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ETHNOPEDAGOGICAL DISCOURSE IN THE CONTEXT OF UKRAINIAN EDUCATION ABROAD: THE CONCEPTUAL FOUNDATIONS OF M. STELMAKHOVYCH AND P. LOSIUK

Abstract. This article provides a systematic, theoretical, and methodological analysis of the scholarly legacy of prominent representatives of the Carpathian pedagogical school—Academician Myroslav Stelmakhovych and People's Teacher Petro Losiuk. The relevance of the study is determined by contemporary socio-political challenges, particularly ongoing armed aggression and the large-scale migration of Ukrainians, often described as the fifth wave of emigration. Under these conditions, preserving children's national identity abroad becomes increasingly significant, serving as an essential factor in safeguarding national security and ensuring the continuity of Ukrainian cultural and educational traditions.

The interrelationship between M. Stelmakhovych's concept of "Family Pedagogy" and P. Losiuk's practice-oriented model of the "School of Joy" is theoretically substantiated. Particular emphasis is placed on the family as the primary locus of patriotic education and the formation of children's value orientations. The study also outlines the key pedagogical conditions ensuring the effectiveness of family upbringing in accordance with Stelmakhovych's framework, highlighting the significant role of high-ideal rituals and traditions as essential components of the educational process.

Particular attention is devoted to the practical implementation of ethnopedagogical principles in the activities of the Yavoriv School in the Hutsul region. The study analyses the key components of P. Losiuk's model, including the aestheticisation of the educational environment through engagement with traditional folk crafts (such as pysanka painting and woodcarving), the principle of harmony with nature manifested in the pedagogical use of the Carpathian landscape, and the emphasis on labour education. It is argued that integrating M. Stelmakhovych's theoretical framework with P. Losiuk's practice-oriented ethnographic model forms a holistic system for educating a patriotic and culturally conscious citizen.

The scientific novelty of the study lies in its exploration of ethnopedagogical methods as instruments for fostering psychological resilience and creating " supportive value-based environments " for children both in Ukraine and abroad. The practical significance of the article is the applicability of the proposed models to the activities of Ukrainian studies schools in the diaspora, aimed at strengthening young people's connection to their national heritage and cultural roots.

Keywords: ethnopedagogy, family pedagogy, Hutsul studies, School of Joy, national identity, M. Stelmakhovych, P. Losiuk, education in wartime.

ЕТНОПЕДАГОГІЧНИЙ ДИСКУРС В УКРАЇНСЬКОМУ ОСВІТНЬОМУ ПРОСТОРІ ЗА КОРДОНОМ: КОНЦЕПТУАЛЬНІ ЗАСАДИ М. СТЕЛЬМАХОВИЧА І П. ЛОСЮКА

Анотація. У статті здійснено системний теоретико-методологічний аналіз наукової спадщини визначних представників карпатської педагогічної школи — академіка Мирослава Стельмаховича та народного вчителя Петра Лосюка. Актуальність дослідження зумовлена сучасними суспільно-політичними викликами, зокрема триваючою збройною агресією та масштабною міграцією українців, яку нерідко визначають як п'яту хвилю еміграції. За таких умов збереження національної ідентичності дітей за кордоном набуває особливого значення, виступаючи важливим чинником забезпечення національної безпеки та наступності українських культурних і освітніх традицій.

Теоретично обґрунтовано взаємозв'язок між концепцією «Родинної педагогіки» М. Стельмаховича та практико-орієнтованою моделлю «Школи радості» П. Лосюка. Особливу увагу приділено родині як первинному осередку патріотичного виховання та формування ціннісних орієнтацій дітей. Окреслено також основні педагогічні умови, що забезпечують ефективність родинного виховання відповідно до концептуальних положень М. Стельмаховича, з акцентом на значущості високодуховних обрядів і традицій як невід'ємних складників виховного процесу.

