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PATRIOTIC EDUCATION OF THE NEW GENERATION OF UKRAINIANS IN THE CONTEXT OF THE PRESENT DAY

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Галина Навчук, Ігор Навчук, Діана Собко. Патріотична підготовка нового покоління українців в аспекті сьогодення. У статті йдеться про те, що на тлі широкомасштабного вторгнення росії на територію України постає проблема патріотичного виховання молоді. **Мета статті** – утвердити тезу про те, що саме патріотизм і національно-мовна свідомість українців, як його невід’ємна складова, допоможуть реалізувати національну ідею. **Матеріал.** Наукові та навчально-методичні праці про національну ідею, національну ідентичність, патріотизм, мовну свідомість і патріотичне виховання молодого покоління у закладах освіти.

Висновки. Патріотизм є надійним імунітетом від першопричин (терплячості, млявості, нерішучості й ін.) усіх проблем українців. Виховувати його потрібно, починаючи з сім’ї, дошкільних установ і завершуючи вищими, де мають дбати про наповнення навчально-виховного процесу патріотичним змістом, насамперед прищеплювати молодому поколінню любов і повагу до рідної мови як основи національної культури й державотворення. Адже для відновлення кордонів і повоєнної відбудови Української держави, утвердження її ідентичності в геополітичному вимірі потрібні справжні патріоти, готові дбати про її імідж, працювати на її благо, процвітання й розвиток навіть у тимчасово несприятливих умовах.

Ключові слова: мова, патріотизм, національна ідея, національно-мовна свідомість, національно-культурна ідентичність, геополітична ідентичність.

The problem is stated in general terms and its connection with important scientific or practical tasks.

Against the background of global changes, aggravation of socio-political, national-cultural and socio-economic problems, revision and rethinking of worldview orientations caused by Russia’s armed aggression against Ukraine, problems arise of preserving the territorial integrity and national identity of Ukrainians, their patriotic upbringing, spiritual maturity, linguistic consciousness, purpose and meaning of life, etc.

Martial law and ineffective reform have forced millions of Ukrainians to migrate abroad, which has led to a situation where the best personnel, specialists that Ukraine needs, are leaving its territory, perhaps forever. The processes of their linguistic and cultural integration, assimilation and denationalization, the loss of historical memory in this situation are predictable. As is well known, a denationalized individual can never become a true patriot of the Ukrainian state, one who is ready to work for its benefit, prosperity, and development, even under temporarily unfavorable conditions. The situation can be changed if every citizen begins to realize their personal responsibility for what is happening in the country,

becomes an active participant in its socio-political life, and makes thoughtful choices in situations of expressing their will. In turn, elected officials and state leadership must ensure the protection of citizens’ rights and freedoms, care for their social welfare, and demonstrate that human capital is indeed the nation’s greatest value. Otherwise, the crisis will only grow, and the national idea will lose its meaning¹.

The occupation of a significant portion of Ukrainian territory by an aggressor and the global dispersion of its citizens have brought to the forefront the urgent need to consolidate Ukrainian society around the national idea – the preservation of the integrity and independence of Ukraine, its national-linguistic and geopolitical identity, etc. The restoration of borders and the further development of a democratic and legal Ukrainian state, the establishment of its sovereignty and subjectivity, and socio-economic progress are impossible without true patriots who care about the fate of their country and the future of their descendants.

In this context, scholars are actively discussing the thesis that the young generation represents a reliable foundation for the socio-political, cultural-historical, and socio-economic development of the nation. Therefore, national and patriotic education of youth must be a priority

¹ Navchuk H.V., Navchuk I. V., Sobko D. I. Mova, patriotyzm i natsionalna ideia [Language, Patriotism and the National Idea], Aktualni pytannia suspilnykh nauk ta istorii medytsyny. Spilnyi ukrainsko-rumunskiy naukovyi zhurnal [Current Issues of Social Sciences and History of Medicine: A Joint Ukrainian-Romanian Scientific Journal], Chernivtsi, 2024, (1)37:85-90, URL: <https://doi.org/10.24061/2411-6181.1.2024.421> [in Ukrainian].

in educational institutions, whose role in the processes of forming a nationally conscious, patriotic, and socially active personality is currently significantly increasing².

