Revista Românească pentru Educație Multidimensională
ISSN: 2066-7329 | e-ISSN: 2067-9270
Covered in: Web of Science (WOS); EBSCO; ERIH+; Google Scholar; Index Copernicus; Ideas RePeC; Econpapers; Socionet; CEEOL; Ulrich ProQuest; Cabell, Journalseek; Scipio; Philpapers; SHERPA/RoMEO repositories; KVK; WorldCat; CrossRef; CrossCheck

2020, Volume 12, Issue 4, pages: 189-204 | https://doi.org/10.18662/rrem/12.4/341

School-family Interaction in Forming Adolescents' National Identity: the Ukrainian Pedagogical Experience

Svitlana FEDORENKO[1], Hanna VORONINA[2], Kateryna ZHURBA[3]

[1] Doctor of Pedagogical Sciences, Professor - Department of Theory, Practice and Translation of the English Language, National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute", http://orcid.org/0000-0001-8517-9975, 4me@ukr.net

[2] PhD, National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute", Kyiv, Ukraine, hannavoronina@ukr.net

[3] Doctor of Pedagogical Sciences, Institute of Problems on Education of the National Academy of Educational Sciences of Ukraine, Kyiv, Ukraine, katjachiginceva@meta.ua

Abstract: The paper highlights the issue of school-family interaction in forming adolescents' national identity in the settings of the Ukrainian school on the basis of synthesizing the findings of humanistic psychology and pedagogy, Socratic pedagogy, ethics of care and culturally relevant pedagogy. The theoretical foundations of the concept "national identity" are considered. National identity is viewed as one of the components of individual social identity which refers to the life activity of individuals in a particular culture of a state and reflects the deep spiritual ties within society. Regarding national identity as a social construction in the system of individual identity, it is stated that its understanding and significance can change under the influence of various circumstances, and change quite quickly due to psychological as well as sociocultural contexts. According to the authors of the paper, the essence of the national identity of an adolescent is manifested in the subjective experience of belonging to the Ukrainian people, Ukrainian nation, conscious acceptance of moral values, and characterized by the identification and formation of the corresponding national self-concept on the basis of national dignity, responsibility for the destiny of the native land, love for Ukraine, and the desire and readiness to protect Ukraine. The Ukrainian pedagogical experience of school-family interaction in forming adolescents' national identity through the methods of psychological and pedagogical diagnostics and counseling, interactive methods and methods of encouraging reflexivity is outlined.

Keywords: *Identity; national identity; adolescents; school-family interaction; Ukrainian secondary school.*

How to cite: Fedorenko, S., Voronina, H., & Zhurba, K. (2020). School-family Interaction in Forming Adolescents' National Identity: the Ukrainian Pedagogical Experience. *Revista Romaneasca pentru Educatie Multidimensionala, 12*(4), 189-204. https://doi.org/10.18662/rrem/12.4/341

1. Introduction

The intensive development of the Ukrainian national and civil society in the post-Soviet times is in dire need of creating favorable conditions for cultivating moral and civic qualities of youngsters with their profound sense of belonging to the Ukrainian nation and responsibility for the future of their country in particular and global community at large. Military actions in the eastern part of Ukraine have raised indignation in the society and revealed the contradictions hidden under the layer of everyday routine, which requires taking emergency measures, especially in educating today's adolescents. In this regard, the personal national and cultural identity is considered the most important among moral qualities since it gives an ability to meet the following national challenges: upholding the territorial integrity of the country, becoming a political nation, increasing the role of proactive individual involvement and social responsibility for the future of Ukraine. Moreover, the formalized and declarative character of education in many Ukrainian schools has an emphasis on teaching mainly academic content. Limited curricular and extracurricular activities, especially aimed at civic education in terms of shaping national identity, have led to the gap between patriotic-minded families caring for their native country and families indifferent or even hostile to the development of the Ukrainian state with the affirmation of the national primacy. The opinion of the inferiority of the Ukrainian language and culture has persisted by the latter ones, in their turn, contributing to the spread of separatism in the country.