Особливу увагу зосереджено на практичній реалізації етнопедагогічних принципів у діяльності Яворівської школи на Гуцульщині. Проаналізовано ключові складники моделі П. Лосюка, зокрема естетизацію освітнього середовища через залучення до традиційних народних ремесел (таких як писанкарство та різьблення по дереву), принцип гармонії з природою, що реалізується через педагогічне використання карпатського ландшафту, а також пріоритет трудового виховання. Обґрунтовано, що інтеграція теоретичних засад М. Стельмаховича з практико-орієнтованою етнографічною моделлю П. Лосюка формує цілісну систему виховання патріотично налаштованого громадянина з високим рівнем культурної свідомості.

Наукова новизна дослідження полягає у вивченні етнопедагогічних методів як інструментів формування психологічної стійкості та створення «підтримувального ціннісного середовища» для дітей як в Україні, так і за її межами. Практичне значення статті полягає в можливості застосування запропонованих моделей у діяльності українознавчих шкіл української діаспори, спрямованій на зміцнення зв'язку молодого покоління з національною спадщиною та культурним корінням.

Ключові слова: етнопедагогіка, родинна педагогіка, гуцулознавство, Школа радості, національна ідентичність, М. Стельмахович, П. Лосюк, освіта в умовах війни.

INTRODUCTION

The problem formulation. In the context of globalisation and ongoing armed aggression, contemporary Ukrainian education necessitates a strong value-based foundation. Engagement with the intellectual heritage of the Carpathian Pedagogical School, particularly the works of Myroslav Stelmakhovych and the People's Teacher Petro Losiuk, provides a basis for constructing an educational model in which national cultural roots function as a source of personal resilience and the formation of patriotic consciousness. Today, with millions of Ukrainian children scattered across the globe, the necessity of preserving their national identity is no longer merely an academic one. It has become a matter of national security and the future vitality of our country. According to Teofil Renduk, «the defining feature of the fifth wave of mass emigration from Ukraine—based on the existing periodisation—is its unprecedented character compared with the four previous waves, which together spanned approximately 130 years. This recent wave is distinguished by its extraordinary scale, the broad geographic spread of emigrants' settlements, and its compressed timeframe. Whereas each of the earlier waves lasted between 20 and 40 years, the most recent wave unfolded within the span of a single year, constituting an unprecedented phenomenon» [8, p. 224].

In this context, Ukrainian studies programs in North America, Europe, and Australia serve as supportive cultural and educational spaces that nurture Ukraine's future. Academician Stelmakhovych's view that the native language is a powerful tool for raising children within the family is particularly relevant for students and educators in the diaspora. In particular, he wrote: "Parents must know and tell their children that the Ukrainian language is the national language of a great European people and stands as one of the oldest, highly developed languages of the world, of which every Ukrainian should be proud and use with pleasure" [9, p. 119], for language is one of the hallmarks of a nation. When the language dies, the nation dies.

Analysis of Recent Research and Publications. The works of contemporary researchers O. Budnyk, L. Demchuk, L. Kaluska, V. Kayukov, B. Stuparyk, T. Zavgorodnia, V. Fediaieva, O. Tsuniak, and others are devoted to the study of certain aspects of Myroslav Stelmakhovych's pedagogical legacy. In particular, O. Budnyk investigated the issue of the formation of personal values through labor in the educator's creative work; O. Tsunyak, based on a study of the works of M. Stelmakhovych, analyzed in detail the essence and content of folk pedagogy, and described the characteristics of applying the achievements of ethnopedagogy in the organization of the educational process in modern institutions of higher education; V. Fedyaeva – the characteristics of family upbringing among Ukrainians; B. Stuparyk characterized Myroslav Stelmakhovych as a scholar and organizer of science.

THE AIM AND RESEARCH TASKS

The foundation for such work is provided by the valuable legacy of the Carpathian Pedagogical School, particularly the theoretical contributions of Myroslav Stelmakhovych and the practice-oriented model developed by Petro Losiuk.

RESEARCH METHODS

The study employs a range of research methods. Theoretical methods, including analysis, synthesis, generalisation, and classification, play a central role, alongside empirical methods such as observation and the examination of teaching and methodological materials.