Analysis of recent research and publications. The problems of the factors of consolidation of Ukrainians, their patriotic upbringing, cultural and national identity, the status of the Ukrainian language and its role in the socio-cultural context were covered by well-known Ukrainian linguists (N. Babych, M. Vivcharyk, I. Dzyuba, S. Yermolenko, M. Zhulynsky, O. Kosovych, L. Masenko, A. Pogribnyi, O. Tkachenko, etc.), and historians (V. Vasylenko, Ya. Kalakura, etc.), and foreign researchers, however, they are still relevant and require in-depth study in the context of national resistance to the large-scale Russian invasion of the territory of our sovereign state, as well as European integration processes.

The purpose of the article is to confirm the thesis that it is patriotism and the national-linguistic consciousness of Ukrainians, as its integral component, that will help to realize the national idea, form a stable immunity from the «old and new diseases» of our society and testify to the spiritual maturity of the nation.

Material. Scientific and educational-methodical works on the national idea, national identity, patriotism, linguistic consciousness and patriotic education of the younger generation in educational institutions.

Methods. Descriptive, historical, comparative, analysis and synthesis.

Presentation of the main material. L. Kostenko wisely noted: «Every nation has something to sprinkle its head with ashes for. Only we should not dust the eyes of future generations with those ashes. None of us, living today, can be held responsible for old, unrepented sins. But each of us is obliged not to repeat them and not to multiply them»³. It is extremely important to realize the reasons for defeats and act thoughtfully, not to whine: «... unfortunately, this is how history turned out», «the national idea did not work», «our people are not yet ready, not capable». The most important reason for the decline of the national idea, pointed out by all who have become disillusioned with it, is our economy. Yet, global experience shows that economic recovery is only possible through spiritual revival. For example, Spain in the 16th – 17th centuries. was ruined: inflation, bribery, state debts against the backdrop of the luxury of the royal court, etc. However, its high cultural level of that period entered the world treasury (let's remember at least «Don Quixote»).

Doctor of Philosophy S. Krymsky rightly states that «no country in any era has ever emerged from a crisis

due to exclusively economic circumstances. After all, economic activity is based on a certain psychoculture that requires an answer to the question: why make money?»⁴ Similar thoughts are expressed by O. Kosovych, Doctor of Philology, Professor, who notes: «It is important to find an answer to the question «Who are we?» – not only in its cultural and civilizational, but also in its geopolitical dimension. Geopolitical identity in modern world realities is a kind of indicator that allows us to judge the fate, purpose and mission of the state, the nature and main directions of its political strategy»⁵.

Ukrainian culture also has many examples of resistance to complex social life (as evidenced by the work of Lesya Ukrainka, Ivan Franko, Vasyl Stus and many others). Here are a few quotes from the two-volume «History of Ukrainian Literature of the 19th Century» (2005) edited by M. Zhulynsky, which most fully characterizes one of the many phenomenal spiritual and cultural treasures of that special era – the acquisition of the status of the Ukrainian language as a literary language: «Despite the destruction of many centers of spiritual life during the liberation struggle, the Cossack wars, according to Franko, «raised the national feeling of the South Russian people, created a rich tradition of chivalrous deeds, mighty and strong characters and provided material for the good development of South Russian historiography»»⁶.

It is noteworthy that in difficult social conditions, not only creative individuals are mobilized, but also the people driven to despair, rising to the fight for freedom. It is not easy to raise Ukrainians for the national idea, and not because it is not dear to us, but because our people are patient, – writes Dmytro Pavlychko. But when it rises – it cannot be stopped. As an example, the author cites the liberation war in Western Ukraine against the fascist occupation, and later – against the Soviet government, which in its spirit resembled the Cossack uprisings. «There, in the era of our great national aspirations of the 17th century, the foremen and ordinary riflemen of the UPA were surprised, who chose pseudonyms from Cossack surnames and died as Bohuns, Kryvonosy, Gamalia, Charnoty, Doroshenko»⁷.

