confrontation and the presence of global military conflicts, which leads to population migration and the emergence of a large number of forcibly displaced persons (IDPs) who require socio-psychological support at the level of local host communities, necessitates the need to find means that will facilitate the adaptation of both the IDPs themselves and the local population to the characteristics of the new residents.

Analysis of recent research and publications. As evidenced by the analysis of scientific research (Ivanchuk, 2023), the ethnocultural environment is an important factor in the social education of the individual, which affects the success of its further socialization, through the formation of a national identity, which helps the individual, through the development of specific cultural and national codes, to increase the adaptive capabilities of the individual in adapting to the challenges of a changing world, while preserving their own ethnic characteristics and a certain psychological resilience. The issues of using the means of ethnocultural traditions were addressed by famous teachers of the past H. Skovoroda, V. Sukhomlynsky, M. Stelmahovich, K. Ushynsky and other researchers, who developed the fundamental principles of Ukrainian ethnopedagogy and a methodological basis for understanding folk traditions as a holistic system of education and the formation of national character and mentality. Researchers have emphasized the need to use ethnopedagogical tools in the process of teaching and educating the younger generation (Stelmahovich, 1997; Sukhomlynsky, 1997; Ushynsky, 1983). In the modern realities of globalization processes in the 21st century, the issue of education based on ethnocultural traditions has acquired new meanings: in the context of trans-nationalization of cultures, European integration, and especially in the context of the war in Ukraine, the preservation of the unique features of Ukrainian identity becomes important for a large part of the population in forced migration and for the population remaining in the territories occupied by Russian invaders. Modern researchers (Bekh, 2012, 2023; Bekh., Kyrychenko, Petrochko, 2015; Zhurba et al., 2019; Korniyenko, 2012; Kharahirlo, 2020, etc.) emphasize the importance of forming national identity and patriotism as necessary features of personal development through the prism of ethno-pedagogical cultural influences at the level of the family, educational institutions and the community through the revival of Cossack traditions, traditional for each locality Ukrainian folk customs and rituals, etc. Modern researchers T. Alekseenko, O. Berezyuk, G. Kovganych, I. Orlenko, Romanchykova, G. Popova (Alekseenko, 2018; Berezyuk, 2014; Kovganych, 2023, Orlenko and Romanchykova, 2024; Popova, 2022) emphasize that the ethnocultural environment is an important factor in the overall development of an individual, his interaction with society and the formation of the ability to navigate in a multicultural world. Scientists study the issues of developing technologies and

means of introducing the ethnocultural component into extracurricular activities with children and youth (Korniyenko, 2012) and educational and upbringing work with children of different age groups (Ivanchuk, 2023; Kostina, Silyverst, 2023). Therefore, despite the detailed description of the educational significance of Ukrainian folklore, folk crafts and family traditions, as well as their importance for the full socialization of the individual and its harmonious development, the problem of social education of the individual in wartime using elements of digitalization of ethnocultural influences, as well as finding additional resources for forming the resilience of the individual in wartime, forming national identity and implementing patriotic education, taking into account the need to solve the problems of IDPs and people who are temporarily displaced abroad, requires more detailed consideration.

THE PURPOSE OF THE RESEARCH – to determine the possibilities of using ethnocultural traditions as a means of developing ethnic identity, patriotism and resilience of children and youth in war conditions in Ukraine.

RESEARCH METHODS

Theoretical analysis and generalization of scientific literature on the problem of using ethnocultural traditions as a means of developing ethnic identity, patriotism and resilience in children and youth in war conditions, development and testing of methodological support for organizing socio-educational influences aimed at developing ethnic identity, patriotism and resilience in children and youth in war conditions using ethnopedagogical means.

RESULTS OF THE RESEARCH

For modern Ukraine, as a country that has been in a state of full-scale war for many years, the issues of social education of the younger generation in such important characteristics as citizenship, patriotism, and national identity are of particular importance. Based on the research conducted among modern youth, represented by the sociological group "Rating", a high level of patriotic feelings and the formation of state values, which researchers associate with the response to the existential challenges of life, was recorded. Thus, in the structure of key life priorities of young people, pro-social and state orientations occupy a prominent place: “44% of respondents identify Ukraine’s victory in the war as the main priority, 41% — family and loved ones, and 39% — active participation in the restoration of the state,” which indicates a high level of social maturity and involvement of young people in general social processes (Sociological Group “Rating” (2025). The results of the All-Ukrainian Youth Survey in 2025, published by the “GURT” portal, showed that 64.3% of young people consciously plan to associate their future exclusively with Ukraine, and only 4.3% are focused on final emigration, which is also an indicator of a formed civic identity (GURT Portal).