We argue that one possible solution to the challenges mentioned above is shaping adolescents' national identity through school-family interaction as the crucial power in educating the younger generation, which has not been brought into strong focus lately. And in this connection particular importance in the current study is attached to the statement that family plays a leading role in forming youngsters' national identity, since child's primary self-concept, basic worldviews, and moral values are embedded in the family environment where young people master their mother tongue, get an idea of their ethnic and cultural identity, acquire knowledge about other nationalities and ethnicities, and ways of living in the multicultural world. With regard to the problem mentioned, it must be stressed it is a family that is a basic national and social identifier transforming children's minds through life messages. Furthermore, as noted by Tartakovsky (2010), the emphasis has been placed on parents' key role in

forming the national identity of their children, especially in the conditions of conflicts with neighboring countries (p. 1856). Therefore, the family environment as well as school interaction with parents is a prerequisite for effective shaping youngsters' national identity.

To solve the problem under study, numerous normative documents (e.g. the Laws of Ukraine "On Education", "On Culture"; the Presidential Decree "On Priority Measures promoting the strengthening of national unity and consolidation of Ukrainian society, support for citizenship initiatives in this area"; the National Strategy for the Development of Education in Ukraine for the period up to 2021; the Concept of the Ukrainian civic education of children and student youth in the context of modern changes; the Concept of family education in Ukraine "Happy Family" for the period 2012-2021, etc.) have been adopted. In addition, in the last decade, the research into forming individual's national identity has become rather popular with the Ukrainian scholars. The psychological and pedagogical discourse has covered various aspects of the concept "national identity", including: issues of personal and national identification on the basis of patriotic education (Bekh, 2013; Shkilna, 2018); national consciousness in shaping national identity (Boryshevsky, 2000); ethno-social representations and ethnic identity (Vasylchenko, 2014); ideas of cultural and humanistic psychology in forming national and cultural identity (Kyseliov & Salnikova, 2003); processes of globalization stimulating the search for ways of preserving the uniqueness and authenticity of national culture as well as the means of forming national identity of youngsters (Kozlovets & Kovtun, 2010; Tytar, 2015).

Today, the Ukrainian researchers of the problem in question have arrived at the conclusion that the formation of youths' national identity is a matter of national survival and competitive strategy for the development of Ukraine as a democratic country. So far, most of the previous studies have not taken into account significant role of parents in shaping adolescents' national identity.

The analysis of scholarly and methodological sources as well as current trends in the theory and practice of forming adolescents' national identity has revealed a number of contradictions between:

- the objective need of society for the formation of national identity and the insufficient theoretical and methodological validity of its formation in adolescents in Ukraine;

- the significant educational potential of the school-family interaction in the formation of national identity in adolescents and its inefficient use in the educational process of modern Ukrainian secondary school.

And, to the authors' best knowledge, very few publications are available that address the issue of generalizing and summarizing the Ukrainian experience of exploiting effective methods in school-family interaction with the view of forming youngsters' national identity.

Thus, the topicality, pedagogical significance of the problem under study and the contradictions identified above has led to writing this paper.

The paper aims to give a comprehensive account of the issue of school-family interaction in forming adolescents' national identity in the conditions of modern Ukrainian school. The specific objectives of the present study are as follows: to research into the theoretical foundations of the concept "national identity"; to highlight some features that are peculiar to successful partnership between family and school in forming adolescents' national identity in Ukraine; to provide some pedagogical techniques for establishing effective school-family partnership from the Ukrainian experience which contribute to forming adolescents' national identity.

2. Methods

To fulfil the aim and objectives of the study, a set of methods was exploited: theoretical analysis of psychological and pedagogical sources on the issue under scrutiny; observation of the educational process and monographic method (interpreting the results obtained in a coherent logical perspective; generalization and conceptualization of the constructive elements of the Ukrainian experience of school-family interaction in forming adolescents' national identity.

