



Pedagogical approaches to working with collective memory in wartime

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Abstract. Current study was devoted to a critical rethinking of the role of education in the process of forming collective memory, especially in post-conflict and wartime societies. The relevance of the work was determined by the need to develop effective pedagogical approaches to teaching complex and traumatic historical experiences that had crucial importance for establishing lasting peace and developing civic consciousness. The aim of this study was to analyse the potential of education as a space for ethical reflection on collective historical experience and to develop pedagogical approaches to working with complex historical narratives. The work used comparative analysis methods to study international experience, as well as discourse analysis and thematic analysis of academic sources and memorialisation practices for a deeper understanding of the Ukrainian context. The research was based on an analysis of the actual pedagogical practices of Ukrainian teachers and lecturers in working with historical events. As a result of the research, the phenomenon of “chosen trauma” was analysed as a key component of collective memory that influences the formation of the identity of social groups in the context of a traumatic past. It summarised contemporary approaches to teaching about complex pasts and examined the international experience of Germany, Rwanda, South Africa, and Israel/Palestine in shaping historical memory. A detailed analysis of the Ukrainian context was presented, including the practice of teaching about the Holodomor, Babyn Yar, the Chernobyl disaster, the Volhynian tragedy, and Russia’s current war against Ukraine, with a description of specific pedagogical tools and case studies demonstrating their impact on learners. Particular attention was paid to the concepts of “chosen glory” and “difficult heritage” as key elements in shaping narratives of pride and responsibility. Specific pedagogical recommendations were formulated for working with topics that evoke emotional resistance or silence,

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aimed at developing a culture of peace, critical thinking, and empathy. The results obtained were of practical value for the development of peace pedagogy and civic education, as well as for application in formal and informal educational environments, especially in Ukraine in the context of post-war restoration of the education system. They can serve as a basis for the development of curricula, methodological guides and training courses for educators, contributing to effective work with collective memory

Keywords: chosen trauma; chosen glory; difficult heritage; historical memory; peace education; identity; conflict of memories

Introduction

Collective memory of radical violence, genocide and mass repression increasingly defines the symbolic boundaries of communities and establishes the moral coordinates of political action. An unresolved traumatic past can both strengthen solidarity and produce new lines of conflict, transmitting the image of the enemy and justifying further cycles of violence. The ability of educational institutions to provide a safe space for critical rethinking of these narratives is particularly important in countries undergoing war or post-conflict reconstruction.

Field research by A. Kenworthy & M. U'Ren (2025) showed that the integration of service-learning during military operations increases students' emotional resilience and strengthens the sense of mutual support in the academic community. Research into the role of education in the formation of collective memory, especially in post-conflict and war societies, is an important area of contemporary scientific thought. Several key approaches to pedagogical work with "chosen trauma", "chosen glory", and "difficult heritage" have been developed in contemporary literature. The original concept was introduced by V. Volkan (1997), who is the author of the concept of chosen trauma, which describes an event of great group humiliation or loss that, remaining unprocessed, is passed down from generation to generation and becomes the basis of collective identity. In recent interpretations, these concepts are being actively rethought and developed. Along with this, V. Volkan (1997) also introduced

the concept of chosen glory – the collective memory of heroic achievements or victories that are idealised and symbolise the dignity of the group.

Contemporary researchers are actively rethinking and developing these concepts. Thus, in the context of difficult heritage, S. Macdonald (2022; 2023) analyses the ethical limits of VR/AR projects that immerse visitors in "unwanted" heritage and demonstrates how museums engage different communities in co-curating narratives, emphasising the potential of participatory practices in education. The development of postmemory concepts is reflected in the works of M. Hirsch (2025), who proposed practices of "reparative memory" instead of an exclusively traumatic focus, as well as in her critical reflection on the "uniqueness" of the Holocaust. New applications of the ideas of multidirectional memory and the implicated subject have been expanded by M. Rothberg (2023), who extends the concept of "implication" to the emotional involvement of contemporary witnesses. Educators tested the feasibility of M. Rothberg's (2023) model in different classrooms, showing that "multidirectional memory" helps overcome ethnic barriers, which indicates the relevance of the concept in new cases. The same is proven by the authors of a case study of German school programmes, S. Arnold & S. Bischoff (2023), who operationalise "multidirectional memory" in qualitative interviews.

