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FORMING NATIONAL IDENTITY AMONG STUDENTS OF INSTITUTIONS OF OUT-OF-SCHOOL EDUCATION

Abstract. *The article emphasizes that an essential aspect of the educational process is the development and education of the younger generation based on the cultural heritage of their native people, fostering children's understanding of their own identity within their national community.*

The purpose of the article is to substantiate the structure of the process for forming national identity among students of institutions of out-of-school education. In line with this purpose, the tasks addressed included justifying the effectiveness of decorative and applied arts as a means of forming national identity among students of institutions of out-of-school education, revealing the content of the main blocks of the model for forming national identity among students of institutions of out-of-school education through decorative and applied arts.

To address the research tasks, we used theoretical methods of analysis, synthesis, and generalization to develop a model of the educational process aimed at forming national identity among students in institutions of out-of-school education.

It is confirmed that the specific goal of Ukrainian education is to construct a state-oriented worldview, where an individual connects their fate and personal happiness with their well-ordered state, founded on strong moral principles and respected laws. Our education system must be modern – grounded in the spiritual strength of its tradition yet oriented toward the current needs of our society and in line with European educational standards. A structural-functional model of forming national identity among students of institutions of out-of-school education through decorative and applied arts has been developed.

The conclusions highlight the need to develop new content for out-of-school educational programs. Nowadays, it is essential to outline ways to implement ethnocultural activities in out-of-school education in the context of various directions of educational activities focused on the development of folk crafts, the search for effective methods for educating individuals in the dynamic conditions of today, and the experimental refinement of ways to achieve this through ethnocultural means.

Key words: *national identity, institutions of out-of-school education, model, decorative and applied arts, educational process.*

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Introduction. In today's rapidly developing technological landscape and expansive information space, an essential aspect of the educational process is to raise the younger generation grounded in their people's cultural heritage and foster students' understanding of their identity as part of a national community. A specific goal of Ukrainian education is cultivating a state-centered worldview, where individuals associate their destiny and personal happiness with a well-ordered national state.

Forming national identity among citizens is a critical prerequisite for the existence of Ukraine as a sovereign and independent state capable of defending its territorial integrity, protecting national interests, and integrating with Europe.

In modern science, Ukrainian national identity is defined by four characteristics: ethnic

origin and self-identification, awareness of a shared historical destiny and temporal perspective with other members of the Ukrainian ethnic group, engagement with the Ukrainian cultural and informational space, and conscious efforts to promote Ukrainian culture. Additionally, other indicators suggest that in Ukraine's current stage of development, national identity is rooted in culture, language, and religion. These traits are markers and determinants of an individual's Ukrainian national identity. Therefore, this research considers Ukrainian national identity as an individual's sense of belonging to the Ukrainian state and nation, understanding the nation as a unified entity represented by distinctive traditions, culture, language, and historical memory.

The effectiveness of forming national identity among students of institutions of out-of-school education through decorative and applied arts is driven by the richness of the content, forms, and methods of educational activities in hobby clubs and creative associations. The role and importance of out-of-school education in personal development are strengthened by its contribution to fostering spirituality and morality, satisfying diverse interests, stimulating the growth of creative talents and individuality, and connecting children to universal and national culture.

Aim and tasks. The purpose of this article is to substantiate the structure of the educational process for forming national identity among students of institutions of out-of-school education.

In line with this purpose, the following tasks were addressed: to argue the effectiveness of decorative and applied arts as a means of forming national identity among students of institutions of out-of-school education, to elucidate the content of the main components of the model for forming national identity in these students through decorative and applied arts.

Research methods. To address the research tasks, theoretical methods of analysis, synthesis, and generalization are used to construct a model of the educational process for forming national identity among students of institutions of out-of-school education.

Research results. Since the late 18th century, the Russian Empire and from 1922, the Soviet Union have been shaping an imperial memory policy. What does this mean? Memory policy refers to actions aimed at managing collective memory and public consciousness. In the case of Russia, it involved glorifying the Russian people while diminishing and absorbing other ethnic groups. Ukraine also felt the consequences of such a policy: a significant portion of Ukrainians did not consider Ukrainian literature, songs, or art significant, instead consuming Russian cultural products. The new calendar of historical holidays and collective traditions introduced during the Soviet era replaced the daily habits and rituals of the Ukrainian people.

However, everything began to change with Russia's full-scale invasion of Ukraine in 2022. People's attitudes toward studying Ukrainian history, art, language, and national origins started shifting.