The study was underpinned by the theory of cultivating the communities of practice (Wenger et al., 2002) which provides us with the deeper insight into school-family interaction in forming adolescents' national identity from the sociocultural scope. This theory reflects the view that a process of sociocultural learning occurs when people, who have a common interest in an area of education, come together and collaborate over a certain period of time to share knowledge, ideas with the view to determining solutions.

Additionally, this study on the basis of synthesizing, exploited the theoretical foundations of: humanistic psychology and pedagogy

(considering an adolescent as a unified well-rounded personality; cultivating human value and dignity, interest in the development of the potentials inherent in each person (Hansen, 2006)); Socratic pedagogy (it is claimed that national identity is developed and changed through dialogue (Levey, 2008) dialogue is considered a special form of communication contributing to enhancing the processes of shared cognition and coordinating teamwork in order to achieve real social change (Isaacs, 1996, p. 20)); ethics of care (care as a value, as a moral responsibility embracing "seeing and responding to need and taking care of the world by sustaining the web of connection" (Gilligan, 1982, p. 62); and culturally relevant pedagogy (providing young people with the opportunity to preserve cultural integrity while at the same time having a deeper understanding of their own identity (Ladson-Billings, 1995) through getting involved parents and teachers collaboratively in activities that shape adolescents' sense of identity and culture. Such involvement contributes to moral, spiritual as well as social development of youngsters. Thus, schools and families through their collaboration can assist community members with engaging in building capacity, particularly in forming adolescents' national identity.

3. Results

3.1. Theoretical backgrounds of the concept "national identity"

Today, the concept of identity is functioning in the interdisciplinary context and has been fruitfully used to interpret the phenomena of sociocultural reality. Numerous theoretical and practical studies are focused on the research of various aspects of this concept. Exploring society as a synthesis of objective and subjective reality, Berger and Luckmann (1991) have determined identity as: 1) a significant factor in the creation of subjective reality through the selection and acceptance of meaningful features of a community; 2) an individual construct contributing to understanding the social structure of the group and supporting its functioning. An important implication of Berger and Luckmann's findings is that social processes have a profound impact on forming identity, and even through social relations it can be altered or reshaped (Berger & Luckmann, 1991, p. 194). This idea is supported by Burr (2003) who suggests that our identity springs from the social realm.

As noted by the famous American social psychologist Goffman (1963), the three-fold typology of identity is as follows: social (identity of other entities on the basis of community attributes), personal

(defines individual human traits as a unique combination of life stories events), and self-identity or ego-identity as the subjective perception of a personal life (p. 105). Besides, Goffman (1963) argued that the process of successful socialization depends on learning how to play the assigned roles from other people in the society. And people enact their roles in the interaction with others.

Hence, the scholars, followers of the social identity theory, view national identity as one of the components of individual social identity which refers to the life activity of individuals in a particular culture of a state and reflects the deep spiritual ties within society, that is, as: an element of the social system (Stryker & Burke, 2000), a map (Greenfeld & Eastwood, 2007), a self-concept (Tajfel, 1981), a social self (Turner & Oakes, 1986), a self-schemata (Markus, 1977; Stryker, 1986), a set of subjective connections of an individual with social groups, institutions, etc., which form a system of ideas of the individual about their belonging to different elements of society (Deaux, 1993; Stryker, 1986; Stryker & Burke, 2000). According to Barrett et al. (2004), national identity is as a complex subjective construct which includes: self-categorization and self-definition with the nation one belongs to, which, in their turn, contributes to a strong sense of national affiliation; emotions and attitudes towards the nation; knowledge of the national culture and values as well as the willingness to follow national behavioral norms. Studying various interpretations of the concept of national identity, Smith (1993) has formulated the following main features of national identity: historical territory or native land which creates a sense of motherland; shared culture and economy with the ability to move within national territory; common set of rights and duties that all members must uphold.

Regarding national identity as a social construction in the system of individual identity, it is important to keep in mind that its understanding and significance can change quite quickly under the influence of various circumstances (Hobsbawm, 1995, p. 11) due to psychological as well as sociocultural contexts (Tartakovsky, 2010). Such changes affect the general perception of a person, their role and place in the society, and in the distribution of the system of values, ideas which dominate in the society. Arguably, the issue of national identity is primarily a matter of security providing individuals with a sense of confidence, self-worth and even self-preservation (Bystrytsky et al., 2018, p. 76).

