

## **The Formation of Individual Value Orientations in the Context of Military-Patriotic Education**

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## Abstract

The purpose of this article is to substantiate the necessity of intensifying military-patriotic education of youth in the context of the Russian-Ukrainian war and to popularize Ukrainian historical martial arts as an effective means of forming individual value orientations. The methodological basis of the study is a systematic and comprehensive approach that provided the study and generalization of the substantive components of the value orientations of an individual-defender of the Motherland. It is proven that the mastery of Ukrainian historical traditional martial arts by young people contributes to the value attitude formation of the individual to the world around them and to themselves. The attention is focused on the cultural component of military-patriotic education, which is a powerful prerequisite for the formation of a culture of interethnic good-neighborly relations, legal, political and ecological culture, and in general the spirituality of the individual. The role of parents and the public in the military-patriotic education of youth, which is becoming especially relevant in the conditions of a full-scale war in Ukraine, is analyzed. It is emphasized that the value-based formation attitude of an individual towards society and the state should be carried out in accordance with the provisions of the Concept of National-Patriotic Education.

**Keywords:** legal and political culture, Ukrainian history, martial arts, value orientations, society and the state

## 1. Introduction

The war launched by the Russian Federation against Ukraine and the entire civilized world highlights the need to train a citizen capable not only of actively resisting the aggressor, but also of achieving victory over it. Forming such a citizen is an urgent and strategically important task. However, this is impossible without the functioning of an effective system of guarantees for human rights and freedoms, enshrined in the norms of national legislation and international agreements (Kubko et al., 2025, p. 139).

One of the decisive factors of victory is a person who has proper military training and, most importantly, has a steadfast patriotic spirit focused on victory. It is this spirit that provides the citizen-warrior with steadfastness, victory, selflessness and heroism.

In the context of military-patriotic education, special attention is paid to formation of a person's value attitude towards society, the state, the social and natural environment, as well as towards oneself. In this aspect, it is important to emphasize the role of general culture in the military-patriotic education of young people, in particular, the strengthening of spiritual and aesthetic directions during educational work.

The article presents an attempt to develop theoretical approaches to understanding the features of value orientations formation of the individual in the context of military-patriotic education.

Thus, the purpose of this article is to substantiate the necessity of intensifying military-patriotic education of youth in the context of the Russian-Ukrainian war and to popularize Ukrainian historical martial arts as an effective means of forming individual value orientations. The study emphasizes the role of the cultural component in military-patriotic education, its significance in fostering national identity, interethnic tolerance, global civic consciousness, and the spiritual development of the younger generation. Additionally, the article analyzes the

importance of state institutions, local self-government, parents, and the public in forming youth education, which has gained particular relevance under the conditions of war.

## 2. Literature Review

The problem of civic education of the individual has long been the subject of deep and comprehensive research by both domestic and foreign scientists. The current relevance of this issue is associated with the full-scale invasion of the Russian Federation into the territory of Ukraine, which has exacerbated the need to study the features of formation of a person's value attitude towards society, the state, the social and natural environment in the context of military-patriotic education.

Scientists focus on the problems of the spiritual unity of the nation, forming civic identity through the perception of the Ukrainian language, history, statehood, legal consciousness and the entire socio-cultural tradition (Kachur, 2013). Particular attention is paid to the issues of formation of an active civic position, moral responsibility of the individual (Bekh & Chorna, 2008), as well as the significance of heroic examples of the struggle of the Ukrainian people for self-determination and independence (The Concept of National-Patriotic Education in the Educational System of Ukraine, 2022).

An important area of scientific research is the role of culture in military-patriotic education. Scientists analyze the history, traditions, customs, and way of life of other peoples, which contribute to the formation of patriotism, moral culture, and interethnic tolerance (Radchuk, 2014). Considerable attention is paid to the study of folklore and folk arts as sources of the national spirit, reflecting the Cossack-chivalrous spirituality and forming a holistic system of education and upbringing in Ukraine (Rudenko & Hubko, 2007).