According to the Ukrainian Center for Economic and Political Studies named after O.

Razumkov [8], compared to previous years, the proportion of those who take pride in Ukraine's state language has increased (Figure 1).

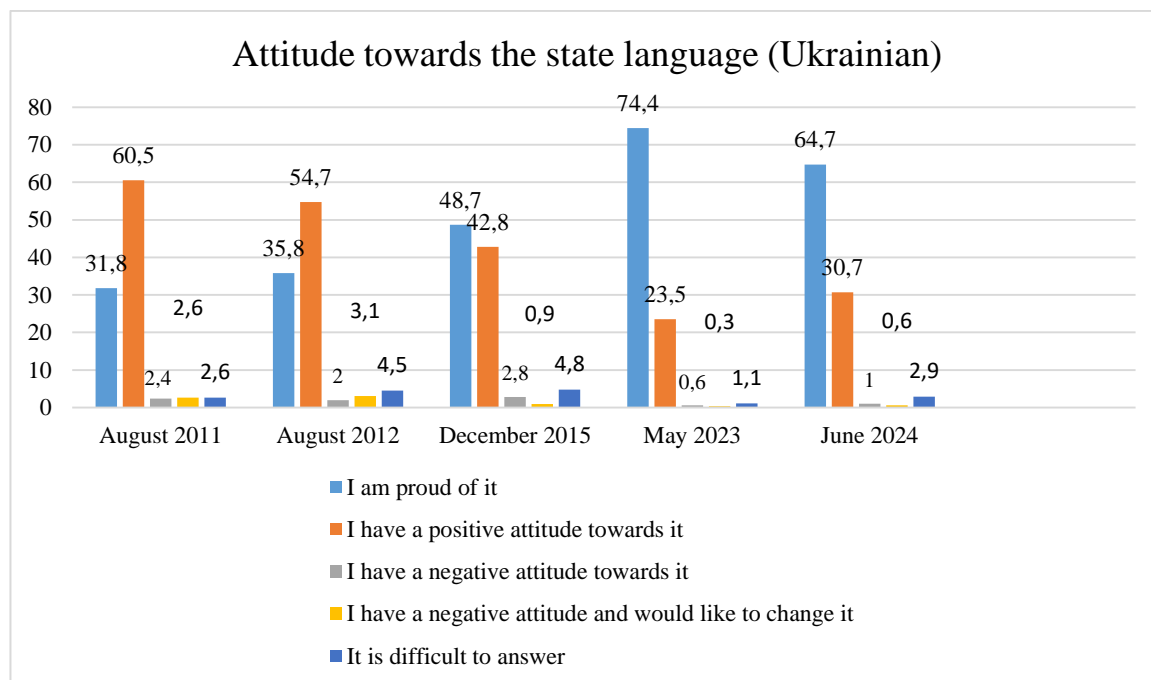


Figure 1. Attitude towards the state language (according to the Ukrainian Center for Economic and Political Research named after O. Razumkov) [8].

From 24.5 % in 2021 to 28 % in 2022, the share of those who support defining the Ukrainian nation as an ethnic community (based on the presence of Ukrainians among their ancestors) has increased. However, the most popular definition of the nation was in 2006, when 34 % of respondents agreed with it. To a lesser extent (from 18 % in 2021 to 21 % in 2024), the share of those who support a cultural definition of the nation has grown, where the key factors are speaking Ukrainian, following national traditions, and raising children in them. There has also been an increase in demand for Ukrainian-language songs and folk art products. Ethnic motifs, products, and gifts in the Ukrainian national style are trending.

Since the start of Russia's full-scale invasion of Ukraine, 9 out of 10 Ukrainians have begun listening to more national songs. According to analysts, music and preferences in Ukraine have changed significantly, with Ukrainian artists abandoning their Russian-language songs or performing them in Ukrainian (reported by the news portal FREEDOM [6]). Art has united Ukrainians from the first weeks of Russia's full-scale invasion of Ukraine.

Consequently, Ukrainian folk art (decorative and applied) can serve as a means of forming national identity. How does this happen in institutions of out-of-school education?

To visualize the educational process, we have developed a structural-functional model for forming national identity among students of institutions of out-of-school education through

decorative and applied arts. The structure of the educational process, which defines the modern model of teaching and education, is an integrated set of its main components.