In this paper and in related to the issue of the study references, it is observed that the essence of the national identity of an adolescent is

manifested in the subjective experience of belonging to the Ukrainian people, Ukrainian nation, conscious acceptance of moral values, and characterized by the identification and formation of the corresponding national self-concept on the basis of national dignity, responsibility for the destiny of the native land, love for Ukraine, and the desire and readiness to protect Ukraine.

3.2. School-family interaction in forming adolescents' national identity

It is stated in the findings of Martin (1995), and Wodak et al. (1999) that national identity is built and manifested in the discourse of national culture. Following these findings, the Ukrainian scholars (Bekh, 2013; Fedoruts, 2015; Korniienko, 2009) emphasize the role of school-family interaction (on the basis of mother tongue, national values, ideals and traditions) as the key means through which the unique as well as divergent characteristics of a community and its distinct values are displayed, therefore, contributing to forming adolescents' national identity.

It is a well-known fact that adolescence is a period of a youngster's personality maturing with starting to declare growing independence in maintaining relationships with parents. The development of adolescents is much more intense than the previous age stages in terms of forming national identity. Teenagers begin to realize themselves as personalities with certain qualities. For adolescents, taking an active position on different issues concerning family or community is of paramount importance. At the same time, the social status of the "child" is still attributed to them, which limits the manifestation of their independence (Shkilna, 2018, p. 300).

As noted by Tartakovsky (2010), parents, in their family context, exert considerable influence on forming national identity of their children on the basis of instilling love of native country and respect for its history, culture in their offsprings (p. 1856). Parents' readiness to form adolescents' national identity as a psychological and pedagogical phenomenon implies a certain degree of their ability to carry out educational activities together with educationalists, which creates favorable conditions for forming adolescents' self-determination regarding their belonging to the Ukrainian people, nation based on national outlook, the Ukrainian language and the Ukrainia culture at large. That is why, in recent years, the Ukrainian school has started to relate proactively to a family as a collaborative partner in forming adolescents' national identity. And, as a result, the practice of school-family interaction in this sphere has been gaining importance in today's Ukraine. Interaction as a pedagogical phenomenon is considered: "the activity of

being and talking to other people, and the way to react to each other" (Macmillan, p. 788); the system of mutually conditioned actions of individuals based on casual dependence and aimed at realization of their joint activity (Aleksieienko, 2009, p. 62).

Therefore, interaction between school and family as a multifaceted pedagogical phenomenon is based on the collaborative partnership of educators and parents with shared responsibility in the specific content aimed at reproducing historical truth, promoting national dignity, national awareness and patriotism, which contribute to forming adolescents' national identity.

3.3. Forming adolescents' national identity in the settings of the Ukrainian secondary school

The Ukrainian educationalists (Bekh, 2013; Fedoruts, 2015; Korniienko, 2009) support the view that successful partnership between families and schools in reaching their mutual goals of shaping adolescents' national identity is supposed to involve the following groups of methods:

- methods of psychological and pedagogical diagnostics and counseling (diagnostics of parents' willingness and readiness to interact with teachers in the direction of forming adolescents' national identity; studying adolescents' moral characteristics on the basis of pedagogical observation, talks; identifying contradictions and needs that cause the necessity to design individual programs of adolescents' (self) development focused on shaping national identity, etc.);
- interactive methods (discussions, simulation through role-playing, quests, case-studies, etc.);
- methods of encouraging reflexivity (aimed at proper monitoring and getting feedback on the school-family interaction in forming adolescents' national identity; discussing the positive experience of applying the acquired knowledge and skills in practice, involving the best prepared parents to groups of advisers, experts and coaches in critical, patriotic and civic education at school).