Literary works, art, music, theater and dance are considered as effective means of education, capable of awakening a spiritually elevated state, forming in young people life orientations, will and a sense of responsibility for their state (Kachur, 2013).

An important role in these processes is played by the Ukrainian Parliament, which, through the adoption of legislative norms, defines state policy in the legal, political, and humanitarian spheres of social life. In addition, the Parliament's efforts are directed at the implementation and further application of European legal constructions, categories, and institutions within Ukraine's legal system, with the aim of ensuring its modernization and improvement (Teremetskyi et al., 2025, p. 1).

Particular scientific interest is the issue of popularizing Ukrainian traditional martial arts as an integral element of military-patriotic education. Researchers consider: the combat training system "Spas" (Prytula, 2004; Lukoianova, 2016; Dutchak, 2017); the national martial art "Combat Hopak" (Pylat, 1999; Koshkina, 2018); the female martial art "Asgarda" (Kiptilova, 2014); the physical training system "Khorting", which is based on the combat traditions of the Ukrainian people and forms not only physical skills, but also the strength of the warrior's spirit.

The popularization of these martial arts contributes to the upbringing of a physically and morally hardened individual, capable of self-defense and ready to defend the state.

Despite a significant body of scientific work in the field of military-patriotic education, the issue of the formation of value orientations of an individual-defender of the Motherland, especially in the worldview, historiosophical and spiritual aspects, has not yet been fully explored.

### 3. Methodology

The methodological basis of the study is a systematic and comprehensive approach that provided the study and generalization of the substantive components of the value orientations of an individual-defender of the Motherland. These approaches allowed us to substantiate the principles of worldview pluralism and objectivity in studying the process of training a citizen-patriot in conditions of social change. The use of these approaches also contributed to the analysis of the influence of worldview and political training on the formation of a conscious citizen and defender of the Motherland.

The methods of anthropological reduction and anthropological interpretation allowed us to identify and substantiate the ideological aspect of the process of formation of a Ukrainian citizen. The structural-functional method provided an analysis of the structural components of the individual value orientations.

To achieve the goals of the study, a set of additional research methods was used. Conceptual analysis contributed to the study of the meaning of the basic concepts: “civic education”, “value orientations”, “civic dignity”, “self-education”, “combat training”, “military-patriotic education”. The method of historical analysis was used to interpret the education of the defender of Homeland in the context of the history of Ukrainian philosophy and culture. The hermeneutic method provided interpretative expressiveness and argumentative persuasiveness of the criterion basis of the value orientations of the individual in military-patriotic education.

The synergetic methodology contributed to the identification of the conceptual principles of the formation of civic education as a factor of national-patriotic beliefs in the period of modern Ukrainian history.

### 4. Results and Discussion

This section is structured thematically to ensure clarity of the argument and consistency of logic. It starts with the cultural dimension of military-patriotic education, continues with psychological and pedagogical perspectives on value orientations, and concludes with the analysis of specific martial arts and institutional actors involved in youth education.

#### 4.1. Cultural Foundations of Military-Patriotic Education

Culture as “a set of material and spiritual values created by human, including a set of rules (often informal), stereotypes and norms of behavior, the results of creativity inherent in society” (Koshkina, 2018, p. 69) makes a significant contribution to the formation and development of the spiritual and moral potential of a growing personality, the nobility and upbringing of a young person, the formation of his (her) patriotism and readiness to defend the Motherland. Strengthening the spiritual and aesthetic direction in the military-patriotic education of youth requires special attention to “the ability and need of the individual to reproduce the socio-cultural experience of a certain community – ethnicity, nationality – in the universal culture” (Kachur, 2013, p. 59). It is through the “spiritual appropriation” of the cultural values of a people or a separate ethnic group and their own creative self-realization that a growing personality masters socio-cultural experience. Therefore, in the educational process, it is critically important not only to ensure an emotionally colored perception of cultural values, but also to comprehensively stimulate the creativity of the students themselves, relying on the socio-cultural environment of the child – folklore, art, historical and cultural monuments, natural landscapes, etc. (Kachur, 2013, p. 59). Actually, folklore and folk arts are considered more powerful primary sources of the national spirit, “the artistic and figurative embodiment of Cossack-knightly spirituality, which constitutes the