An analysis of the works of Ukrainian researchers highlights the challenges and peculiarities of working with collective memory in the

context of full-scale war. I. Manners (2024) and O. Lytovchenko & O. Lytovchenko (2025) describe the integration of trauma-informed principles into working with young people during war, adding empirical Ukrainian material on supporting resilience in educators. Ya. Kambalova (2023) analyses the effectiveness of multiperspective tasks for developing critical thinking in students. Practical methods for working with controversial topics in Ukrainian history are also being developed. The introduction of trauma-informed practices in social work is important because the resilience of educators directly depends on their skills in working with collective trauma.

Despite a significant amount of research, existing scientific approaches often fragment phenomena or focus on individual historical events. The analysis reveals a gap in the comprehensive combination of three interrelated categories – “chosen trauma”, “chosen glory” and “difficult heritage” – specifically within the Ukrainian education system, which is under the influence of the ongoing war. Most publications ignore the interaction of narratives of guilt and pride within a single pedagogical framework. Therefore, the aim of this article was to explore how the comprehensive combination of three interrelated categories – “chosen trauma”, “chosen glory” and “difficult heritage” – can be integrated into Ukrainian educational practices, as well as in identifying effective pedagogical tools that support a culture of peace, intergroup empathy and prevent the reproduction of exclusionary narratives.

Materials and Methods

The study implemented a combination of comparative, discursive (discourse), and thematic analyses. This approach enabled the researchers to contrast international models for working with traumatic, heroic, and controversial narratives of collective memory and to examine Ukrainian educational practices in wartime conditions in detail. The justification for selecting these research methods was based on the interdisciplinary nature of the stated problem, which requires

combining theoretical reflection with the analysis of real educational practices.

The following scientific methods were used in the research:

- Theoretical analysis and synthesis were used to gain a deep understanding of key concepts of collective memory, such as “chosen trauma”, “chosen glory”, and “difficult heritage”. This method made it possible to systematise existing scientific approaches to the pedagogy of memory, identify gaps in the study of the Ukrainian context, and formulate the theoretical foundations of the research. Scientific publications, monographs, and reports from relevant institutions for the period from 2012 to 2025 were analysed, with the addition of fundamental works that laid the foundations for these concepts.

- A comparative analysis was used to study international experience in dealing with complex history in the education systems of different countries (Germany, Rwanda, South Africa, Israel/Palestine) and to compare their approaches to Ukrainian educational practice. This method made it possible to identify effective strategies, lessons learned and potential risks associated with teaching about traumatic pasts and difficult heritage. The selection of countries for comparison was based on their unique experience of working through large-scale collective traumas (the Holocaust, genocide, apartheid, the Nakba) and the existence of established pedagogical models.

- Discourse analysis was used to study the narratives of collective memory circulating in Ukraine’s educational space, particularly in school history textbooks, memorial practices and public discussions. The ways of constructing images of “victims”, “heroes”, and “enemies” were analysed, as well as the mechanisms of integration or suppression of the “difficult heritage”.

- Thematic analysis was used to identify and systematise the pedagogical tools and approaches used by Ukrainian teachers and lecturers to work with historical events that provoke emotional resistance or silence. The factual material

for the study was an analysis of the content of existing methodological recommendations, seminar materials, and online resources for educators working with the topics of the Holodomor, Babyn Yar, the Chernobyl disaster, the Volhynian tragedy, and Russia's current war against Ukraine. This made it possible to identify common practices, their advantages, and disadvantages.

The research was conducted in the following stages: defining the theoretical framework of the study and clarifying key concepts; collecting and systematising scientific sources on the pedagogy of memory, with a particular focus on publications from the last 3-5 years and works by Ukrainian authors; analysing international experience in teaching complex history and its relevance to the Ukrainian context; studying pedagogical approaches and practices used in Ukraine to understand the Holodomor, Babyn Yar, the Chernobyl disaster, the Volhynian tragedy, and the impact of the current war; identifying the main challenges and opportunities for the Ukrainian education system in shaping collective memory; developing pedagogical recommendations for effective work with complex historical narratives.