Let us explore the content of the main blocks of the structural-functional model for forming national identity among students of institutions of out-of-school education through decorative and applied arts.

1. *The target block* (Figure 2). It reveals the purpose, tasks, and main principles of forming national identity in students of institutions of out-of-school education. The realization of the goal is possible through the completion of a set of tasks: cognitive (studying the history of one's country, region, features of folk art, folk customs, traditions, rituals, and developing skills in creating decorative and applied art products), developmental (developing cognitive, social, and creative activity), and educational (instilling respect and love for one's country, native land, humanitarian values, tolerant attitudes toward other countries (except the aggressor country) and their representatives, as well as communication skills).

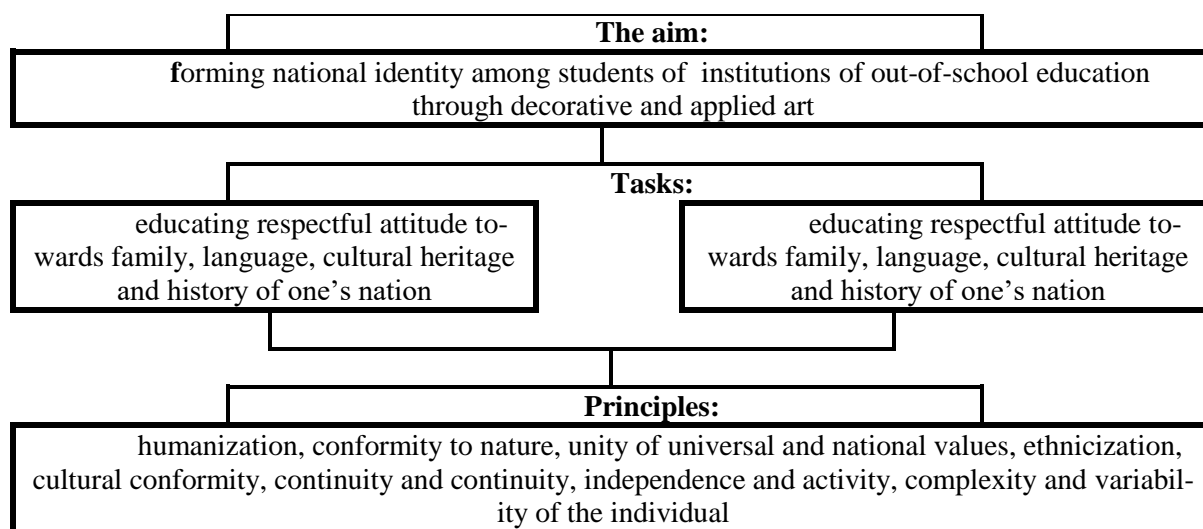


Figure 2. *The target block of the structural-functional model of forming national identity among students of institutions of out-of-school education*

2. *The content block* (Figure 3). It reveals the types of activities for forming national identity: *artistic-creative* (learning the features of folk art from one's country and region, the technology of making decorative and applied art products, and folk customs and traditions); *cognitive* (with an emphasis on traditional regional culture); *value-oriented* (focused on assimilating the values of traditional culture and forming ethnocultural views and evaluations during active participation in various forms of the educational process); *communicative* (based on emotional communication during the educational process); *recreational* (based on communication around ethnocultural interests) [17].