original “core” of the Ukrainian system of education and upbringing” (Rudenko & Hubko, 2007, p. 301).

Literary works, including fairy tales and poetry, works of art, including painting and architecture, dance and theater, music – song and choral singing, captivating with harmony and rhythm, cause spiritual delight, are able to cultivate in the growing personality “feelings, will and life guidelines in the direction of patriotic self-consciousness, creatively affirm the spiritual life of their people as their own” (Kachur, 2013, p. 55), as a result, “the individual emotionally subordinates his (her) life to common national interests and shows readiness to serve the Motherland and protect it from enemies” (Encyclopedia of Education, 2008, p. 633).

In addition, the cultural component of military-patriotic education is a powerful prerequisite for the formation of feelings of internationalism, a culture of interethnic good-neighborly relations, global planetary consciousness, legal, political and ecological culture, and in general the spirituality of the individual. This is especially important in the context of building Ukraine as a democratic and multinational state. Familiarity with the history, culture, customs and way of life of other people contributes to the formation of patriotism, a general moral culture and a culture of interethnic feelings (Radchuk, 2014, p. 348). In military-patriotic education, songs have traditionally played a key role through cultural means, on the grounds that they foster a general taste for beauty and develop an aesthetic sense. “The song that a child hears from the cradle gives activity, stimulates creative emotion, a special Ukrainian sense of feeling, causes a state of spiritual harmony and happiness, and choral singing “nationalizes and organizes life,” influences civic feelings” (Encyclopedia of Education, 2008, pp. 633–634). In addition, N. Radchuk notes, studying the role of song in the military-patriotic education of Cossacks, it improves mood, calls for joint actions, strengthens patriotic feelings, develops aesthetic taste, motivates for self-improvement. “Without a march, a march song, the researcher notes, it is impossible to achieve coordinated actions in the ranks, a sense of the festivity of actions, and in general, the realization of a Cossack feat, a call to defend the Fatherland” (Radchuk, 2014, pp. 346–348). Also, the researcher says, the song contributes to the development of speech and enriches the spiritual and ideological development of the child. “By performing a song, conveying its content, students express their own attitude to what they are singing about, and this deepens the thoughts and feelings evoked by the song” (Radchuk, 2014, pp. 346–348).

Not only works of music, literature and art, but also cultural institutions have significant educational potential. In particular, libraries play a significant role in the military-patriotic education of young people, organizing book exhibitions about the glorious defenders of our state, conducting educational classes for schoolchildren, games or competitions such as “Love and Know Ukraine”, “Cossacks – Knights of the Spirit”, etc. There is growing attention to educational work through museums, which offer thematic excursions with interactive elements, specialized open lessons, lectures, master classes, QUESTs on the history of Ukraine and Cossacks, liberation movements, etc.

Libraries, museums, and creative clubs are capable of taking on the task of heroic-patriotic education, responsible for raising the military-patriotic spirit in Ukrainian society, and are also called upon to “develop a deep understanding of public duty, readiness at any time to defend Ukraine, master military and military-technical knowledge, and study the combat traditions and heroic relations of the history of the Ukrainian people and its armed forces” (Radchuk, 2014, p. 348).

The formation of a person’s value attitude towards society and the state, the social and natural environment, and towards oneself also deserves attention in the context of military-patriotic education.

