ЕТНОЛОГІЯ

UDC 37.013.43:821.161.2
DOI https://doi.org/10.32782/2663-5984.2026/2.31

Yatyshchuk O. V.
https://orcid.org/0000-0002-3122-4408
Ternopil Volodymyr Hnatiuk National Pedagogical University

REFLECTION OF THE PRINCIPLES OF FOLK PEDAGOGY IN WORKS OF UKRAINIAN FICTION

The article analyses the fundamental principles of folk pedagogy, in particular the cultivation of love for one's homeland, respect for parents and elders, diligence, morality, spirituality, humanity, and the preservation of national traditions. It has been established that fiction serves as an important means of reflecting folk wisdom and pedagogical experience, since through literary images, character portrayals, and depictions of life situations, writers convey the moral values and educational ideals of the Ukrainian people. Particular attention is devoted to the analysis of works by Ukrainian writers in which folk-pedagogical ideas and educational aspects are revealed. It has been demonstrated that questions of family upbringing, the formation of the moral qualities of the individual, the affirmation of patriotic sentiments, and the spiritual development of the person occupy a significant place in the works of Ukrainian authors. It has been established that, through the artistic interpretation of human relationships, the moral choices of characters, and social issues, writers not only reflected the realities of life of the Ukrainian people but also performed an important educational function. As a result of the study, it has been established that Ukrainian fiction constitutes an important factor in the preservation and transmission of folk-pedagogical traditions. It contributes to the formation of a spiritually rich personality, the development of moral qualities, national consciousness, and a system of values, and furthermore ensures a connection between the historical experience of the people and contemporary educational processes. It is concluded that the principles of folk pedagogy reflected in works of Ukrainian fiction remain relevant under present-day conditions and can be effectively employed in the process of educating and raising the younger generation.

Keywords: *folk pedagogy, upbringing, folk traditions, spiritual values, national education, family upbringing, folk wisdom, literary work, personality, cultural heritage, patriotism, moral qualities.*

Formulation of the problem. Under contemporary conditions of societal development, the problem of raising a spiritually rich, morally mature, and nationally conscious individual is acquiring particular relevance. Contemporary socio-cultural transformations, the processes of globalisation, the active development of the information space, and the changing system of value orientations among the younger generation necessitate the search for effective means of education capable of ensuring the formation of moral qualities, a humanistic worldview, and national self-awareness. In this context, recourse to folk pedagogy as a source of the centuries-old educational experience of the Ukrainian people acquires considerable importance.

Folk pedagogy accumulates a system of moral and ethical principles, traditions, customs, and educational ideas that were formed over the course of the historical development of society and transmitted from generation to generation. Its fundamental principles include the cultivation of respect for parents and elders, love for one's native land, diligence, spirituality, humanity, honesty, and responsibility. A considerable proportion of these values has found reflection in works of Ukrainian fiction, which serves not only as an important means of aesthetic influence but also as a powerful factor in the education of the individual.

In their works, Ukrainian writers extensively drew upon folk educational traditions, reproduced the

© Yatyshchuk O. V., 2026
Стаття поширюється на умовах ліцензії відкритого доступу CC BY 4.0

moral ideals of the Ukrainian people, and revealed the significance of family upbringing, spiritual values, and human virtues. Through literary images, life situations, and the moral choices of characters, literature contributes to the formation of the reader's worldview and to the development of his or her moral culture and system of values.

Despite the considerable body of scholarly work devoted to the problems of folk pedagogy and Ukrainian literature, the question of the reflection of folk-pedagogical principles in the works of Ukrainian writers requires further comprehensive research. Of particular relevance is the determination of the educational potential of fiction and its role in the formation of the moral qualities of the individual under contemporary conditions.

Analysis of recent research and publications. The problem of folk pedagogy and its role in personality formation occupies an important place in contemporary pedagogical and literary studies. Questions concerning folk upbringing, its essence, content, and educational potential have been addressed in the works of numerous Ukrainian and international scholars. A significant contribution to the study of folk pedagogy has been made by researchers who examined it as a component of the spiritual culture of the people and as an effective means of the moral, aesthetic, and national upbringing of the individual.