It is natural that Ukrainian society is still seeking its path to salvation: radical and rapid changes are possible only under a totalitarian regime, and our people will never bow their heads under the whip again. Modern Ukrainians are different – something that is clearly evidenced by the current national resistance to Russia's full-scale invasion of Ukraine, as well as by not one, but two revolutions: the Maidan of 2004, also known as the Orange Revolution, which became a Festival of Freedom, and the Maidan of 2013, which

² Farion I. *Movna norma: Znyshchennia, poshuk, vidnovlennia (Kultura movlennia publichnykh liudei)* [Language Norm: Destruction, Search, Restoration (The Speech Culture of Public Figures)], Ivano-Frankivsk: Misto NV, 2010, P. 17 [in Ukrainian].

³ Kostenko L. *Humanitarna aura natsii, abo Defekt holovnoho dzerkala: Lektsiia, prochytana u Nats. un-ti «Kyievo-Mohylianska akademiiia», 1 veresnia 1999 r.* [The Humanitarian Aura of the Nation, or the Defect of the Main Mirror], Kyiv: Kyievo-Mohylianska Akademiia, 2005, P. 17-18 [in Ukrainian].

⁴ Krymskyi S. *Zaklyky dukhovnosti XXI stolittia* [The Calls of Spirituality of the 21st Century], Kyiv: KM Akademiia, 2003, P. 7 [in Ukrainian].

⁵ Kosovych O. *Mova ta natsionalna identychnist: Monohrafiia* [Language and National Identity: Monograph], Ternopil: FOP Osadtsa Yu. V., 2019, P. 48 [in Ukrainian].

⁶ Zhulynskyi M, editor. *Istoriia ukrainskoi literatury XIX stolittia: U 2 kn. Kn. 1: Pidruchnyk* [History of Ukrainian Literature of the 19th Century: Vol. 1: Textbook], Kyiv: Lybid, 2005, P. 14 [in Ukrainian].

⁷ Pavlychko D. *Ukrainska natsionalna ideia: Inavhuratsiina lektsiia pochesnoho profesora Nats. un-tu «Kyievo-Mohylianska akademiiia», 1 veresnia 2002 r.* [The Ukrainian National Idea: Inaugural Lecture], Kyiv: KM Akademiia, 2002, P. 30 [in Ukrainian].

entered history as the Revolution of Dignity. The latter was an extremely difficult test for Ukraine, when its citizens demonstrated their European identity, dignity, and desire for freedom, and set a historical example of how hundreds of thousands of people can unite to achieve a common goal, exhibiting solidarity, brotherhood, and mutual respect in the process. This revolution occurred not only in the political life of the country but also within ourselves, within our consciousness – because Ukraine is a land of dignity and freedom. Today's heroes are the brave defenders, men and women, who are fighting for our freedom on the battlefield⁸.

Finally, even at this cost, the majority understood that the key and fundamental feature of a national state is, of course, language – «the spiritual borders of the nation»⁹. As Oles Honchar wrote: «... when we talk about the independence of Ukraine, it is first and foremost language, language! Without it, independence is empty words» (Shchodennyk, 19.07.1994).

The key role of language in the formation of national states is confirmed by the predominance in Europe of countries united by one national language. Thus, out of forty-seven European countries (if we count Russia, Transcaucasia and Turkey), their national language is the state (or official) language in forty-one countries, that is, in 85% of the total¹⁰. For example, confederated Switzerland, which was founded by the union of three cantons – German, French and Italian, belongs to 15%. And although Switzerland has three official languages, each canton uses only one, its own language. But in Belgium (as in Canada), the situation with bilingualism causes, according to researchers, social tension and even threatens the collapse of the state.