## 4.2. Psychological and Pedagogical Dimensions of Value Orientations

It is worth noting that scientific studies exploring the psychology of the formation of individual attitudes, as well as pedagogical research on this issue, characterize the value attitude of an individual to the world around him as “a system of connections of a person with the significant aspects of reality for him (her), which is realized in behavior, is fixed in the way of life, becomes a component of the consciousness and self-awareness of the individual, a characteristic of self-worth” (Sydelnykova, 2012, p. 316). The value attitude of an individual is determined by the subjective experience of a particular person, his (her) actions, experiences. It is a certain reaction of a person to an object, phenomenon, action and appears as a subjective position of a person in relation to them. The source of the formation of the subjective attitude of an individual to the world around him (her) is his (her) personal perception and experience of the significance of certain objects, which is also somehow connected with the satisfaction of his (her) needs (Myronchuk, 2015).

The value-based attitude of an individual towards Ukrainian society and the state means establishing with them “true spiritual unity, objective interaction through the perception of the Ukrainian language and history, statehood and legal consciousness, the entire socio-normative culture. With such unity, the spiritual loneliness of a particular person recedes into the background, giving way to national unity” (Kachur, 2013, pp. 55–56). So, an active civic position is formed, the moral responsibility of the individual both for the current national-state situation and before past generations, before the heroes who established the state, a sense of dedication to the cause of strengthening statehood, readiness to contribute to the development of Ukraine as a legal, democratic and social state and its civil society, if necessary, with weapons in hand, “to defend its independence, serve and protect it, share their fate with its fate” (Bekh & Chorna, 2008, p. 17). As a result of the affirmation of the individual’s value-based attitude towards their people, society and state, their fate becomes inseparable from the life world of a young person, filling it with universal, national and state values, which in turn is embodied in the actions, behavior and activities of the growing personality (Bekh, 2018, p. 157).

The formation of a person’s value attitude towards society and the state should be carried out, in accordance with the text of the Concept of National-Patriotic Education, focusing on heroic examples of the struggle of the Ukrainian people for self-determination and independence, the creation of their own statehood, which Ukrainian history is rich in, starting from princely times. In particular, vivid examples of the struggle for the will to freedom and statehood can be seen by referring to the history of the Ukrainian Cossacks, the heroism of the Sich Riflemen, soldiers of the Ukrainian People’s Republic and the Western Ukrainian People’s Republic, participants in anti-Bolshevik rebellions, detachments of the Carpathian Sich, the Ukrainian Insurgent Army, insurgents of Stalin’s concentration camps and dissidents. Turning to the events of recent history, it is worth emphasizing the heroism of the participants in the revolutionary events in Ukraine in 2004, 2013-2014, the Heroes of the Heavenly Hundred, the participants in the anti-terrorist operation and the resistance to the occupation and annexation of Crimea by the Russian Federation, and finally the courage of the Ukrainian military and soldiers of foreign legions during the Russian-Ukrainian war (Concept of National-Patriotic Education in the Education System of Ukraine, 2022). All these examples of heroism should be addressed in the educational process and educational work among all age categories of schoolchildren and students.

In the educational work on the formation of the value-based attitude of students towards society, the state and the surrounding world, “conducting thematic, informational and educational events, namely round tables, debates, brainstorming, quizzes, viewing presentations and video materials with subsequent discussion, dedicated to the heroic deeds of Ukrainian soldiers, the struggle for the territorial integrity and independence of Ukraine (for example, on the Day of

Remembrance of the Heroes of Kruty, on the Day of the Heroes of the Heavenly Hundred; on the Day of the Defender of Ukraine, etc.)” (Bezliudna, 2022, p. 81). All these events form values that give the younger generation an understanding that “we are Ukrainians, responsible citizens who must develop and protect our state. And in the military-patriotic context – to protect, preserve and defend with the awareness that no one but us will do this” (Antoniuk et al., 2021).