The research was based exclusively on the analysis of secondary data, including academic publications, analytical reports, educational programmes, and methodological guides. The methodologies of other authors were integrated into the methodology by applying their theoretical frameworks to the analysis of Ukrainian cases. Data from information websites were used as supporting materials for illustration or confirmation of certain points, but the main emphasis was placed on academic sources.

Results and Discussion

Research into the potential of education as a space for ethical reflection on collective historical experience has revealed a number of key aspects that shape the pedagogical approach to working with complex historical narratives in Ukrainian society. Further coverage of the results focuses on the practical aspect of teaching and its potential

in Ukraine. For an accurate analysis, it is important to distinguish between key concepts that are central to understanding pedagogical practices: collective memory is a set of shared ideas about the past that are preserved, transmitted and maintained by social groups. Its carriers are family, school, culture, and media; cultural trauma is an event that has caused deep emotional wounds for a significant part of society and has become an element of identity; chosen trauma is a traumatic past that a group consciously preserves as a symbolic core of identity, mainly across generations; difficult heritage – an uncomfortable or controversial part of history that is difficult to accept because it is associated with guilt, shame, violence or the participation of one's own group in the oppression of others (Macdonald, 2023). This concept is broader than "trauma" and includes not only the experience of victimhood but also the experience of complicity.

The concept of chosen trauma was introduced by the seminal scholar V. Volkan (1997), who describes the process in which a certain historical event becomes the symbolic core of group identity. This trauma is not only preserved in memory, but also actively transmitted, actualised in threatening conditions and used to explain events. Chosen trauma can perform both a psychological function of protection (strengthening solidarity, a sense of continuity) and a destructive one (reproducing the image of the enemy). Therefore, working with it requires an ethical and pedagogically sound approach.

In education, selected trauma is often represented by memorialised narratives (victims, heroic resistance). Although this shapes historical consciousness, in the absence of critical reflection, it can reinforce exclusion and reproduce cycles of "historical revenge". For example, in Ukraine, the Holodomor is a central element of the narrative of victimhood. A recent survey by the Rating Group Ukraine (2023) shows that the thesis of genocide is supported by 93% of respondents whose native language is Ukrainian and 55% of those whose first language is Russian. Value

orientations show an even more significant gap: among supporters of European integration, 89% agree, while among its opponents, 48% agree; similarly, among supporters of NATO membership, 91% agree, while among opponents, 51% agree. Data from the Kyiv International Institute of Sociology (KIIS) (2023) confirm that linguistic and ideological factors outweigh pure regional differentiation. G. Kasianov (2021) interprets this asymmetry as a consequence of symbolic competition between the narratives of the Holodomor and the Holocaust. When such topics are silenced or presented in a simplified manner, historical amnesia is formed and the image of the “eternal enemy” is reinforced, becoming a psychological barrier to reconciliation; these barriers are described in detail in the psycho-sociological review by D. Bartal (2024). Alongside chosen trauma, chosen glory serves the function of exaltation and triumph. It is the memory of events that inspire pride and serve as proof of strength. It is transmitted through holidays, monuments, and school texts. In times of war or struggle for independence, chosen glory is emotionally significant, helping communities to cope with loss. However, heroic narratives have two sides: they fuel a sense of belonging, but can also contribute to the militarisation of thinking and the exclusion of alternative views.

In the Ukrainian context, examples of selected glory include the heroisation of the Ukrainian Insurgent Army's (UPA) liberation struggle, the romanticised narrative of Maidan, and the cult of heroes of the Anti-Terrorist Operation/Joint Forces Operation and full-scale war. These stories have a deep emotional foundation, but also a heterogeneous perception in society (Piankivska, 2022). They require delicate pedagogical treatment: it is important for teachers not only to “convey the heroic truth”, but also to create space for questions, doubts, and critical reflection. Teachers use the “oral history” method, involve participants in the events, and organise debates to develop the ability to analyse complex processes. Working with selected glory should be based on the formation of value stability, the

ability to empathise and understand the ambiguity of human experience.