As the formation of national identity of adolescents is not only important but also a difficult task, we have used the author's reflexive-explicit method developed by Bekh (2013), the Ukrainian distinguished scholar. This method appeals to the positive behavioral experience of adolescents, their moral experience, and promotes deep immersion in the individuality. The name of the method is derived from: *lat.* reflexio –

bending, reflection – thinking that directs the person to their inner world, introspection; and *lat.* exsplicitus – expanded, explicit, clear, accessible to external observation and understanding.

The essence of the method lies in encouraging adolescents to the thorough awareness of their inner world (emotions, values, needs, interests, desires, aspirations, ideals). Without understanding this psychic realm, it is not possible to speak of a youngster as a self-sufficient personality, a subject of spiritual activity, on the basis of which identification, personal self-development and struggle with their selfish traits are conducted. And reflection is the basis of moral consciousness and sense of personality. The process of immersion of the adolescents in their spiritual depths, their comprehension is carried out under the guidance of the teacher, who intensifies the reflexive thinking of the pupil and facilitates the presentation of its results outside, i.e., prepares their explication for the purpose of deeper awareness.

The main advantage of the reflexive-explicit method is that adolescents do not feel the objects of the pedagogical impact, dependent on the moral norm; they do not experience the state of submission to moral truth, but perceive it as their own free choice.

The method is exploited on the basis of:

- in-depth knowledge of the content of the educational material;
- determination of the means of forming a certain quality or value;
- awareness of how "I as a well-centered self" influences the stimulation of the positive orientation of the youngster;
- how self-awareness (I as self-centered) will affect selfishness reduction;
- how other people perceive the youngster and recognize their rights and achievements.

In addition, the uniqueness of the reflexive-explicit method is that its use increases the educational efficiency of the vast majority of other methods of forming the national identity of adolescents: discussions, debates, brainstorming, role plays, etc.

In order to achieve a purposeful pedagogical impact on adolescents with the help of reflexive-explicit method, the teacher must turn to educational exercises – multiple repetition of actions in which attitudes towards oneself, other people, environment, the world at large are manifested in accordance with the norms of morality. The educational effect of these exercises is not that the youngsters memorize the sequence of stages

in doing, but that the norms of moral relationships become the habit. They quickly and adequately respond to life situations not only because of their logical analysis, but also through feelings, awareness of good and evil. Below there are some examples of the exercises that can be used in the formation of adolescents' national identity in the context of contemporary multicultural influences.

Exercise "Best Characteristics". Adolescents are asked to write down 10 things that best characterize the Ukrainians (values, beliefs, objects, deeds); and next to the freely chosen values – put down the letter A, next to those things they respect – put down the letter B, next to those which they actively implement in everyday life – put down the letter C. And then the youngsters are asked to answer the following questions: 1. Are there in your list any of the things (values, beliefs, objects, deeds) that meet the three criteria altogether (freely chosen, highly valued and implemented in everyday life)? 2. Was it difficult to determine what you value?

Exercise "Five Steps". What are the five steps you need to go to become a real Ukrainian? Adolescents are asked to reflect, draw and sign each step. Then they are supposed to tell what they need to do to make this journey a success.

As for interactive methods, discussions for parents are held regularly in the settings of the Ukrainian schools on the following topics: "Family Memories in Shaping Adolescents' National and Cultural Identity", "Ukrainian Song as a Means of Parenting", "Folk Art in Life as a Means of Education", "Ukrainian Folk Proverbs, Tongue Twisters in Communication with Children", "Ukrainian Folk Etiquette in the Moral Development of Adolescents", "Ukrainian Folk Humor in Cultivating Moral Qualities of Adolescents", "Important Language in Communicating with Children is Mother Tongue", "Teaching Adolescents to Care for Nature", etc. Adolescents are also attracted to take part in certain discussions with their parents on condition that issues relate directly to their interests, for instance: "Folk Games in Family Leisure", "TV Programs Choice for the Whole Family", "Traditions of Gift Symbols for Adults and Children", "To Keep the Memory. We Explore our Family Tree", "The Moral Content of Ukrainian Myths and Legends", etc. Such interactive activities give feedback to adolescents through questions and enlargements. These interactions acquaint adolescents with diverse social and cultural knowledge amassed by the Ukrainian nation; encourage deeper self-understanding as well as awareness of their place and role in community in particular and society at

large. We are of the opinion that this will persist in various spheres of youngsters' lives, facilitating their proactive involvement in productive interpersonal and intercultural dialogue.