The theoretical foundations of folk pedagogy and ethnopedagogy are elucidated in the works of scholars who studied the specific character of folk educational traditions, the significance of family upbringing, customs, rituals, and oral folk art, as well as their influence on personality formation, as reflected in the works of L. I. Yovenko and I. H. Tereshko, *Traditional Family Upbringing of Ukrainians* [3], and V. Mosiiashenko, *Ukrainian Ethnopedagogy* [9], among others. In the scholarly work of V. Lappo and I. Batrun, folk pedagogy is interpreted as a body of knowledge, educational ideas, and the practical experience of the people, directed towards the development of moral qualities, spiritual values, and the national consciousness of the individual [8; 1].

An important place in the study of this problem is occupied by scholarly works devoted to the educational potential of fiction. Researchers emphasise that a literary work is not only a means of aesthetic influence but also an important instrument of moral education, since the formation of an individual's value orientations occurs through literary images, the characters of protagonists, and their moral actions. Particular attention is devoted to the significance of literature in the development of spirituality, humanistic views, and the national consciousness of young people.

A considerable body of scholarly research is devoted to the study of the creative legacy of Ukrainian writers in the context of its pedagogical and educational content. Scholars emphasise that literary works are an important source for the transmission of folk educational experience, moral precepts, and spiritual values. Particular emphasis in such studies is placed on the problems of family upbringing, the formation of patriotic consciousness, moral and ethical qualities, and the national identity of the individual [2; 13].

At the same time, an analysis of scholarly works indicates that the problem of the reflection of the principles of folk pedagogy specifically in works of Ukrainian fiction remains insufficiently comprehensively studied. Further investigation is required into the question of the interrelationship between folk-pedagogical traditions and fiction, as well as into the determination of the educational potential of literary works in the context of contemporary educational processes.

Statement of the task. The aim of the article is to investigate the specific features of the reflection of the principles of folk pedagogy in works of Ukrainian fiction, to determine their educational potential, and to elucidate the role of literary works in the formation of the moral, spiritual, and national values of the individual. Particular attention is devoted to the analysis of folk-pedagogical ideas realised through literary images, the system of moral values, family upbringing, and spiritual-ethical principles in the works of Ukrainian writers.

Outline of the main material of the study. Folk pedagogy constitutes an important part of the spiritual heritage of the Ukrainian people. It encompasses a body of educational conceptions, ideas, customs, traditions, and practical experience that were developed and transmitted from generation to generation. Its leading principles are the cultivation of diligence, high moral qualities, love for the homeland, a respectful attitude towards parents and elderly people, as well as respect for folk customs and cultural traditions. These values are widely reflected in Ukrainian fiction, since writers frequently drew upon folk wisdom as an important factor in the spiritual and moral development of the individual. Throughout its development, Ukrainian fiction has served not only as a means of aesthetic influence but also as an effective factor in the upbringing of the individual. By depicting the characters of protagonists, their behaviour, spiritual experiences, and life circumstances, writers

transmitted to subsequent generations the moral precepts and spiritual values developed by the Ukrainian people. A considerable part of the literary heritage is grounded in the affirmation of such universal human virtues as kindness, justice, honesty, humanity, and mercy: "... she knew how to perform all the tasks expected of a young woman, and had learned to pray devoutly to God, to stand in church with reverence, to give alms to the poor, to honour her father, to respect the elderly, and to conduct herself properly with everyone, knowing what response to give to each" [5, p. 307].

Ukrainian fiction played an important role in the preservation and dissemination of folk-pedagogical ideas. Writers not only described the life of the people but also performed an educational function, shaping in readers moral convictions and spiritual values. A special place in this process belongs to the work of Hryhorii Fedorovych Kvitka-Osnovianenko, who is regarded as one of the founders of Ukrainian literary prose.

The writer's works are distinguished by profound psychological insight, a realistic depiction of the life of the people, and a vivid rendering of the moral and ethical principles of Ukrainian society. In his works, the author devotes considerable attention to problems of upbringing, the formation of human virtues, and the role of the family in the development of the individual. Folk wisdom enshrined these principles in proverbs: "As the roots, so the seed", "Honour your father and mother, and all will be well with you", "Good children are a crown for their parents". These sayings became a kind of moral code of the Ukrainian people.