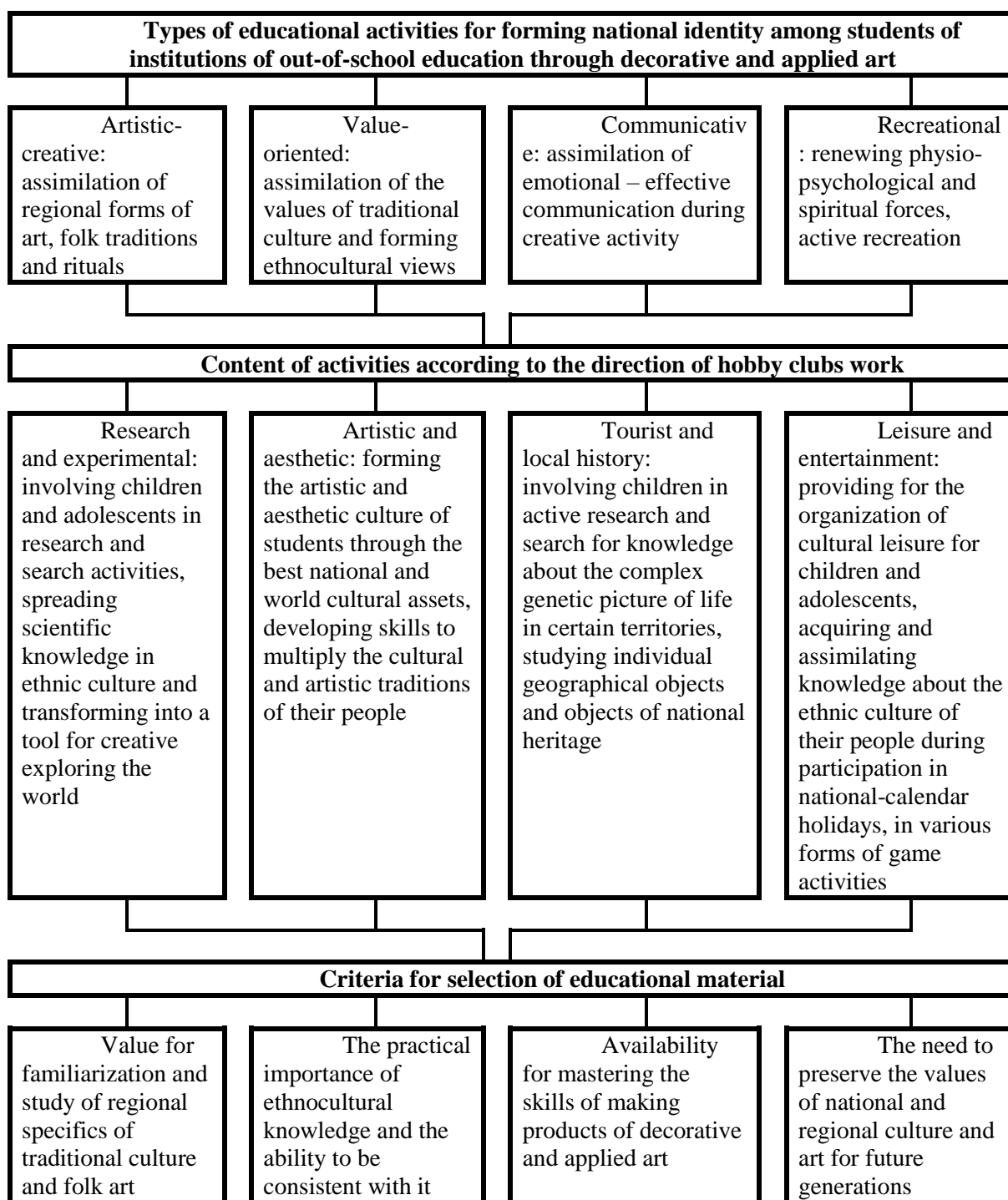


Figure 3. The content block of the structural-functional model of forming national identity among students of institutions of out-of-school education

The content of the educational process is focused on studying nationwide and regional artistic examples of various genres of works, theatrical reconstruction of calendar and family rituals, and holidays; oral forms (stories and discussions about folk culture, explanations and demonstrations of regional features of decorative and applied art products, differences in the meaning of ornamental and colour solutions, analysis of different ethnocultural phenomena); visual forms (decorative and applied art products, family relics, museum exhibits); complex forms (games, entertainment, competitions, communication); technical forms (materials and equipment for making

products, traditional decorative and applied arts, video and audio equipment for familiarizing with folk folklore, traditional holidays, rituals, and conducting virtual tours of folk art museums of one's country).

To implement the goal of the structural-functional model for forming national identity among students of institutions of out-of-school education through decorative and applied arts, the following requirements for selecting educational materials have been identified:

- selection based on their value for understanding the regional specifics of traditional culture and art;
- practical significance of ethnocultural knowledge and the possibility of applying it in daily life;
- accessibility for assimilation;
- the necessity of preserving and transmitting it to future generations.

In the structural-functional model we have presented, the process of forming national identity among students of institutions of out-of-school education through decorative and applied arts is associated with the following areas of hobby club activities:

- **artistic and aesthetic**, which ensures the artistic and aesthetic education and cultivation of an individual capable of self-development and self-improvement, and fosters the formation of their artistic and aesthetic culture through the best national and global cultural achievements. It also develops the ability to enrich their people's cultural and artistic traditions.

- **tourist and local history**, which involves engaging students in active research and exploration activities related to the comprehensive study of life in specific territories, the examination of particular geographic and folk heritage objects, and the phenomena of social life in a natural and historical context.