A good illustration of the interactive method for effective school-family collaboration is a quest. This personally-oriented educational game is very popular with adolescents who look for real adventures according to their psychology. Quests can be created on the basis of historical, heroic, adventurous past or futuristic vision, a literary work, etc. Quest "In Search of Cossacks' Treasure" used widely in the Ukrainian secondary schools is aimed at forming youngsters' national identity through developing their interest in Ukrainian culture, love of Ukraine and native language as well as moral qualities of mutual assistance, partnership, friendship, respect for dignity; deepening knowledge of Cossack customs and traditions. It should be observed that Cossacks were defenders of the Ukrainian territory (XV–XVIII ***centuries***). To play this interactive game parents and their children are provided with hiking maps, interactive whiteboards, women's and men's national Ukrainian costumes, tufts of grass, sports equipment. Going through all the stages of the quest allows the participants to experience positive emotions together, to feel part of the Ukrainian people, community and a team.

Another effective method of forming adolescents' national identity is role-playing which takes parents into school environment as well as family surroundings providing engagement with playing roles of "children", "members of school administration", "teachers". Parents taking roles must stick to the attitudes and patterns of behavior of the characters they are allocated to play. In the course of the role-playing games, situations of choosing national values, overcoming barriers to communication with children of different nationalities, and expanding the use of the Ukrainian language in family everyday life are presented, as well as situations that children often encounter in life. Each group offers its vision of the problems and the way to solve them, substantiating their position. The group of experts in such role-playing games is usually led by a school psychologist and includes children who evaluate the decisions of parents in the role-playing games. At the end of the game, the participants indicate what their expectations are and what they do not understand.

Parents-teachers' briefings in the form of interactive lectures combining pedagogical theory and practice are also organized with the aim of supporting effective school-family interaction in forming adolescents'

national identity. The scholars from the Institute of Problems on Education of the National Academy of Pedagogical Sciences of Ukraine – the organization which supports the functioning and development of all five levels of education in the country (preschool, primary, secondary, upper secondary and postgraduate) – are engaged to conduct these briefings. A week prior the event, parents are informed concerning the issues to be covered in the course of the briefing (e.g. "Freedom and responsibility in adolescence", "Effective means and techniques of the Ukrainian ethnopedagogy in shaping adolescents' national identity", "Influence of grandparents on a child' national identity", "Educational environment of the family", "Care for national and personal dignity of our children", etc.), and asked to prepare questions that might concern them. At the beginning of the briefing, a report on the topic is presented and discussed afterwards, at the end of the event, by teachers and parents who put blitz questions.

It is worth mentioning in this paper that the situation in Ukraine concerning the low level of adolescents' national identity has brought together teachers and parents in their joint efforts to enhance the educational process, especially its civic component. Due to successful school-family interaction, starting with 2020-2021 academic year, the Ukrainian schoolchildren will be studying the refreshed subject "Protecting Ukraine" (it was previously named "Protecting Motherland"). Education in our country has followed the Soviet paradigm for such a long period, and the subject "Protecting Motherland" is one of the vivid manifestations of this. Both parents and teachers support the thought that it is wrong that in the fifth, practically sixth year of the war in Ukraine, we have not yet succeeded in replacing the absolutely Soviet name of the subject "Protecting Motherland" with "Protecting Ukraine". This is an important accent, and the Ukrainian community is glad we have finally put it. And now, it is of paramount importance to upgrade the content of this subject and the logistics of schools in teaching it. "Protecting Ukraine" is obligatory for studying at high school. Its key purpose is to provide students with the necessary civic knowledge and skills to defend the country, to teach them how to act in emergencies. High school students are going to learn the subject in lessons, interdisciplinary in particular, and during field trips as well.