The concept of difficult heritage, proposed by S. Macdonald (2023), refers to uncomfortable, controversial or shameful elements of the past (participation in crimes, collaboration, violence). Such heritage is difficult to incorporate into the national narrative, as it calls into question the image of a “virtuous nation”. In many countries (Germany, South Africa), work with it takes place through museums, rethinking programmes, critical pedagogy of memory, for example, visits to concentration camps, the apartheid museum, as well as public museums as spaces for promoting dialogue in divided societies (Weiglhofer *et al.*, 2023).

In the Ukrainian context, the difficult heritage includes the participation of part of the population in the Holocaust, Soviet repression and collaboration with the People's Commissariat of Internal Affairs, the Sovietisation of Western Ukraine, the Volhynian tragedy, and the experience of collaboration during the Second World War. When such topics are silenced or presented in a simplified manner, historical amnesia is formed and the image of the “eternal enemy” is reinforced, which in turn creates psychological barriers to critical reflection on the past and intergroup reconciliation. The existence of such barriers has recently been described in detail in a psycho-sociological review by D. Bartal (2024), which emphasises the need for educational intervention in this particular area. In education, working with a difficult heritage is a vulnerable but necessary direction. It aims to form a mature, responsible historical consciousness that allows to acknowledge mistakes and hear the voice of the “other”. Ukrainian educators are introducing the analysis of controversial monuments, the study of local history from different perspectives, interviews with older people or members of minorities, discussions of artistic and documentary films, and role-playing debates. These practices transform difficult heritage from a source of shame into a platform for ethical growth and the development of critical

thinking. Mature collective memory requires a willingness to acknowledge complexity, which is the key to a true culture of peace.

Working with memory in education requires not only substantive but also methodological reflection. Educators must create space for ethical experience and critical analysis. The key principles of such work in Ukraine include ethical sensitivity, multi-perspectivity (opening up other voices), creating a safe space (for expression and doubt) and the pedagogy of dialogue (questioning, facilitation, collaborative thinking). The issues of teacher confidence and pedagogical strategies for working with emotionally sensitive topics are analysed in detail in a recent case study of the collaboration between Dutch history teachers and a museum; after special training, teachers noted that they were better able to regulate their own and their students' emotional reactions and were more confident in applying multi-perspective tasks (Logtenberg *et al.*, 2024).

Effective methods are used by Ukrainian teachers. These include: analysis of monuments and memorial sites (study of symbols and controversies); work with oral history (interviews with eyewitnesses, family histories); case studies (analysis of specific events); role-playing debates or simulations (discussion of interpretations); multimodal tools (film, literature as a tool for empathy); the problem-posing education method, where knowledge arises from discussion. In these approaches, the teacher becomes a facilitator of encounters with memory, which helps transform memory into a resource for peace. Ukraine is experiencing a period of high emotional tension due to full-scale war, trauma and heroism (Ilichuk, 2023). Collective memory has become a field of identity and mobilisation, creating both new opportunities and risks. Key challenges for Ukrainian education in working with memory: political polarisation (the temptation to broadcast the “only correct version of history”); regional and interethnic differences in the perception of the past (e.g., regarding the UPA, Chernobyl); lack of practical tools and pedagogical support

for teachers who encounter painful topics, especially given their potential involvement in conflict-affected societies; risk of retraumatisation of students with personal experiences of loss (Zembylas & Bekerman, 2024).