The establishment of the language of the largest indigenous ethnic group as the state language in independent Ukraine (Article 10 of the Constitution of Ukraine) fully corresponds to the European principle of linguistic and cultural construction and is the only way to consolidate the population in the country. As is known, the real situation in our country was (and in some places still remains, despite the ongoing war of aggression launched – according to the official version of the invaders – for the «protection of the Russian-speaking population») different: this is the functioning of both the Ukrainian and Russian languages. However, Ukrainians have realized that our bilingualism is fundamentally different from European standards, since it violates the linguistic and cultural unity of its speakers and destabilizes public life. Therefore, the Law «On the Principles of State Language Policy» (unofficially – «Kolesnichenko–Kivalov Law»), adopted on June 5, 2012 by the Verkhovna Rada of Ukraine (enacted on August 10, 2012), caused a significant resonance in society and was repealed on February 23, 2014. As a result of a consistent

language policy, in 2019 the Law of Ukraine «On Ensuring the Functioning of the Ukrainian Language as the State Language» was adopted, the implementation of the norms of which is controlled by the Commissioner for the Protection of the State Language. According to this Law, all civil servants must confirm the appropriate level of proficiency in the Ukrainian language through certification and are required to use it in the performance of their official duties.

In the current political situation in our country, Ukrainians, more than ever, have a chance to reorient the language behavior of new generations. It is a pity that we pay so dearly for this – with the lives of the nation's finest sons and daughters. Czechs, Slovaks, Finns, Lithuanians, Latvians, Estonians, Croats and others have successfully coped with this task – the revival of their native language in the post-colonial era – without armed conflicts. During the time of Swedish rule, Finland, for example, actually lost its language. Finland, for instance, had virtually lost its native language during centuries of Swedish rule. However, under persistent and tolerant state leadership, resilient Finns reestablished their indigenous language on their own land. The prominent linguist Y. Shevelov describes the behavior of the Finnish capital as follows: «Finland lived for hundreds of years under Sweden. Now there are only 6 or 9 percent Swedes in Finland. By law, the state has two state languages. Here I am in Finland, going to the store in Helsinki. I can speak Swedish, but not Finnish. I speak Swedish. They look at me like I'm crazy – they don't understand anything (and they learned it in school). I explain that I'm not a Swedish-speaking Finn who refuses to speak the local language. I live in Sweden. Instantly, they understand me. They thought I was one of their own... The moral is simple: the state language is one thing, the Constitution is another, but Finns remain Finns.»¹¹ By the way, even the ancient Greeks considered those who spoke Greek poorly – not just those who didn't speak it at all – as barbarians. Unfortunately, many Ukrainians have only now, during the war and forced migration abroad, realized: «Whoever does not know the language of the people on whose land they live, or does not speak it, is either a guest, a hired hand, or an occupier»¹².

Of course, our situation is complicated by the assimilative processes of two East Slavic languages – Ukrainian and Russian, which is why our modern Ukrainian speech has a severely distorted face. «Only by perceiving language as an «expressor of the national psyche» and as the «soul of each nationality,» could it be so reasonably formed its outer shell, figuratively speaking, clothes that fit its inner nature»¹³, – this is how linguists assess «The Most Important Rules of Ukrainian Spelling» (1918), compiled by Ivan Ohienko, on whose initiative as Minister of Public Education

⁸ Navchuk H, Shutak L. Ukraina hidna svobody! [Ukraine deserves freedom!] News and digest for the Day of Dignity and Freedom. 2018 Nov 21 [cited 2025 Jul 10], URL: <https://www.bsmu.edu.ua/news/7148-den-gidnosti-ta-svobody-vidznachili-v-bdmu/> [in Ukrainian].

⁹ Farion I. Movna norma: Znyshchennia, poshuk, vidnovlennia..., op. cit., P. 17.

¹⁰ Plakhuta Ye. Tsili movnoi polityky derzhavy: Ukrainski problemy na tli dosvidu Latvii ta Bilorusi [Goals of the State's Language Policy: Ukrainian Problems in the Context of Latvia's and Belarus's Experience], In: Derzhavnist ukrainskoi movy i movnyi dosvid svitu [Statehood of the Ukrainian Language and World Language Experience], 2000, P. 48-49 [in Ukrainian].