- **research and experimental**, which includes involving children and adolescents in scientific research and exploratory activities, disseminating scientific knowledge in ethnic culture, transforming it into a tool for creatively understanding the world, and writing scientific works on ethnography, art studies, local history, folklore, literary creativity, and defending these works in competitions of the Junior Academy of Sciences of Ukraine members and candidates.

- **leisure and entertainment**, focusing on organizing cultural leisure activities for children and adolescents. This includes acquiring and assimilating knowledge about their people's ethnic culture through participating in traditional calendar-based festivals, interacting with peers in various recreational and entertainment activities, improving psychological well-being, and relieving mental and physical stress.

The analysis of the literature on forming national identity among students of institutions of out-of-school education through decorative and applied art, as well as the elaboration of modern

methodological developments and recommendations on the problem, allowed us to identify the most effective, in our opinion, forms of work in institutions of out-of-school education – a combination of traditional (student exhibitions, competitions, excursions) and innovative – involvement of parents in the educational process (exhibitions of parents' works, research on own genealogies and family history, master classes for parents, individual educational itineraries).

For implementing the structural-functional model, the methods of forming national identity among students of institutions of out-of-school education through decorative and applied art are also relevant. In the process of educating a person, it is essential to focus attention not only on the issues of achieving the goal, solving the tasks of education, its content, principles, that is, *what to do*, but also on *how to do it* (and this is especially important!).

The structural-functional model presents the main organizational and pedagogical conditions in forming national identity among students of institutions of out-of-school education through decorative and applied art:

- a cross-curricular educational program designed to acquaint students with the national and cultural-historical features of a particular region to students of hobby clubs of various directions of a particular institution of out-of-school education;
- a set of educational programs for hobby clubs of decorative and applied arts according to the classification of levels;
 - training “Ukrainian National Identity”;
 - raising the professional level of teachers.

3. *The diagnostic block* (Figure 4) provides a diagnosis of the levels of formation of national identity in pupils of institutions of out-of-school education through decorative and applied art. The components of education of a certain quality are determined: cognitive, emotional-value, practical-activity.

The criteria of the **cognitive component** reflect knowledge of the history and peculiarities of the native culture, its traditions and customs; availability of knowledge about national art and other countries of the world (indicators: knowledge of the native language, history of the national community, folk customs, traditions, rituals, art, multi-ethnic composition of Ukrainian society).

The criteria of the **emotional-value component** are aimed at determining the value attitude towards the cultural heritage of one's ethnicity; self-awareness as a subject of the Ukrainian multi-ethnic nation, showing respect and tolerance for people and cultures of other nationalities (indicators: self-identification as a representative of a particular nation, the presence of national dignity in belonging to the Ukrainian people, awareness of the vital role of one's ethnicity in the history of the multi-ethnic composition of Ukrainian society, tolerant relations with representatives of other ethnic groups).

The criteria of the *practical-activity component* reflect a tolerant attitude towards other cultures and their representatives; the presence of a desire to master national and world cultural heritage (indicators: advocacy of the need to preserve cultural values, prevent the deterioration and destruction of cultural values of the nation and promote their revival, application of knowledge of national culture in everyday life).



Figure. 4. Diagnostic block of the structural-functional model of forming national identity among students of institutions of out-of-school education

It should be noted that implementing a structural-functional model in the practices of institutions of out-of-school education significantly increased the effectiveness of the process of national identity formation, as confirmed by the experiment results. In the experimental groups, there was a more dynamic reduction in the number of students with a low level of national identity formation and an increase in the number of students with medium and high levels compared to the control groups.

Discussion. The research has demonstrated that the issue of forming national identity is closely interconnected with all spheres of life and has a synthetic nature. It manifests itself in various aspects of an ethnic group's existence: language, child-rearing, clothing, housing arrangements, household management, folklore, art, and more, as confirmed by the works of scholars such as H. Lozko, M. Popovych, and other ethnologists.

The scientific works of scholars, educators, and cultural figures who continued the struggle

for Ukraine's national revival are significant for the study. Through Ukrainian schools, they aimed to foster national self-awareness and patriotic and civic feelings in the younger generation. Patriotic ideas were deeply embedded in the works of the prominent figure O. Dukhnovych, who, in his writings, called for strengthening the love for one's nationality and instilling this love in the people. Dukhnovych considered native education the most important means of societal transformation and urged a return to folk pedagogy, as Ukrainian songs, proverbs, sayings, and tongue twisters reflect the entire historical journey of the Ukrainian people. A key feature of national identity, according to O. Dukhnovych, is the native language and the historical and national traditions of one's homeland.