According to a national KIIS survey (2023), language remains the most powerful predictor of attitudes towards the Soviet heritage, complicating the development of a unified “pedagogical framework”. At the same time, the war has opened up new opportunities to rethink collective memory as a tool for consolidation, restoration and empathy. Young people are ready for complex topics, provided that information is presented honestly and openly, with respect for diversity of opinion. At the initiative level, practices are emerging that demonstrate the potential of critical memory: school museums created by students (testimonies about the war, local history); projects to collect oral histories; volunteer initiatives working with historical memory; local exhibitions and research on the “history of streets” (Shehade & Stylianou-Lambert, 2020). Ukraine is at a unique historical moment when the experience of contemporary trauma can open the door to a deeper understanding of the past in order to look at itself through the eyes of responsibility. Significant differences in pedagogical approaches to teaching about traumatic pasts in different countries have been identified, as summarised in Table 1. In the Ukrainian context, key examples include the Holodomor, the Babyn Yar tragedy, and the Chernobyl disaster. Surveys by Rating Group Ukraine (2023) and KIIS (2023) show linguistic and value-based, rather than geographical, differences in the perception of the Holodomor: in the western regions of Ukraine, identification with this tragedy is significantly lower than in the central and eastern regions. Babi Yar is gradually transforming into a multi-narrative memorial space, while the Chernobyl disaster remains primarily a man-made trauma that is insufficiently integrated into educational practices. This confirms V. Volkan's (1997) thesis about the selectivity of collective memory and its dependence on group identity.

Table 1. Comparison of pedagogical approaches to traumatic memory

Country	Main event	Type of memory	Pedagogical approach	Key features
Ukraine	The Holodomor, Chernobyl, Maidan, war in the East (2014), full-scale war (since 2022)	Chosen trauma, chosen glory, difficult heritage	Mainly memorialisation, emphasis on victims and heroes, formation of a national narrative. Gradual introduction of critical reflection	Language and value differences (Holodomor, UPA). Political polarisation. Lack of systematic pedagogical support regarding the “difficult heritage”. High risk of retraumatisation. Openness of young people to complex topics
Germany	The Holocaust	Difficult heritage, cultural trauma	Critical approach, culture of repentance, reflection on the role of one’s own nation in crimes. Official acknowledgement of guilt	Systematic work with the past through education and memorialisation. Nationwide consensus on the Holocaust and Nazi crimes. Educational visits to concentration camps
Rwanda	The Tutsi genocide	Chosen trauma, cultural trauma, chosen amnesia	Mainly “selective amnesia” aimed at reconciliation and preservation of local coexistence. Facilitated dialogues are gradually being introduced	Conscious avoidance of complex topics in society for the sake of stability. Risk of incomplete processing of trauma
South Africa	Apartheid	Difficult heritage, chosen trauma, cultural trauma	Critical rethinking, reconciliation through institutional mechanisms (truth and reconciliation commission, TRC)	Active processing of complicity and responsibility. Integration of TRC findings into school civics courses
Israel/Palestine	The Nakba, The Holocaust	Chosen trauma, conflict of memories	Specific teaching of trauma, often with an emphasis on personal experience, which can deepen the conflict	The existence of competing, often incompatible narratives of memory (the Holocaust for Israelis, the Nakba for Palestinians). Challenges in implementing a multi-perspective approach

Note: TRC – truth and reconciliation commission

Source: created by the authors based on M. Rothberg (2023), S. Macdonald (2023)

A comparison of international experience shows that a critical pedagogical approach, as in Germany (covering the Holocaust) and South Africa (working through apartheid), contributes to a more effective processing of collective trauma. In Germany, post-war pedagogy of memory was actively aimed at forming a “culture of repentance” and critical reflection on one’s own role in history, which made it possible to achieve a nationwide consensus on the Holocaust and the crimes of Nazism. Recent empirical data confirm this: A. Busu *et al.* (2023) showed that field trips to Holocaust sites, supplemented by reflective journals, significantly increase students’ empathy and ability to connect historical events with contemporary

manifestations of xenophobia, while “passive” memorial visits do not have a lasting effect. A review by P. Toczyski (2023) shows that facilitated discussion after experiential learning is crucial, as it transforms emotional reactions into meaningful awareness of human rights. This approach is diametrically opposed to the initial “selective amnesia” sometimes observed in Rwanda after the genocide, where the community consciously avoids difficult topics in order to preserve local coexistence, even though this may prevent the trauma from being fully processed. New empirical research by J. Buhi-giro *et al.* (2024) has shown that peace & values education is not actually integrated into lesson plans and is not evaluated because teachers lack

methodological support. Despite this, extracurricular clubs promote the development of tolerance.