The formation of a value attitude of a growing individual towards the surrounding reality and himself (herself) in the Concept of National-Patriotic Education appears as the main dominant of the national-patriotic education of youth. In special psychological and pedagogical literature, a value attitude towards oneself is often considered a more important component of self-awareness, which indicates the maturity of the individual (Sydelnykova, 2012, p. 316) and assumes the formation of the ability to value oneself, one’s physical, spiritual-mental and social strengths and capabilities. A developed, mature individual feels a significant attraction to self-determination within the framework of great values, notes I. Bekh. In such a state, according to the researcher, “the supreme value of patriotism becomes an invincible talisman for both itself and the nation, which makes the life of an individual highly meaningful. Here there will be a place for one’s integrity, care, openness, tolerance, and justice. In the consciousness of such an individual, the heroic past, the present in its best manifestations, and the desired future will harmoniously coexist. In this life-service, it becomes truly great. And this greatness depends only on the energy of the individual’s attitude towards the people, the Motherland, and the State” (Bekh, 2018, p. 12).

The formation of a person’s value-based attitude towards the world around him (her) and towards himself (herself) is comprehensively facilitated with the mastery of Ukrainian historical traditional martial arts by young people (combat hopak, spas, cross, etc.). Already in the first decades of Ukraine’s independence, thanks to the enormous work of enthusiasts, Ukrainian martial arts, which were banned and persecuted in Soviet times, began to be revived and developed. Programs for teaching Ukrainian national martial arts were developed in youth sports schools and other educational institutions, and there were precedents for the creation of specialized youth sports schools. Since then, the popularization of Ukrainian traditional martial arts and their leading tasks began – “training of highly qualified Cossack warriors and athletes-carriers of the Ukrainian national Martial Tradition, steadfast patriots-defenders of Ukraine” (Prytula, 2004, p. 3), and they were recognized as national sports only in 2017 with the adoption of the Law of Ukraine “On Amendments to the Law of Ukraine “On Physical Culture and Sports” (regarding the recognition of national sports) (Law of Ukraine On Amendments to the Law of Ukraine “On Physical Culture and Sports” (regarding the recognition of national sports).

#### **4.3. Ukrainian Martial Arts in Patriotic Education**

When it comes to Ukrainian historical traditional martial arts, two related types of fighting are most often mentioned – “Spas” and “Boiovyi (Combat) hopak”, which have preserved the basic foundations of modern combat experience of mankind, teach not only combat techniques, but also “temper the spirit of a warrior” (Lukoianova, 2016, p. 48).

The first mentions of Spas as a Ukrainian martial art appeared in 1989. Its development and popularization in Ukraine are associated with the activities of the All-Ukrainian Federation “Spas” and its president Oleksandr Prytula. It is believed that the origins of this martial art date back to Cossack times, that Spas, which is distinguished by the fastest possible neutralization of the enemy and the delivery of effective precise blows, was quite common among Zaporizhzhia Cossacks and Cossack scouts (Dutchak, 2017).

The modern tradition of “Spas” is designed to restore Cossack fighting traditions, returning military-patriotic education in Ukraine to its national roots. Training at the “Spas” martial arts

school is focused on building self-confidence in young people, based on the positivism of Ukrainian national values, love for Ukraine, its people, and respect for its culture and traditions. During training sessions in Ukrainian hand-to-hand combat “Spas”, the execution of exercises and combat techniques is necessarily accompanied by historical references, legends, and stories about the skills and achievements of the Ukrainian Cossacks. In addition, the athletes’ clothing uses elements of the Ukrainian national costume, and in training and competitive practice – elements of the Cossack military ritual. As a sport, “Spas” is characterized by its speed-strength, complex coordination and acyclic nature. “The conditions for conducting a competitive duel require serious tactical training, the ability to use all the positive aspects of one’s own preparedness, find weaknesses in the opponent’s defense, quickly analyze his (her) physical and technical capabilities and effectively resist an unfamiliar manner of fighting” (Lukoianova, 2016, pp. 48–49).