Thus, such collaborative work reveals the interdependence of different educational units (school, family, and research and education institutions) in shaping adolescents' national identity. In addition, the

methods highlighted above are of direct practical relevance in adolescents' critical and patriotic education helping to clarify their values and attitudes by arousing their interest in different subjects on historical truth, historical memory, national ideals, national dignity, national consciousness and patriotism.

4. Conclusions

In consequence we conclude that in today's Ukraine the formation of national identity is an important task for educators and parents as well. The result of forming adolescents' national identity and positive change in this direction depends on the coherence of their collaborative actions and interest.

Summing up the results, we can state that successful school-family interaction in forming adolescents' national identity is constructed on the methods of psychological and pedagogical diagnostics and counseling, interactive methods and methods of encouraging reflexivity. These methods create an atmosphere that is conducive to: youngsters' self-awareness, self-cognition, self-enhancement; as well as emotional responsiveness of all the participants of the interactions. Such pedagogical practice of forming adolescents' national identity should be based, first and foremost, on the support of community / society, in particular, and on the activities of various state educational institutions carried out with the emphasis on national culture and national values.

In our future research, we intend to concentrate on the experimental confirmation of the theory presented.

References

Aleksieienko, T. (Ed.). (2009). *Sotsialna pedahohika: slovnyk-dovidnyk [Social pedagogy: dictionary]*. Vinnytsia: Planer.

Barrett, M., Lyons, E., & Del Valle, A. (2004). The development of national identity and social identity processes: Do social identity theory and self-categorisation theory provide useful heuristic frameworks for developmental research? In M. Bennett & F. Sani (Eds.), *The development of the social self* (pp. 159-188). Psychology Press.

Bekh, I. (2013). Identyfikatsiia u vyhovanni ta rozvytku osobystosti [Identification in the education and development of the individual]. *Pedagogy and psychology, 4*(81), 42-49.

Berger, P., & Luckmann, T. (1991). *The Social Construction of Reality. A Treatise on Sociology of Knowledge*. London: Penguin.

Boryshevsky, M. (2000). *Natsionalna samosvidomist u hromadianskomu stanovlenni osobystosti [National consciousness in the civil formation of the individual]*. Kyiv: Berkut.

Burr, V. (2003). *Social Constructionism*. London: Routledge.

Bystrytsky, Ye., Prolieiev, S., Bily, O., Loznytsia, S., Zymovets, R., Kobets, R. (2018). *Natsionalna identychnist i hromadianske syspilstvo [National identity and civil society]*. Kyiv: Duh i Litera [Spirit and Letter].

Deaux, K. (1993). Reconstructing Social Identity. *Personality and Social Psychology Bulletin, 19*(1), 4-19. https://doi.org/10.1177/0146167293191001

Fedoruts, M. V. (2015). Formuvannia sotsialnoi kompetentnosti shkolariv u protsesi partnerskoi spivpratsi zahalnoosvitnih navchalnyh zakladiv i rodyn [Formation of Social Competence of Schoolchildren in the Process of Partnership Cooperation between General Educational Institutions and Families]. *Naukovyyvisnyk Uzhhorods kohonatsional nohouniversytetu. Seriya: Pedahohika. Sotsialna robota, 37,* 184-186.

Gilligan, C. (1982). *In a Different Voice: Psychological Theory and Women Development*. Cambridge: Harvard University Press.

Goffman, E. (1963). *Stigma: Notes on the Management of Spoiled Identity*. Englewood Cliffs, New Jersey: Prentice-Hall.

Greenfeld, L., & Eastwood, J. (2007). National Identity. In C. Boix & S. C. Stokes (Eds.), *Oxford Handbook of Comparative Politics* (p. 256). Oxford: Oxford University Press.

Hansen, J. T. (2006). Humanism as Moral Imperative: Comments on the Role of Knowing in the Helping Encounter. *Journal of Humanistic Counseling, Education and Development, 45*(2), 115-125. https://doi.org/10.1002/j.2161-1939.2006.tb00011.x

Hobsbawm, E. J. (1995). *Nations and nationalism since 1780: Programme, myth, reality*. Cambridge: Cambridge University Press.