According to a national survey by the research company Info Sapiens, Ukrainian youth (aged 16–35) recorded high indices of perception of various social groups that need support. In particular, the level of positive perception of the elderly is 89%, people with disabilities - 86%, and internally displaced persons (IDPs) - 78%. At the same time, the study revealed rather low indicators in terms of ethno-cultural tolerance and readiness to fully accept the Roma minority, which is only 29% and indicates the need to strengthen ethno-pedagogical influences aimed at fostering a culture of interethnic communication. Despite the above-mentioned rather high indicators of the upbringing of the youth community, against the background of the negative impact of the war and the consequences of psychosocial distress caused by it, researchers note the presence of certain threats and risks. According to the results of the Rating Group study (2025), 21% of young people see one of the greatest risks for the country as the growth of internal conflicts in society, which leads to the emergence of the threat of social tension (United Nations Development Programme, 2025). Important for the future development of our country are the data of an international study published by the Ministry of Health of Ukraine, according to which young people aged 18–24 have the lowest assessment of their mental state (6.70 on a 10-point scale). The most common conditions are stress (56%), depression (53%) and exhaustion (45%), which in social pedagogy and social work are indicators that can increase the risks of social apathy, depressive disorders or, conversely, affective aggressive behavior of children and youth. In conditions of an acute need to support and create conditions for the development of youth as a priority area of state policy during a long-term war, unfortunately, one can observe a change in certain state priorities to areas more significant for wartime (Ministry of Health of Ukraine, 2023). As the survey showed, 53% of respondents indicate an acute lack of state support in financing youth initiatives, and 43% feel a lack of real opportunities for self-realization, which may have the risk of transforming into antisocial manifestations without proper pedagogical support and proper use of youth potential.

Thus, despite the high level of self-esteem of patriotism (44%) and tolerance (up to 89%) among representatives of the modern young generation, these data come into some contradiction with their high level of anxiety (over 50%) and a feeling of lack of space for self-realization. That is why, the use of ethnocultural traditions (as collective memory and stable rituals of interaction) and other ethnopedagogical means in the process of social education of youth in conditions of war in Ukraine can be a condition for increasing both personal resilience and socio-adaptive, supportive capabilities of the environment surrounding a young person, which will help transform the internal anxiety and lack of opportunities for self-realization of the younger generation into constructive social actions and socially active, patriotic behavior. Quite important in this context is the phenomenon of "Post-traumatic growth". Based on modern research in the field of resilience, it can be argued that in war conditions, a special type of individual and collective social capital is formed, where mutual assistance becomes a basic survival mechanism (Syniakova, Bokhonkova, Minin, 2025). Psychological studies of adolescents who have experienced a threat to their lives prove that trauma can transform into a high level of altruism and young people begin to acutely feel the value of human life, family and belonging to the community. According to the study "The Impact of War on Youth in Ukraine - 2025", published in 2026, there is a rapid growth in the public subjectivity of youth. In particular, 44% of young people are clearly aware that they can

personally influence changes in their community (United Nations Development Programme, 2026). Meanwhile, 77% of respondents expressed a direct willingness to join the country's post-war reconstruction and over 50% of Ukrainian youth currently have real, sustainable experience in volunteering (Trade Union of Education and Science Workers of Ukraine, 2026).

Analysis of UNICEF global reports (United Nations Children's Fund, 2024, 2025) showed that children in conflict zones demonstrate high rates of adaptability to new learning and living conditions when they have support from their family or community. It should also be noted that the modern world has changed considerably and is now one where success is measured by the ability to act in conditions of uncertainty (VUCA-world) and unpredictability (BANI-world), and the younger generation receives this harsh experience in adulthood. For successful existence in the modern unpredictable world, "soft skills" have become important: flexibility, adaptability, critical thinking and the ability to interact in crisis situations. All of the above characteristics are actively developed in organized joint interaction, but, unfortunately, as recorded in the UNICEF report (United Nations Children's Fund, 2025), in Ukraine, where a full-scale war has been going on for the fifth year in a row, there is a risk of educational and social losses, which is caused by the forced distance learning and difficult learning conditions in which Ukrainian children are forced to study. Reduced attention span, anxiety and lack of lively, emotional communication with peers inhibit the development of emotional intelligence, which is critically important for successful integration in modern society.