“Boiovyi (Combat) hopak” as a martial art became widespread at the end of the 20th century, but its origins also date back to the times of the Cossacks. It is associated with the combat training of the Cossacks of the Zaporizhzhian Sich in the 16th–18th centuries, which took place to the accompaniment of the bandura, kobza or choruses. Sometimes weapons appeared in the hands of the Cossacks – sabers, pistols, rifles or spears. With the help of dance, the Cossacks prepared the youth for a real battle that awaited them on the campaign. After the liquidation of the Zaporizhzhian Sich, thanks to the Chumak trade, the Cossack dance “kozak” was preserved, which is an improvisation of a noble duel, “when one man accepts the challenge of another, and they begin to “jump out”, “do dodges”, “roll out cabbage rolls”, “beat hopak” and “sit down the haiduk” – who dances who” (Koshkina, 2018, p. 76). And thanks to the creativity of the Ukrainian drama theater, which was founded in the second half of the 19th century, the Cossack dance “kozak” was transformed into “hopak” (the word “kozak” was not politically correct in Tsarist Russia) and found numerous supporters in the Russian Empire and European countries (Kuplenyk, 1999, p. 6).

The creation of combat hopak as a Ukrainian martial art, recreated on the basis of elements of traditional Cossack combat, is associated with the name of the martial arts researcher from Lviv, Volodymyr Pylat. He studied oriental martial arts for a long time, in particular, kyokushin karate, goju-ryu, sone, shotokan karate, kickboxing, jujutsu and aikido, and from the beginning of the 1980s he began to research and systematize knowledge about the martial culture of Ukrainians. Studying the dance techniques of hopak and metelitsa, V. Pylat discovered a number of elements similar to martial arts and characteristic only of Ukrainian dances. V. Pylat combined the martial arts techniques of oriental martial arts, which he had mastered for many years, and dance movements with the self-defense techniques of the Galician peasants, which his father and grandfather had taught him, and thus created a new martial art, becoming the founder of the style and the Supreme Teacher of combat hopak (Vynnyk & Vynnyk, 2016, pp. 7–8). Today, “combat hopak” is a multifaceted system of physical, mental, and spiritual training that has no age restrictions and appeals to people of different temperaments. In addition to thorough sports training, it involves mastering traditional Cossack weapons, singing, playing musical instruments, oratory, and various spiritual practices. At the same time, special attention is paid to the development of the mental and spiritual qualities of the individual, the combination of physical training with spiritual development and self-improvement, the worldview principles of a warrior-patriot who defends his (her) family and people, which is particularly discussed in the books of the founder of martial arts “Traditions of Ukrainian National Physical Culture” (Prystupa & Pylat 1991) and “Combat Hopak” (Pylat, 1999).

During the last years of the 20th century, combat hopak spread throughout Ukraine. In 1997, the “Central School of Combat Hopak” was registered as a public organization that develops four areas of development of combat hopak – health, folk art, sports and combat. Since then, many regional federations have been operating, championships of various levels, educational and school seminars, many demonstration programs and festivals have been held in various Ukrainian cities.



In addition, in 2002, an experimental school of Ukrainian women's martial arts "Asgarda" appeared. Asgarda is built on the technique of combat hopak, taking into account women's anatomical and physiological capabilities. During classes at the experimental school, girls study wrestling, master combat tactics and self-defense, and get acquainted with various types of weapons.

With the realization of the urgent need to intensify the military-patriotic education of youth in the conditions of the Russian-Ukrainian war, Ukrainian martial arts need even greater popularization. At this time, the combat directions of martial arts prevail over the health, folklore-artistic and sports ones. This applies, in particular, to the combat hopak, within which the combat direction demonstrates "the path of the Ukrainian knight, who has made his choice, walks the path of the defender of the Motherland, sacrificially serves Ukraine and contributes to the establishment of truth and goodness. He has harmoniously developed three factors of strength: spirit, mind and body, and directs his activities to the establishment of equality, brotherhood, peace and love in the name of the prosperity of our state" (Kiptilova, 2014, p. 78).