The experience of transforming a complex past through education requires a deep understanding of the role of memory as a resource for recovery. This is consistent with M. Rothberg's (2023) ideas about multidirectional memory, which allows different narratives of the past to coexist without contradicting each other. In the Ukrainian context, multidirectional memory is critically important, as society simultaneously experiences victimhood (the Holodomor, war), heroism (Maidan, the struggle for independence) and has to work through a "difficult heritage" (the Volhynian tragedy, collaboration).

Unlike Germany, where Holocaust education has become part of a unified national narrative, the Ukrainian educational system still lacks a coherent yet pluralistic framework for teaching complex aspects of history. Ya. Kambalova's (2023) research emphasises the need for a multi-perspective approach in Ukrainian schools, which is in line with the conclusions about the importance of open dialogue. This problem is also highlighted in studies analysing the role of school textbooks in shaping the hierarchy of victims and the need to re-evaluate national narratives. The issue of the "difficult heritage" in Ukraine is particularly acute, as these aspects have long been silenced or ignored. This creates "gaps" in collective memory that can be filled with myths or manipulation. The importance of working through the complicity and responsibility of one's own group, as is done in Germany with regard to Nazism or in South Africa with regard to apartheid (through the truth and reconciliation commission, TRC), should become a key element of Ukrainian memory pedagogy. Research by R. Hattam & J. Matthews (2012) shows that the Reconciliation as Debate module, where students simulate TRC hearings, reduces the level of "social desire for revenge" from 42% to 19% in post-testing, with the effect lasting for six months. The authors emphasise that success depends on the teacher's prior training in working with affect. This approach confirms the need for

multi-perspective teaching, which opens up space for ethical complexity and allows a transition from "cleansing memory" to its mature awareness.

A recent analysis by M. Zembylas & Z. Bekerman (2024) shows that the introduction of a multi-perspective atlas and paired interviews with Israeli and Palestinian witnesses doubles students' readiness for dialogue compared to classes where only the official textbook is taught. N. Alhuzail *et al.* (2024) clarify that a safe space for emotional reactions is critical, otherwise studying the Nakba may deepen the anxiety of Israeli Jewish students. In the study, a similar risk is observed with regard to the topics of the Volhynian tragedy and collaboration, confirming the need for facilitated discussions and multidirectional memory. Although the Chernobyl disaster remained a collective trauma that was beyond critical reflection for a long time, current trends show that young people are ready for more complex topics. This opens up opportunities for the introduction of trauma-informed approaches in pedagogy that take into account the emotional state of students and the risk of retraumatisation.

One of the limitations of the study was the lack of empirical data from specific Ukrainian educational institutions. Further steps may be based on the "quasi-experimental" pre-post design methodology used by A. Frejšan *et al.* (2023) in Germany and R. Hattam & J. Matthews (2012) in South Africa, which allows for the assessment of not only the cognitive but also the emotional effect of pedagogical intervention. Thus, a comparative analysis confirms that the Ukrainian experience is currently closest to the models of Germany and South Africa, while the lessons of Rwanda and Israel/Palestine demonstrate the risks of avoiding difficult topics. Overall, this shows that effective processing of collective memory is possible only through a shift away from monolithic narratives and towards a multidimensional, ethically sensitive and critical approach that takes into account the experiences of victims, heroes and accomplices.

The results of the study highlight the uniqueness of the Ukrainian experience of working

with collective memory, while identifying points of contact and differences in comparison with international pedagogical approaches. A critical analysis of international practice allows for a deeper understanding of the potential and challenges in shaping a mature historical consciousness in Ukraine.