RESULTS OF THE RESEARCH

Myroslav Hnatovych Stelmakhovych represents the classical pedagogical tradition. His humanistic theory of education remains relevant and serves as a primary theoretical and methodological foundation for the formation of value orientations. An examination of Academician Stelmakhovych's scholarly legacy reveals his distinctive pedagogical insight, emotional sensitivity, and profound commitment to the ideal of nurturing a harmonious and happy Ukrainian family. Myroslav Stelmakhovych, the foundational theorist of modern Ukrainian ethnopedagogy, posited that the family serves as the primary origin of the homeland and the fundamental source of patriotic character. Within this framework, children represent the continuation of both biological lineage and the broader social order,

embodying the achievements and ethical intentions of their predecessors. Stelmakhovych argued that society's future trajectory is contingent on the spiritual values inherited by youth. His pedagogical legacy is centred on the definitive thesis: «The Ukrainian family is the first school of patriotic love. The family serves as the primary social and emotional microenvironment in which a person develops and is raised from the moment of birth. The family's role in raising children, just like the family itself, cannot be replaced by anything else» [9, p. 277].

Stelmakhovych established seven fundamental pedagogical conditions essential for optimising the efficacy of family-based upbringing. He placed particular emphasis on «highly ideological rituals and traditions» that serve to integrate the child into the nation's spiritual and cultural landscape. The scholar posited that the stability of a family's educational influence is secured only when personal development occurs through the continuous internalisation of a people's spiritual heritage. Petro Losiuk, a preeminent educational figure of the Hutsul region and a corresponding member of the National Academy of Educational Sciences of Ukraine, directed the «Hutsul Ethnopedagogy and Hutsul Studies» research laboratory. In collaboration with fellow scholars, he developed a comprehensive conceptual framework for the Hutsul school, envisioned as a regional model of the Ukrainian national educational system. The fundamental premise of this concept is the integration of ethnographic components into contemporary pedagogy. This framework has garnered extensive recognition within the Ukrainian educational landscape. Its implementation facilitates the development of a student's worldview by prioritising concrete localised content over abstract theoretical constructs. Specifically, this approach utilises specialised curricular materials on the history, geography, environment, economy, culture, and arts of the native region, alongside its traditional customs, rituals, and Christian heritage. In contrast, Myroslav Stelmakhovych established the theoretical framework for this field, and Petro Losiuk developed a unique, functional model - «the School of Joy» - based on the Yavoriv School [6, p. 17]. His conceptual approach is grounded in Hutsul Studies as a comprehensive instrument for holistic upbringing and pedagogical development.

Key structural components of P. Losiuk's pedagogical model include:

- Aestheticisation of the educational environment: facilitating learning through the medium of traditional folk arts, specifically woodcarving, pysankarstvo (Easter egg decoration), and lizhnyk weaving.
- Nature-Conformity: utilising the Carpathian landscape as a metaphorical «open-air textbook» to align educational practices with the natural environment.
- Labour Education: cultivating a sense of fulfilment and "joy" derived from the manual creation of material values [6, p. 18].

It is noteworthy that the conceptual foundations of these ethnopedagogues align closely with the philosophical tenets of Vasyl Sukhomlynsky. However, these ideas have been strategically adapted to reflect the regional specifics of Prykarpattia and Hutsul, while also addressing broader national educational imperatives.

1. Focus of Pedagogical Intervention- for Stelmakhovych, the primary object of education is the child within the family circle; for Losiuk, it is the child within the broader ethnocultural environment of the village and school.

2. The Objective: the overarching goal is the nurturing of a "patriotic citizen" who integrates the "emotional sensitivity" advocated by Sukhomlynsky with the "national dignity" central to Stelmakhovych's framework.

Specifically, we intend to emphasise the thesis that implementing M. Stelmakhovych's conceptual foundations of "family pedagogy" constitutes a strategic form of resistance to the assimilation of Ukrainian children in foreign-language environments.

As is widely recognised, Myroslav Stelmakhovych introduced a conceptual axiom that remains pivotal for the diaspora: "The Ukrainian family is the first school of patriotic love." Within the context of the United States—where the "melting pot" paradigm mandates rapid societal integration—the family unit emerges as the singular, critical space where ethnopedagogical methods can be applied continuously to ensure cultural preservation.