Against the background of these changes, the use of such ethno-pedagogical means (folk games, holidays, involvement in folk crafts) in the social education of children and youth makes it possible to fully satisfy this need and contribute to the acquisition by young people of such important characteristics as reducing anxiety and building resilience to the complex challenges of modern life in conditions of war, the formation of traits of a common identity with their own ethnic group, love for their homeland and the cultural heritage of their ancestors, the development of patriotic feelings and the desire to participate in public activity aimed at improving the well-being of their immediate environment and the local community.

An analysis of modern practices of the dissemination and use of Ukrainian traditions has shown that active figures in the public sphere are doing a lot of work in this direction. Thus, the NGO Zagoriy Foundation implements the Projects “Origins” and “Generous Tuesday”, through which they collect and disseminate Ukrainian folk traditions by organizing authentic cultural spaces and publishing and distributing interesting ethno guides (Spring, Summer, Summer-Autumn, Winter, etc.), which allow returning traditions to various centers of society; family, educational and cultural institutions, offices, coffee shops, bookstores and other spaces (Guides to Ukrainian Customs, 2025). In order to spread traditions in modern society, activists of the public space use such innovative forms as interactive ethno-quests, introduce folklore digital projects, and also try to involve in volunteering on the basis of traditional Ukrainian mutual aid – “toloki”.

In the conditions of war in Ukraine, when everyone is in a state of chronic stress, ethnopedagogical tools perform a therapeutic function, returning a sense of security, rootedness and psychological stability to children, youth and adults. To this end, an effective method is the use of traditional crafts in therapeutic practice: clay therapy (pottery), Easter egg making, wicker weaving or creating motany dolls – which are used not only for educational purposes, but also as micro-group therapy. The inclusion of fine motor skills in combination with stories about the protective symbols of ancestors reduces the level of anxiety and activates the internal resource of the participants of the master classes. Another effective method of therapeutic influence that can be used to strengthen the resilience potential of young people is Toloki, as a form of joint work that historically saved Ukrainian communities after hardship. Today, “youth groups” aimed at improving territories, weaving camouflage nets with the study of ritual songs, and restoring destroyed spaces integrate children and young people who belong to the category of forcibly displaced persons (IDPs) into new communities, giving them a sense of community and usefulness. “Digital ethnopedagogy” can be considered a relevant direction of ethnopedagogical influences for modern youth, which is very attractive precisely for the “Alpha” and “zoomer” generations, because modern youth is more interested if ethnocultural heritage “speaks” to them in one language — the “language of technology.” In this context, an interesting form could be offered to teenagers to create a "Digital Folklore Project" using content: TikTok series about little-known Ukrainian traditions, or recording podcasts with famous folklorists or ethnographers, or developing interactive maps of local identity that involve interviewing older people in their local communities about local customs and digitizing this data in the form of a cultural heritage of a particular area.

Also, an interesting type of ethnoactivity for modern youth is the use of ethno-gamification, when they are offered to join interactive quests, mobile applications or create virtual rooms, where young people, through solving puzzles and crosswords based on Ukrainian mythology, history and traditions, discover new "codes of national identity". A useful type of socio-educational influence in the conditions of war in Ukraine is the involvement of young people in active volunteer and public ethno-activity on certain integrative platforms, where they, by participating in interesting ethno-projects, can join activities that contribute to the formation of patriotism and social activity. These can be specially organized discussion clubs, video lectures, where conditions are created for discussing current events through the prism of historical parallels (for example, comparing the modern volunteer movement and Cossack mutual aid), and young people engage in historical and cultural reflections that help them realize that they are part of the continuous chain of Ukrainian statehood.

In the conditions of a full-scale war in Ukraine, national-patriotic education becomes especially important. The analysis of scientific literature on the problem of national-patriotic education allows us to trace the genesis of its