We fully agree with the conclusions of L. Maievska, T. Matseikiv, O. Murzin, M. Stepiko, E. Smith, and Ya. Chepiha, whose works emphasized that national culture, defined as the synthesis of the culture of the titular ethnic group and those of national minorities, primarily determines the unique image of any country and its people within the diverse mosaic of human civilization. These works underscore that ethnoculture is based on worldview and value systems, serving as the spiritual and moral foundation upon which a personality with unique traits and steadfast national identity is built.

Conclusion. One of the effective means of forming national identity, which contributes to the comprehensive development of students' personalities, is the activity of institutions of out-of-school education aimed at engaging students in decorative and applied arts. This activity is based on the study, assimilation, and retransmission of Ukrainian traditional folk culture as a socio-historical phenomenon that reflects the Ukrainian people's worldview, moral-ethical, and aesthetic values.

Forming national identity in institutions of out-of-school education should be considered a holistic pedagogical system that ensures the ethnization of children as an integral component of their personality development from the perspective of shaping their worldview, social, and moral positions based on national and cultural-historical values. This approach involves employing a set of core principles: historical and cultural orientation of education and training through organizing the educational process based on the history and culture of the peoples living in a particular region or country; integration of educational disciplines, such as mastering decorative and applied arts in unity with studying songs, music, traditions, rituals; identification and self-actualization of the individual.

The process of shaping national identity is ensured by acquiring ethnocultural knowledge and participating creatively in developing one's native culture. In this regard, there is a need to develop new educational program content for institutions of out-of-school education to implement the main directions of the studied issue.

It is now essential to outline ways to implement ethnocultural activities of institutions in the context of various educational directions aimed at developing folk crafts and trades, seeking

effective methods of personality development in the dynamic conditions of modern life, and experimentally working out ways to achieve this through ethnocultural means.

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ФОРМУВАННЯ НАЦІОНАЛЬНОЇ ІДЕНТИЧНОСТІ У ВИХОВАНЦІВ ЗАКЛАДІВ ПОЗАШКІЛЬНОЇ ОСВІТИ

Анотація. У статті акцентовано увагу на тому, що важливим аспектом освітнього процесу є розвиток і виховання підростаючого покоління на засадах культурної спадщини рідного народу, формування розуміння дітьми власної ідентичності зі своєю національною спільнотою.

Метою статті є обґрунтування структури процесу формування національної ідентичності у вихованців закладів позашкільної освіти. Відповідно до мети вирішувалися завдання: обґрунтувати ефективність декоративно-ужиткового мистецтва як засобу формування національної ідентичності у вихованців закладів позашкільної освіти; розкрити зміст основних блоків моделі формування національної ідентичності у вихованців закладів позашкільної освіти засобами декоративно-ужиткового мистецтва

З метою вирішення дослідницьких завдань нами було використано теоретичні методи аналізу, синтезу й узагальнення для побудови моделі освітнього процесу формування національної ідентичності у вихованців закладів позашкільної освіти.

Підтверджено, що специфічною метою українського виховання є прищеплення державницького світогляду, коли свою долю й особисте щастя людина пов'язує із власною упорядкованою державою, що має міцні моральні підвалини та добрі й шановані людьми закони. Наша освіта і виховання повинні бути сучасними, тобто спиратися на духовну силу своєї традиції, але орієнтуватися на теперішні потреби нашого суспільства, а відтак досягати європейські освітні стандарти. Розроблено структурно-функціональну модель процесу формування національної ідентичності у вихованців закладів позашкільної освіти засобами декоративно-ужиткового мистецтва.

У висновках наголошено на необхідності розроблення нового змісту навчальних програм позашкільної освіти. Нині на часі – окреслення способів реалізації етнокультурної діяльності закладу позашкільної освіти в контексті різних напрямів виховної діяльності, спрямованих на розвиток народних промислів і ремесел, пошук ефективних технологій виховання особистості в динамічних умовах сьогодення, експериментального відпрацювання шляхів його здійснення етнокультурними засобами.

Ключові слова: національна ідентичність, заклад позашкільної освіти, модель, декоративно-ужиткове мистецтво, освітній процес.

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