In the writer's works, questions of human morality and personal upbringing occupy a special place. The author sought to depict the positive moral qualities of human beings while condemning negative manifestations of human character. The writer creates characters who embody folk ideals: kindness, modesty, diligence, sincerity, and spiritual purity. At the same time, he portrays the negative consequences of indifference, selfishness, cruelty, and moral decline.

Since ancient times, the Ukrainian people have held that a child's upbringing must begin within the family. It was the family that served as the first environment of the individual's socialisation. Within the family circle, the child absorbed rules of conduct, moral norms, and life values: "... what father would abandon his children so that, without instruction, they might grow idle? Every father, every one, strives to teach his children all that is good; and he will chastise the disobedient in a fatherly manner. It is not without reason that it is said: idle is the child whom the father has not taught" [4, p. 22].

For the author, the principle of upbringing through personal example is of great importance. It is precisely the behaviour of parents, their attitude towards other people, and their adherence to moral norms that shape the formation of the individual.

One of the writer's most striking works, in which the principles of folk pedagogy are reflected, is the novella *Marusia*. The main heroine, Marusia, embodies the folk ideal of the Ukrainian young woman. She is raised in a spirit of respect for her parents, diligence, and moral purity. The author emphasises her kindness, modesty, and obedience. Labour occupies an important place in Ukrainian folk pedagogy. The people always respected those who worked conscientiously and earned their living honestly. In the works of Kvitka-Osnovianenko, labour is regarded as an important moral value. His characters are not afraid of hardship and treat labour as a natural human need. Marusia honours her parents, helps them with the household, and observes moral norms: "...how hard-working she was! For her father, for her mother, and for herself she spun, sewed, and washed, all by herself, without a hired hand, and she cooked and baked as well, while her mother sat with her hands folded" [4, p. 30]. In folk pedagogy there existed a conviction that a child could be raised not only through words but also through personal example. It is precisely this principle that can be traced in the relationships among the characters of the novella. The family occupies an important place in the story. Marusia's parents play a significant role in the formation of her personality. Marusia displays profound reverence for her parents and makes no important decision without their blessing. For the heroine, the parental word is the highest moral authority. In folk pedagogy, the honouring of elders was considered one of the most important human duties. The heroine does not violate family traditions and does not disregard the counsel of her elders.

The main heroine is a personification of Christian virtues. She is raised in a devout Ukrainian family, prays sincerely, respects her parents, helps those in need, works conscientiously, and lives according to God's commandments: "While still very small, she already knew the *The Lord's Prayer*, the *Mother of God* prayer, the *Trisagion*, and half of the *Creed*. Yet as soon as she heard the church bell, she would no longer play or linger at home, but would say: "Mother, I am going to church, look, they are ringing the bells; it is a sin not to go; father, give me a coin for a candle, and another to give to God's beggar". And in church she would no longer be mischievous nor speak to anyone, but would pray continually and bow low" [4, pp. 23–24].

Another vivid work in which the author combined folk beliefs, Christian morality, and the educational ideal of the Ukrainian family is H. Kvitka-Osnovianenko's novella *The Centurion's Daughter (Panna Sotnykova)*. Despite the fantastical elements of the plot, the work has a profound pedagogical orientation, since it affirms the traditional moral and ethical values of the Ukrainian people: respect for parents, modesty, piety, honesty, mercy, responsibility, and spiritual purity: «...on the days she herself had appointed, she would visit the dwellings of the poor and the suffering, and to them she distributed everything she herself had earned and everything given to her by her parents» [6, p. 319]. One of the leading ideas of the novella is the notion of the decisive role of the family in shaping a person's moral qualities. The Centurion's daughter grows up in a well-to-do kozak family, yet her prosperity does not become a cause of arrogance or condescension. Her parents raised their daughter in an atmosphere of love, respect for others, and Christian piety: "You are obliged, above all, to fulfil unquestioningly the will of your parents. We wish that you fulfil first everything you owe to us, and then to your neighbours" [6, p. 299].