¹¹ Masenko L. (U)movna (U)kraina: Populiarne vydannia [(In)dependent (In)correct Language: A Popular Edition], Kyiv: Tempora, 2007, P. 21-22 [in Ukrainian].

¹² Romanchuk O. Znaky ukrainskoi ahresii [Signs of Ukrainian Aggression], Urok ukrainskoi, 2024, (11-12):10-20 [in Ukrainian].

¹³ Pavlychko D. Ukrainska natsionalna ideia..., op. cit., P. 30.

in January 1919 a decree on a new Ukrainian spelling was initiated, but which, unfortunately, was not destined to find its embodiment in life (this will happen later, in 2019, and then only partially). When it was no longer possible to deny the Ukrainian language as a self-sufficient system that automatically generates a nation and a state, in the 1930s the idea arose to liken it to the Russian language. The Stalinist edition of the Ukrainian orthography (1933), along with a series of government decrees and resolutions, paved the way for the legal Russification of the Ukrainian population and introduced another equally dangerous phenomenon: the emergence of *surzhyk* – a «hard-to-cure». Linguist Iryna Farion, during her tenure as a deputy in the Lviv Regional Council, found herself at the epicenter of the spoken and written language used by Ukraine's elite – «deputies and officials who had effectively become hostages to a distorted language.» In her book *Language Norm: Destruction, Search, Restoration (The Speech Culture of Public Figures)*, she argues that nothing reflects the true state of a nation's thinking as clearly as the language of its politicians. The restoration of authentic language, she insists, is the multiplication of the spiritual strength of the entire modern nation, for the maturity of a nation depends directly on its linguistic consciousness¹⁴.

Occasionally, questions arise: how to make that every Ukrainian (and thus, every government official) not only speaks, but also thinks in Ukrainian, developing a deep sensitivity to their native language? Because we often witness (no longer silent!) situations when a civil servant who has a certificate certifying the proper level of proficiency in the state language neglects his constitutional duty and uses *surzhyk* or even the language of the occupier. In our opinion, this is unacceptable if we want to defeat the enemy not only on the battlefield. History shows that the struggle for language is no less important than the struggle for territorial independence, so we must hold this front as well. And if we want to become a modern, civilized state, then in the intellectual horizon of Ukrainians there can be neither indulgence in Russification nor exaltation of the indigenous nation due to the hatred of Ukrainians for the peoples who enslaved us in the past. Here we touch on the issue of tolerance. Quoting V. Sokolov, who believes that tolerance, is «a certain worldview and moral and psychological attitude of an individual to what extent he should accept or not accept different, primarily foreign ideas, customs, culture, norms of behavior, etc. Its main essence is patience towards «alien», «other», to which N. Babych notes that «to respect» is «to reckon with something», «to protect», «to popularize», and not «to creep», «to falsify assessments»¹⁵.

It is well known that someone who does not respect their own heritage will never earn the respect of others. In his work, Orest Tkachenko claims that no one is going to

make Russian-speaking Ukrainians Ukrainians. «It is only about introducing them to the knowledge of the Ukrainian language and culture, knowledge that they need as citizens of the Ukrainian state, since citizens of any state must necessarily know its state language and the culture it has created (primarily literature)»¹⁶. Then the scientist continues: «the spread of the Russian language in large cities of Eastern Ukraine is not a result of a natural process, but to a large extent the outcome of the *de facto* colonial (or semi-colonial) past of Ukraine within the framework of Tsarist Russia (and later, within its successor – the former Soviet Union, especially in domestic policy). In other words, it is the result of an abnormal trajectory of Ukraine's development, which must be corrected – as has already been done by many Central European nations, including Western Ukraine»¹⁷.