Other types of Ukrainian martial arts also deserve attention: the system of comprehensive physical training and self-improvement "Khorting", founded in 2008; Ukrainian belt wrestling; Cossack duel and hand-to-hand hopak, which arose in 2003 as a result of differences in views regarding the further development of combat hopak; free-fight, founded in 1995 as a Ukrainian version of contact martial arts; the above-mentioned "Asgarda", etc. All of them are united by the fact that they are focused on training selfless and conscious defenders of Ukraine. Finally, the role of parents, representatives of state authorities, local governments and the public in the military-patriotic education of young people, which was extremely relevant in the conditions of the full-scale war in Ukraine, deserves attention.

Parents are the first educators of a child. The Motherland begins with the family for a child. They are the first to talk to children about the Motherland, the patriotic deeds of their parents, the past of their Homeland, celebrate national holidays with the child, attending festive events, involve them in family traditions, customs, rituals, holidays, as well as literature and art, travel with the child around the Homeland, introducing it to its past and present, teach them to respect national symbols and sacred objects, and also become a role model (The Role of the Family in the National-Patriotic Education of Preschool Children, 2019). In conditions of martial law, they explain to the child what is happening, support and discuss the emotional and psychological state of the child, influence the formation of assessments, attitudes, and values.

Military-patriotic education of school-age children is carried out by joint efforts of parents and the school. The school can work with parents, explaining to them the tasks of military-patriotic education, introducing them to the basic methods of working with children and adolescents, and involving them in relevant extracurricular work. Parents can also be recommended to familiarize their children with family combat and labor traditions, hold conversations with children about the heroic deeds of the Ukrainian people, encourage children to care for the graves of soldiers and help disabled war veterans, develop interest in military professions, service in the Armed Forces of Ukraine, organize and encourage physical training and hardening of children (Ustynova, 2015, p. 472).

In summary, Ukrainian martial arts – such as Combat Hopak, Spas, Asgarda, and others – collectively contribute to shaping a strong patriotic spirit and moral fortitude. While each discipline offers distinct approaches and training methods, they all serve the common purpose of nurturing disciplined, courageous, and value-driven young citizens prepared to defend Ukraine.

#### 4.4. Institutional and Social Actors in Military-Patriotic Education

In the military-patriotic education of youth, a significant role belongs to representatives of state authorities and local governments, who must comprehensively support the efforts of schools and extracurricular institutions, demonstrating their interest in developing national patriotic education, finding resources for the material and technical support of the main subjects of military-patriotic education – patriotic clubs, educational institutions, including equipping powerful classrooms in each school to provide the subject “Defense of Ukraine”.

Thus, the military-patriotic education of youth in the conditions of the Ukrainian war requires the concentration of efforts of educational institutions of all levels and organizational forms, parents, the public, state authorities and local governments.

### 5. Conclusions

The system of military-patriotic education, as a priority direction of national-patriotic education, is aimed at ensuring the combat training of potential defenders of Ukraine, forming the readiness of young people to defend the Motherland even at the cost of their own lives, developing the desire to acquire military professions and serve in the Armed Forces of Ukraine as a special form of civil service. In addition, it plays an important role in the formation of a spiritually developed, highly moral, life-competent personality, a worthy citizen of Ukraine, as well as in the upbringing of a value-based attitude of the individual to society, the state, the social and natural environment and to himself (herself).

To strengthen the fighting, moral and psychological spirit of the younger generation, establish a stable motivation for physical improvement, form a deep understanding of public duty and readiness to defend Ukraine at any time, effective interaction between state authorities, local governments, the public, educational institutions, parents and the youth is necessary.

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