The idea of a respectful attitude towards the family and the affirmation of family values is vividly traced in the work of Ivan Nechuy-Levytskyi, above all in the novella *The Kaidashev Family*. In depicting the everyday life of a Ukrainian peasant family, the writer emphasises the importance of mutual understanding, mutual respect, and the preservation of family harmony. The family disputes portrayed in the work convincingly demonstrate that egoism, intolerance, and disrespect among close relatives lead to the destruction of family unity and spiritual harmony: "...Kaidashykha threw on her coat and ran to the district office to lodge a complaint against Motria and Karpo. The district official summoned Karpo to trial" [10, p. 257]. The writer shows that the absence of mutual respect, tolerance, and spiritual unity leads to conflicts and misunderstandings. Through the images of his characters, the author demonstrates the importance of respect for parents and the preservation of family values and moral norms: "Disrespect from his son, and shame before his own children, and anger, and rage – all merged together within his soul, burning so fiercely in his chest that it seemed to him as though Karpo had struck him dead" [10, p. 191]. Through the constant quarrels, the writer shows the negative consequences of the loss of mutual respect between younger and older members of the family.

One of the most distinctive ethnographic groups of the Ukrainian people, inhabiting the territory of the Ukrainian Carpathians, is the Hutsuls. The harsh natural conditions, the particular features of their economic activity, centuries-old traditions, and strong family ties formed their own system of raising children, grounded in the principles of folk pedagogy: "It seems that here, amid the mountains, a person begins to be respected from early childhood. One had to see how gravely that young boy carried himself, in what comically serious a tone he gave his advice…" [11, p. 395].

Ukrainian writers who turned to depicting the life of the Hutsuls not only masterfully reproduced the everyday life, customs, and worldview of the inhabitants of the Carpathians, but also revealed the profound educational potential of folk pedagogy. The literary works of Mykhailo Kotsiubynsky, Hnat Khotkevych, Marko Cheremshyna, Petro Shekeryk-Donykiv, and other writers became a kind of literary chronicle of the spiritual culture of the Hutsul region, reflecting traditional family relationships, the moral and ethical foundations of raising children, the role of parental authority, labour, religion, and folk customs and rituals in the formation of the individual.

The Hutsul family was characterised by a high degree of parental authority. The father was perceived as the head of the family, its protector and master, while the mother was the guardian of the domestic hearth, the educator of the children, and the keeper of family traditions. Upbringing was carried out above all through the personal example of adults.

In the Hutsul family, respect for elders was especially prized. The older members of the family enjoyed unquestioned authority, and their life experience was regarded as a source of wisdom. Children were obliged to obey their parents, to help their grandfather and grandmother, and to behave courteously towards all members of the community.

From an early age, the child was drawn into the everyday life of the family. Already at a young age, boys helped their father tend livestock, work in the mountain pastures, gather firewood, and make household implements: "Now he already had responsibilities – he was sent to graze the cows" [7, p. 136]. Girls learned to run the household, prepare food, spin, weave, embroider, and look after younger children. Labour was not regarded as punishment. On the contrary, it was the principal means of moral upbringing. It was precisely in the process of shared labour that responsibility, discipline, honesty, mutual assistance, and respect for the labour of others were formed.

Religion was no less important a factor in upbringing. Almost every day in a Hutsul family began with prayer. The observance of church feasts and fasts, and participation in religious services, were

an integral part of life. Through religious upbringing, children were instilled with a sense of goodness, mercy, justice, and love for one's neighbour: "All of them were devout, they loved going to church, and especially to the patronal feast" [7, p. 139].

Folk customs and calendar rituals were of great significance. The celebration of Christmas, Easter, Ivan Kupala, Green Week (Pentecost), and wedding and christening rites served as a kind of school of folk morality. Children not only observed the conduct of traditional festivals but also took an active part in them, gradually absorbing norms of behaviour, etiquette, and spiritual values: "And when dusk fell, up on the hilltop Ivanchik lit a great bonfire of hawthorn branches, and together with his family bowed before the sacred flame. Dancing with his family around the fire built upon the ancient Hutsul round log, and leaping over the flames late into the night, he glorified and exalted the great feast of spring – the feast of St. George" [12, p. 404].