The theme of respect for the native is not new for Ukrainians. A year before Valuev Circular of 1863, P. Zhytetskyi wrote: «Educational missionaries who operate under the banner of nationality have forgotten that the people, first of all, demand respect from their educators for their own worldview, one developed far from school system, and that it is this worldview that is the fulcrum from which all of its future development must proceed. To deprive the people of this ground means to split their nature, means to ensure the eternal existence of two adjacent categories – society and the people... The former will include either pitiful and colorless werewolves who lean in the direction from which the wind is stronger, or people who have finally dried up the living stream of national strength in themselves; and outside this circle will stand the same dark people...»¹⁸.

V. Stefanyk prophesied that «our people have a lot of strength within them to give birth to new Shevchenkos, Fedkovyches and Franks; it seems that they will not allow the intelligentsia to betray the interests of that people». Who is the intelligentsia today, or, as it is fashionable to say today, the elite of our society, whose actions V. Stefanyk was so afraid of? According to the Dictionary of Foreign Words, the term elite refers to those «who stand out among others by their social status, intellect, abilities, etc. – leaders, pioneers, mentors, the yeast of society, the chosen, the best, the establishment, the upper class; figuratively: the cream, the salt of the earth, the vanguard stratum.» In our opinion, Ukraine will truly thrive only when the spiritually national segment of its people – those worthy of respect during their lifetimes – becomes the recognized elite. As is widely acknowledged, «the figures of qualified scholars and distinguished experts in various fields of knowledge are conspicuously absent from the nation's main reflective mirror»¹⁹, and «during their lifetimes, they are often harassed, persecuted, or forced to live in impoverished conditions»²⁰. About many of the current elite, we can say the words of one

¹⁴ Farion I. *Movna norma: Znyshchennia, poshuk, vidnovlennia...*, op. cit., P. 17.

¹⁵ Babych N. *Nebaiduzym pohliadom: Publitsystyka riznykh rokiv* [An engaged perspective: Publicistics from various years], Chernivtsi: Bukrek, 2008, P. 102 [in Ukrainian].

¹⁶ Tkachenko O. *Mova i natsionalna mentalnist (Sproba suchasnoho syntézu)* [Language and National Mentality: An Attempt at a Modern Synthesis], Kyiv: Hramota, 2006, P. 162, 213 [in Ukrainian].

¹⁷ Ibidem, P. 213.

¹⁸ Babych N. *Nebaiduzym pohliadom: Publitsystyka riznykh rokiv...*, op. cit., P. 94.

¹⁹ Kostenko L. *Humanitarna aura natsii, abo Defekt holovnoho dzerkala...*, op. cit., P. 17-18.

²⁰ Tkachenko O. *Mova i natsionalna mentalnist (Sproba suchasnoho syntézu)* [Language and National Mentality: An Attempt at a Modern

of the classics of literature: «At all times, scoundrels have sought to mask their vile deeds with declarations of devotion to religion, morality and love for the homeland». «The only difficulty,» writes N. Babych, «is that they are masked more skillfully now than in his [author's] time, and it is becoming increasingly difficult to distinguish sincerity from insincerity, because too many people are struggling in the «guide» instead of rolling up their sleeves and doing the job flawlessly that someone else will never do well for you»²¹.

To respect oneself means to know one's history, one's state language and to use it. It is to remember one of the most terrible Holodomors of 1932-1933 – the most brutal crime in the history of mankind. Perhaps no wars and the destruction of nations can compare with the scale of the extermination of the Ukrainian population, who lived in a country with the most fertile soils, on the land of their ancestors, who were among the first to master agriculture and managed to achieve prosperity thanks to this. It is to remember the dispossession and collectivization, concentration camps and deportation, mass repressions of the Ukrainian intelligentsia, etc.