Conclusions

The analysis has demonstrated that the effective formation of historical consciousness requires the simultaneous consideration of three interrelated categories: chosen trauma, chosen glory, and difficult heritage. It is their comprehensive examination that allows to avoid exclusionary or militarised narratives and supports a balanced collective identity. The experience of other countries demonstrates the critical role of multi-perspective, facilitated, and emotionally sensitive forms of learning. Comparisons have shown that models focused solely on the official canon of memory are inferior to approaches where students actively engage with controversial sources and participate in reflective dialogue. In Ukrainian education, narratives of victim, hero and accomplice coexist. Open dialogue about these different types of memory, as well as overcoming linguistic and value gaps in the perception of historical events, is key to social cohesion during and after the war. The proposed pedagogical tools – a trauma-informed approach, multi-perspective tasks, role-playing debates, work with local places of memory, and service-learning – can be directly implemented in school and university programmes, as well as in informal educational projects.

The next step is to conduct a quasi-experimental assessment of the emotional and cognitive impact of various educational formats – from VR immersions and role-playing debates to service-learning courses – in specific schools and higher education institutions in Ukraine. At the same time, it is advisable to compare the reactions of students with different linguistic and value orientations in order to identify the factors for the successful integration of a complex past into the educational process. Additionally, it is important to establish cross-sectoral cooperation between educational institutions, civil society organisations, and memorial museums to ensure resource support and exchange of experience. Such partnerships will contribute to the sustainable implementation of innovative practices for working with collective memory and expand their impact on the formation of a culture of peace in Ukrainian society. A package of special training programmes and methodological materials for teachers, focused on working through the “difficult heritage” using a trauma-informed approach, needs further development. Finally, it is worth deepening the comparative analysis of the experience of other post-conflict countries in order to identify the most effective mechanisms for integrating memory into education.

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Педагогічні підходи до роботи з колективною пам'яттю в умовах війни

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Анотація. Дослідження присвячене критичному переосмисленню ролі освіти у процесі формування колективної пам'яті, особливо в умовах постконфліктного та воєнного суспільства. Актуальність роботи визначається необхідністю розробки ефективних педагогічних підходів до викладання складного та травматичного історичного досвіду, що мали вирішальне значення для утвердження тривалого миру та розвитку громадянської свідомості. Метою цього дослідження був аналіз потенціалу освіти як простору для етичного осмислення колективного історичного досвіду та розробка педагогічних підходів до роботи зі складними історичними наративами. У роботі застосовано методи компаративного аналізу для вивчення міжнародного досвіду, а також дискурс-аналізу та тематичного аналізу академічних джерел і практик меморіалізації для глибокого осмислення українського контексту. Дослідження ґрунтувалось на аналізі реальної педагогічної практики українських вчителів та викладачів у роботі з історичними подіями. У результаті дослідження проаналізовано феномен «обраної травми» як ключової складової колективної пам'яті, що впливає на формування ідентичності соціальних груп у контексті травматичного минулого. Узагальнено сучасні підходи до викладання складного минулого, розглянуто міжнародний досвід Німеччини, Руанди, Південної Африки та Ізраїлю/Палестини у формуванні історичної пам'яті. Представлено детальний аналіз українського контексту, включаючи практику викладання Голодомору, Бабиного Яру, Чорнобильської катастрофи, Волинської трагедії та сучасної війни Росії проти України, з описом конкретних педагогічних інструментів та кейсів, що демонструють вплив на тих, хто навчається. Особливу увагу приділено поняттям «обрана слава» та «важка спадщина» як ключовим елементам у формуванні наративів гордості й відповідальності. Сформульовано конкретні педагогічні рекомендації для роботи з темами, що викликають емоційний спротив або замовчування, спрямовані на розвиток культури миру, критичного мислення та емпатії. Отримані результати мають практичну цінність для розвитку педагогіки миру, громадянської освіти, а також для застосування у формальному та неформальному освітньому середовищі, особливо в Україні в контексті післявоєнного відновлення системи освіти. Вони можуть слугувати основою для розробки навчальних програм, методичних посібників та тренінгів для педагогів, сприяючи ефективній роботі з колективною пам'яттю

Ключові слова: обрана травма; обрана слава; важка спадщина; історична пам'ять; мирна освіта; ідентичність; конфлікт пам'ятей