Oral folk art played a special role in folk pedagogy. Fairy tales, legends, tales, proverbs, sayings, kolomyikas, and songs contained rich educational content. Through literary images, children were taught the difference between good and evil, honesty and deceit, diligence and laziness.

The nature of the Carpathians also served as an important means of ethnopedagogical upbringing. The life of the Hutsuls was closely bound up with the surrounding environment. The mountains, forests, alpine pastures, and rivers were not merely a place of economic activity but also a source of spiritual development. Love of nature cultivated a careful attitude towards the environment, a sense of responsibility for the surrounding world, and an awareness of the indissoluble unity of human beings and nature: "From the wall of the old house he took down from its peg his beloved long trembita, made of thunder-struck spruce wood and richly wound with fine birch bark – the trembita that had dried there from autumn until the feast of St. George. (…) And with that divine voice of the trembita he glorified the great feast of spring, the feast of fertility and life throughout the whole world and upon the high Hutsul mountain pastures" [12, p. 405].

An analysis of the works of Hryhorii Kvitka-Osnovianenko, Ivan Nechuy-Levytsky, Mykhailo Kotsiubynsky, Hnat Khotkevych, and Petro Shekeryk-Donykiv provides grounds for asserting that the veneration and respect of elders constitute one of the leading moral ideas of Ukrainian fiction. Writers consistently affirm the notion that love for one's parents, gratitude towards older generations, and respect for their life experience and spiritual heritage are important conditions for the harmonious development of the individual. Through literary images, they cultivate in readers a sense of responsibility towards the family, an awareness of the value of the continuity of generations, and respect for national traditions, which renders Ukrainian literature an effective means of the moral upbringing of young people.

Conclusions. As a result of the study conducted, the stated aim has been achieved: a comprehensive analysis of the reflection of questions of ethnopedagogy has been carried out using the example of literary works by Ukrainian writers, and their educational potential has been determined in the context of contemporary pedagogical science.

The examination of the theoretical foundations of ethnopedagogy has demonstrated that it constitutes an important component of pedagogical science, one that studies the folk experience of upbringing accumulated over the course of many generations. The foundation of Ukrainian ethnopedagogy is the family, within which the moral, spiritual, labour-related, and national values of the individual are formed. It has been established that folk pedagogy serves as an important factor in the preservation of the cultural heritage of the Ukrainian people, and that its principles are grounded in humanism, conformity with nature, the continuity of generations, the unity of upbringing and labour, and respect for the human being and for spiritual traditions.

It has been clarified that the Ukrainian family constitutes a distinctive model of traditional folk upbringing, one in which family relationships, labour, religiosity, customs, rituals, oral folk art, and a respectful attitude towards nature are organically combined. The process of upbringing within the Ukrainian family was carried out above all through the personal example of parents, the involvement of children in labour, the observance of folk traditions, and active participation in the life of the community. It was the family that ensured the formation in children of diligence, honesty, responsibility, mercy, respect for elders, love for one's native land, and a sense of personal dignity.

The practical significance of the study conducted lies in the possibility of using its materials in the teaching of courses in ethnopedagogy, the history of pedagogy, Ukrainian literature, ethnography, and cultural studies, as well as in the educational work of institutions of general secondary and higher education. The materials of the work may be used in the preparation of instructional and methodological materials, elective courses, educational activities, local history projects, and scholarly research devoted to the problems of folk pedagogy.