Let us not forget about the prohibitions and restrictions on the Ukrainian language as the foundation of the nation, in particular about the students of Kharkiv University, who were not afraid to express their protest against taking exams in Russian. The repression against them is shocking in its cruelty: according to the verdict of a closed court, 33 of the most active students were shot, about 800 were repressed. Naturally, this tragedy – like the Holodomor of 1932-1933 – was deliberately suppressed and concealed. Let us also remember the battle near Kruty, in which the entire student battalion (three hundred students!) died – the flower of Ukrainian youth, the flower of the Ukrainian nation. The tragedy was that only three hundred and only young people – high school students and students – went to Kruty. The oldest was 21 years old, and the youngest – 14-16 years old. They went to detain the enemy, who was almost at the Golden Gates of Kyiv, and they fell. They sacrificed their young lives for the Motherland. This most tragic page has become our pride. So the mass student protests on Independence Square (Maidan Nezalezhnosti) in November 2013 were not the first example of a worthy and courageous stand by youth (which, by the way, has always been the driving force of social change!) in defense of state interests²².

In 2013, when Ukrainians believed that fate had finally given them a unique opportunity to become an independent European state, history brought back another Kruty, another Kharkiv tragedy. And again, young people, students, schoolchildren took to the Maidan, choosing their dignity. The Ukrainian people felt the urgent need for unity, believed in their future and proved that the nation that took to the Maidan and declared that it was capable of defending its freedom has high ideals and an indomitable spirit.

It is deeply regrettable that peace has still not returned to the territory of our state, and that the opportunity for

change comes at such a high cost – the cost of human lives. After the Maidan, military actions began in Eastern Ukraine, and on February 24, 2022, Russia launched a full-scale war. Tens of thousands of those who stood to defend Ukraine's borders have fallen bravely on the battlefield – for our freedom, for our independence, and for our language. Books are already being written and films made about the defenders of our state. Their selfless service to the Motherland and their unwavering fulfillment of the sacred duty to protect its borders in a time of urgent need will serve as an example for educating future generations of Ukrainians. Because they are real heroes who, in an unequal battle, opposed the enemy with their patriotism, responsibility, boundless love for the country, which they identify with their native land, the most dear people, and their native language. The war radically changed the worldview of Ukrainians, restored historical memory, and united conscious, mature citizens – true patriots of the Motherland, each of whom is ready to pay the highest price for their beliefs – their own lives.

Millions of young, educated people have already shed the inferiority complex and realized that Ukraine is the largest European state, which has its own glorious history, culture and language, that Ukrainians have something to be proud of and something to defend. They also know that to be born in any state is, first of all, to be its patriot, and to be a patriot is to do something for it (and therefore, for themselves and their descendants), so they do not dream of yesterday, but get an education because they know that it is needed for the post-war reconstruction of their native state.

Conclusions. Patriotism is a reliable form of immunity against the root causes of many problems afflicting Ukrainians (patience, lethargy, indecision, etc.). Therefore, it is necessary to cultivate it from an early age, starting from the family and preschool institutions and ending with universities, where they should take care of filling the educational process with patriotic content, first of all, instilling love and respect for the native language as the basis of national culture and statehood. It is in educational institutions that they should contribute to the consolidation of ideals and values; convey objective information about Ukrainian ethno-, national-, linguistic- and statehood, about Ukrainian material and spiritual life, about Ukrainianness as integrity, as a geopolitical reality; cultivate and affirm the national idea as our unifying factor. Only in this way can we form patriots who will think in Ukrainian and fulfill (if necessary), in addition to their professional, also their constitutional duty to protect the independence and integrity of Ukraine, its national interests, and will also be ready to care for its image and work for its benefit, prosperity and development even in temporarily unfavorable conditions²³.

Further research will contribute to the development of new and improvement of current approaches to the patriotic training of the younger generation of Ukrainians in the light of the military present and global geopolitical processes.

Synthesis], Kyiv: Hramota, 2006, P. 162, 213 [in Ukrainian].

²¹ Babych N. Nebaidužym pohliadom: Publitsystyka riznykh rokiv..., op. cit., P. 45-46.

²² Navchuk H, Shutak L. Ukraina hidna svobody!..., op. cit.

²³ Navchuk H.V., Navchuk I. V., Sobko D. I. Mova, patriotyzm i natsionalna ideia..., op. cit.

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