formation from ethnographic-cultural awareness through the prism of the civil-state to the military-defense dimension, when the essence of the concept of "patriotism" goes through certain stages of its formation from cultural-ethnic (late 19th-late 20th centuries), when it was considered mainly as the need to preserve the spiritual heritage, language, customs and attachment to the native land (small homeland), through (the period of independence from 1991 to 2014), which is associated with Ukraine gaining independence as a separate state, when the emphasis shifted from a purely ethnic feeling to the legal and political plane, which implied the awareness of oneself as a citizen of a sovereign state, to the modern stage (the period of the ATO/JFO and full-scale war) filled the essence of the concept of "patriotism" with an effective, protective content, as readiness for self-sacrifice and active resistance to the aggressive actions of attackers. A vivid example of the understanding of the essence of the concept of "patriotism" by teachers of the first stage is the definition of V. Sukhomlynsky "patriotism begins from the cradle... One cannot be a true patriot who does not love and honor his mother, his father" (Sukhomlynsky, 1977, p. 373). I. Bekh gives the following definition of the concept of "patriotism" - "this is a spiritual height, without which a person is only a wayfarer, wandering in the darkness of his life. The feeling of patriotism as love for his people, for the values that a person has accumulated, also means love for the land on which he lives and continues to live, creating both himself and his unique being" (Bekh, 2023, p. 1). During the war in Ukraine, the meaning of "patriotism" acquired additional meaning and was defined as "a national socio-cultural shield, the basis of national security, expressed in the direct volunteer, defensive, and civic subjectivity of the individual" (National Institute for Strategic Studies, 2024). In accordance with the above, one can also trace a certain genesis in defining the essence of the concept of "national-patriotic education" from the traditional one, where it was defined as a purposeful, systematic pedagogical process of forming patriotic feelings, national self-awareness, spirituality and moral qualities in the younger generation on the basis of the historical and cultural heritage of the people, which provided for involvement in ethnographic circles before the transition to our wartime to "complex, systematic and purposeful activities of state authorities and local self-government bodies, educational institutions, family, public associations and charitable organizations, religious organizations and other institutions to form in the younger generation a high patriotic consciousness, a sense of loyalty, love for the Motherland, concern for the welfare of one's people, readiness to fulfill one's civic and constitutional duty to protect national interests, integrity, independence of Ukraine, and to promote its establishment as a legal, democratic, social state" (Ministry of Education and Science of Ukraine, 2022). Modern researchers (Karaman, Olejnikova, 2023; Kyrychenko, Necherda, 2022) prove that in times of war, national-patriotic education also involves the formation of military-patriotic resilience and digital resistance. So, summing up the above, we can state that in the course of the historical perspective, not only the focus of activity changes from emotional, ethnographic and cultural-educational in the first period to state-related, defensive and effective-practical in modern conditions of war and digitalization of influences, which necessitated a change in the content, basic forms, methods and means of activity, which, in turn, led to a different result - from a passive object of educational influence, in which knowledge about culture, respect for national symbols and love for the Motherland are formed, to an active subject (volunteer, digital content developer), in which national identity, resilience and readiness to protect and restore the state are formed.

Based on the results of the analysis of scientific research and our own socio-pedagogical work based on ethno-cultural traditions (Kostina 2018; Kostina, Silyverst, 2023; Kostina, Mohylka O, 2025), we have developed and implemented a number of social and educational activities involving students of the specialties "Social Work" and "Social Work and Counseling" of the H.S. Skovoroda Kharkiv National Pedagogical University on the basis of a partner network of social institutions (BOBF "Caritas-Kharkiv", BOKHF "Social Assistance Service", BOKHF "Blago", KZ "Kharkiv Lyceum No. 43 of the Kharkiv City Council, KZ "Kharkiv Special School No. 2 of the Kharkiv Regional Council; KZ "Kharkiv Lyceum No. 4 of the Kharkiv City Council), during which students of higher education participated on a volunteer basis in the organization and conduct of social and educational events for Christmas, the Day of Defenders of Ukraine, Taras Shevchenko's Birthday, the Day of Ukrainian Embroidery, the celebration of Maslenitsa, etc., as well as participation in cultural and artistic festivals and competitions of various levels with the preparation of digital tools of ethnocultural influence. Active volunteer social and pedagogical activities of higher education students, active figures of the student scientific society on the basis of ethnocultural traditions, contributed to the development of leadership qualities, communicative tolerance, "soft skills", patriotic feelings, as well as readiness for active pro-social activities at the level of micro-centers of educational institutions, social assistance and territorial community.

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

Therefore, the conducted study allowed us to determine the essence, content and features of the implementation of socio-educational influences on children and youth on the basis of ethno-cultural traditions in order to form socially important characteristics (leadership qualities, resilience, social activity), national identity and patriotism in wartime conditions. The genesis of the formation of the essence of the concept of "patriotism" from ethnographic and cultural awareness through the prism of the civil-state to the military-defense dimension and the concept of "national-patriotic education" from the traditional to the wartime dimension were analyzed. Among the important modern socio-educational influences, the following were identified: interactive ethno-quests, folklore digital projects, discussion platforms and clubs, which allow increasing the effectiveness of national-patriotic education of youth in wartime conditions.

A promising direction for further research is to determine the continuity in the implementation of socio-educational influences based on ethnocultural traditions in childhood and youth, as well as the development of technological support for relevant activities.

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