A common fundamental principle of national education in the scholars' concepts is a focus on working with parents. In the book "Family Pedagogy," Myroslav Stelmakhovych states: "The cultural and educational sector in Ukraine has deep roots and rich traditions, the revival and further development of which play a significant role in ensuring the implementation of a national system of universal pedagogical education for parents. It has at its disposal such effective forms of work, developed and tested in practice, as pedagogical universities, small art academies, pedagogical lecture halls and readings for parents, schools for mothers, schools for young parents, where lectures, talks, discussions, seminars, parent conferences and evenings, educational consultations, excursions, and exchanges of experience in family upbringing" [9, p. 272]

Professor Stelmakhovych established seven fundamental pedagogical conditions for upbringing; the following are identified as most critical within the context of the Ukrainian diaspora:

- The first condition (Genealogical): Awareness of one's ancestry establishes a strong vertical dimension of identity and resilience. When a child in New York knows the story of their great-grandfather, a Cossack, they no longer view themselves as a "refugee" but rather as a member of a historically significant nation. Moreover, an analysis of students' written works in Ukrainian studies schools reveals the significant role of communication with parents. The cultivation of patriotism and love for one's homeland begins within the family.
- The second condition (Ukrainian Studies–based): This involves exploring mentality and culture through reading and studying Ukrainian literary classics as well as the achievements of applied and decorative arts. Students in Ukrainian studies schools create pysanky, make didukhs, weave gerdans, and engage in similar activities. This conceptual condition is closely connected with P. Losiuk's "School of Joy," which spans from Hutsul crafts to

art therapy practices in the diaspora. While Stelmakhovych provided the theoretical foundation, the folk teacher Petro Losiuk proposed an effective practical toolkit - the "School of Joy".

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

For Saturday schools in the United States, Losiuk's model is particularly relevant due to its art-therapeutic effect. Petro Vasyliovych demonstrated that learning through folk art - such as woodcarving, pysanka-making, and embroidery-cultivates not merely craftsmanship, but the development of a well-balanced and harmonious personality.

- In the context of stress caused by war and adaptation to a new country, Losiuk's "Hutsul ethnopedagogy" becomes a means of alleviating psychological tension.
- The creation of Christmas attributes (the Bethlehem Star, costumes for the Verteps) or pysanky in Ukrainian studies classes represents an act of materialising the connection with Ukraine. This is what P. Losiuk referred to as the "aestheticisation of the educational environment."

Thus, when discussing the ethnopedagogical discourse within the educational space of Ukrainian studies schools, one refers to the synergy of conceptual approaches in contemporary schooling abroad. In particular:

1. The family, as emphasised by Stelmakhovych, establishes the core value framework through the preservation of language and religious traditions.

2. The Ukrainian studies school, following Losiuk's approach, operationalises this foundation through active engagement, including celebrations, traditional crafts, and integrated lessons that combine Hutsul studies with history.

The Ukrainian studies school, drawing on Losiuk's approach, puts this foundation into practice through experiential activities such as celebrations, traditional crafts, and integrated lessons that connect Hutsul studies with history.

The ethnopedagogical discourse abroad is currently transforming. We are no longer merely "preserving the past"; rather, we are constructing a competitive Ukrainian identity. The legacy of Stelmakhovych and Losiuk teaches us that patriotism is not cultivated through slogans; instead, it is nurtured through:

- the warmth of a parental conversation;
- the joy of creating something with one's own hands;
- an appreciation of the beauty of the native word.

The objective of modern Ukrainian studies schools is to function as a "School of Joy," fostering in children a strong sense of pride in their Ukrainian identity. In this respect, we find the most meaningful success of our educational front.

The concepts of Stelmakhovych and Losiuk are not mutually exclusive; rather, they form a dialectical unity of "family – school – community." Stelmakhovych's family pedagogy provides the child with a spiritual impulse, while Losiuk's "School of Joy" offers practical tools for realising this potential through work and art. Taken together, these models constitute a solid foundation for the modern Ukrainian school, fostering a generation capable of preserving its identity in a globalised world.

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