Isaacs, W. (1996). The Process and Potential of Dialogue in Social Change. *Educational Technology, 36*(1), 20-30. https://www.jstor.org/stable/44428974

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into practice*, *34*(3), 159-165. https://doi.org/10.1080/00405849509543675

Korniienko, S. M. (2009). Innovatsiina tehnologiia vzaiemodii simi-rodyny ta shkoly [Innovative technology of interaction of family and school]. *Naukovyy visnyk Izmayilskoho derzhavnoho humanitarnoho universytetu, 27,* 63-68.

Kozlovets, M., & Kovtun, N. (2010). *Natsionalna identychnist v Ukraini v konteksti globalizatsii [National identity in Ukraine in the context of globalization].* (Monograph). Kyiv: Parapan.

Kyseliov, S., & Salnikova, A. (2003). Natsionalna identychnist ukraintsiv. Kulturna ta sotsio-politychna dilemma [National identity of Ukrainians. The cultural and socio-political dilemma]. *Political management, 2,* 31-40.

Levey, G. B. (2008). Multiculturalism and Australian National Identity. In G. B. Levey (Ed.), *Political Theory and Australian Multiculturalsim* (pp. 254-276). New York: Berghahn Books.

Macmillan English Dictionary for Advanced Learners. (2011). Bloomsbury Publishing.

Markus, H. (1977). Self-schemata and processing information about the self. *Journal of Personality and Social Psychology, 35*(2), 63-78. https://doi.org/10.1037/0022-3514.35.2.63

Martin, D. C. (1995). The choices of identity. *Social Identities, 1*(1), 5-20. https://doi.org/10.1080/13504630.1995.9959423

Shkilna, I. (2018). Formuvannia natsionalno kulturnoi identychnosti starshyh pidlitkiv v umovah pogranychchia [Formation of national and cultural identity of senior teenagers in border conditions]. *Theoretical and Methodical Problems of Children and Youth Education, 22,* 295-305.

Smith, A. (1993). *National Identity (Ethnonationalism Comparative Perspective).* University of Nevada Press.

Stryker**,** S**.** (1986). Identity theory: Developments and extensions. In K. Yardley & T. Honess (Eds.), *Self and identity: Psychosocial perspectives* (pp. 89-103). Chichester: Wiley.

Stryker, S., & Burke, P. J. (2000). The Past, Present, and Future of an Identity Theory. *Social Psychology Quarterly, 63*(4), 284-297. https://doi.org/10.2307/2695840

Tajfel, H. (1981). *Human groups and social categories.* Cambridge: Cambridge University Press.

Tartakovsky, E. (2010). National Identity. In *Encyclopedia of Adolescence* (pp. 1849-1862). https://doi.org/10.1007/978-1-4419-1695-2_367

Turner, J. C., & Oakes, P. J. (1986). The significance of the social identity concept for social psychology with reference to individualism, interactionism and social influence. *British Journal of Social Psychology, 25*(3), 231-252. https://doi.org/10.1111/j.2044-8309.1986.tb00732.x

Tytar, O. V. (2015). *Ukrainski natsionalni i kulturni identychnosti u hlobalizovanomu sviti (na prykladi kultury Slobozhanshchyny) [Ukrainian national and cultural identities in a globalized world (on the example of the Slobozhanschyna culture)].* Kharkiv: KhNU.

Vasylchenko, O. P. (2014). Rivnopravia hromadian nezalezhno vid etnichnoho pohodzhennia [Citizens' equality regardless of ethnic origin]. *Pravo, 10,* 106-112.

Wenger, E., McDermott, R., & Synder, W. M. (2002). *Cultivating communities of practice,* Boston, USA: Harvard Business School Press.

Wodak, R., De Cillia, R., Reisigl, M., & Liebhart, K. (1999). *The Discursive Construction of National Identity.* Edinburgh: Edinburgh University Press.