Bibliography:

1. Батрун І. В. Етнопедагогіка в системі вітчизняного національного та патріотичного виховання XXI століття. *Педагогіка формування творчої особистості у вищій і загальноосвітній школах*. 2020. № 73. Т. 1. С. 17–22. DOI https://doi.org/10.32840/1992-5786.2020.73-1.2
2. Бодик О. П. Тема дитини у творчості українських письменників кінця XIX – початку XX ст. https://vseosvita.ua/library/embed/01003yce-6168.doc.html (дата звернення 19.07.2026р.).
3. Йовенко Л. І., Терешко І. Г. Традиційне родинне виховання українців: Навчальний посібник для студентів вищих навчальних закладів. Умань : РВЦ «Софія», 2010. 239 с.
4. Квітка- Основ'яненко Г. Ф. Маруся. *Зібрання творів у семи томах*. Т. III, К., 1981. С. 21–88.
5. Квітка-Основ'яненко Г. Ф. Щира любов. *Зібрання творів у семи томах*. Т. III, К., 1981. С. 302–348.
6. Квітка-Основ'яненко Г. Ф. Панна сотникова. *Зібрання творів у семи томах* Т. IV, К., 1979. С. 291–320.
7. Коцюбинський Ю. Тіні забутих предків. Твори в трьох томах.Т. 3. К. : «Дніпро», 1979. С. 135–183.
8. Лаппо В. В. Етнопедагогіка: навчально-методичний посібник. Івано-Франківськ : НАІР, 2023. 420 с.
9. Мосіяшенко В. Українська етнопедагогіка: навч. посіб. Суми : ВТД «Університетська книга», 2005. 174 с.
10. Нечуй-Левицький І. Кайдашева сім'я. Твори в двох томах. Т. 2. К. : Наукова думка, 1986. С. 153–279.
11. Хоткевич Г.Дарабов.Твори в двох томах. Т. 2. К. : «Дніпро», 1966. С. 381–411.
12. Шекерик-Доників П. Дідо Иванчік: роман / післямова В. Герасим'юка. Брустурів : Дискурсус. 2021. 576 с.
13. Ятищук О. Взаємодія народної педагогіки та художньої літератури у вихованні національної ідентичності. *Матеріали II Всеукраїнської наукової конференції, присвяченої пам'яті Володимира Брославського «Історична наука у XXI столітті: виклики та перспективи»*. Тернопіль, 23 жовтня 2025 р. С. 160–163.

Ятищук О. В. ВІДОБРАЖЕННЯ ПРИНЦИПІВ НАРОДНОЇ ПЕДАГОГІКИ У ТВОРАХ УКРАЇНСЬКОЇ ХУДОЖНЬОЇ ЛІТЕРАТУРИ

У статті проаналізовано основні принципи народної педагогіки, зокрема виховання любові до Батьківщини, поваги до батьків і старших, працелюбності, моральності, духовності, гуманності та збереження національних традицій. З'ясовано, що художня література виступає важливим засобом відображення народної мудрості та педагогічного досвіду, оскільки через художні образи, характери персонажів і змалювання життєвих ситуацій письменники передають моральні цінності й виховні ідеали українського народу. Особливу увагу приділено аналізу творів українських письменників, у яких розкриваються народно-педагогічні ідеї та виховні аспекти. Доведено, що у творчості українських авторів значне місце займають питання родинного виховання, формування моральних якостей особистості, утвердження патріотичних почуттів та духовного розвитку людини. Установлено, що через художнє осмислення людських взаємин, морального вибору героїв і суспільних проблем письменники не лише відображали реалії життя українського народу, але й виконували важливу виховну функцію. У результаті дослідження встановлено, що українська художня література є важливим чинником збереження й трансляції народно-педагогічних традицій. Вона сприяє формуванню духовно багатої особистості, розвитку моральних якостей, національної свідомості та системи цінностей, а також забезпечує зв'язок між історичним досвідом народу та сучасними виховними процесами. Зроблено висновок, що принципи народної педагогіки, відображені у творах української художньої літератури, залишаються актуальними в сучасних умовах та можуть бути ефективно використані у процесі навчання й виховання молодого покоління.

Ключові слова: *народна педагогіка, виховання, народні традиції, духовні цінності, національне виховання, родинне виховання, народна мудрість, художній твір, особистість, культурна спадщина, патріотизм, моральні якості.*

Дата першого надходження статті до видання: 11.08.2026
Дата прийняття статті до друку після рецензування: 01.09.2026
Дата публікації (оприлюднення) статті: 30.10.2026