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Feasibility of Forming a Cossack Ethno-cultural Space for Educational Activities and Popularization of the Cossack Ethno-cultural Heritage

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The article substantiates the expediency of the formation of the Cossack ethno-cultural space "Cossack Svitlytsya" of the Kiev Academy of the Cossacks for educational activities on Cossack topics among adults. The concept of the Cossack ethno-cultural space, its features, goals and objectives has been determined. The main components of the concept of the ethno-cultural heritage of the Cossacks are formulated.

Analysis of the research materials allows us to assert that in the modern world, it is advisable to consider the Cossacks not only as a historical phenomenon, but, first of all, as a legend that personifies the eternal dream of mankind about human life in equality, brotherhood and happiness. At the same time, according to researchers, the Cossacks were not a historical phenomenon, the role and significance of which was limited by national borders.

Currently, there is a need for a scientific substantiation and use of the ethno-cultural heritage of the Cossacks in various spheres of our life, some of which may be relevant and useful today both for our contemporaries and for other cultures and peoples. This is the aim of the educational activities of the non-government organization "Kiev Academy of Cossacks".

Key words: Kiev Academy of Cossacks; educational activities; Cossack ethno-cultural heritage; Cossack ethno-cultural space.

Introduction

Analysis of the materials of a whole series of studies of various aspects of the perception of the Cossack theme by our contemporaries (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2016); Oliynyk L. G. (2017); Hnatyuk V. M. (2008); Tairova-Yakovleva T. G. (2017) allows us to assert that in the modern world it is advisable to consider the Cossacks not only as a historical phenomenon, but mainly as a legend that personifies the eternal dream of mankind about human life in equality, brotherhood and happiness. At the same time, as our and foreign researchers assert, the Cossacks were not a historical phenomenon, the role and significance of which was confined to national boundaries (Sychevska L. E., Oliynyk

L. G. (2017); Stokl G. (1953); Nalyvayko D. S. (1992). Almost from the time of its appearance, it has attracted attention outside Ukraine, and not only in neighboring countries, but also in more distant ones, in particular in Western Europe, whose lands found themselves in a wide border zone with the Turkish-Tatar world (Sychevska L. E., Oliynyk L. G. (2017); Nalyvayko D. S. (1992).

The German researcher of the Cossacks G. Stokl (Stokl G. (1953) considered the problem of "borderlands" (Grenze, Frontier) as a social and historical phenomenon of international scale, characterized by specific conditions and organization of life (Stokl G. (1953). It was in these conditions that the philosophy, the way of life and the way of life of those strata of the population that then lived on the territory of this

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borderland were formed. At the same time, it should be noted that only in modern Ukrainian lands the Cossacks achieved self-organization to statehood during the time of B. Khmelnytsky (Nalyvayko D. S. (1992).

The Cossacks have deep historical roots and a unique heritage in various spheres of human life: health, culture and everyday life. It should not be lost by descendants and can have tremendous cultural and educational significance for our contemporaries. The popularization of this rich heritage is carried out by the public organization "Kiev Academy of Cossacks", which considers the entire Slavic population as descendants of the Cossacks, believing that since in the family tree of almost every Slav there are Cossack ancestors, and, therefore, there is a genetic memory about their heroic past (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2016); Voloshina A. L., Oliynyk L. G. (2016).

At present, interest in the history and ethno-cultural heritage of the Cossacks is growing. There was a need for scientific substantiation and use of the Cossack heritage in various spheres of our life. This is the focus of the educational activities of the NGO "Kiev Academy of Cossacks".

The role of the Cossacks in the spiritual development of the Slavic peoples was undoubtedly important and significant. In recent decades, studies of the Cossack heritage appeared and began to develop, the study of the processes of the formation of the education system of Zaporozhye and other Cossacks and Cossack pedagogy in general. The scientific works of many scientists from near and far abroad are devoted to the Cossacks, namely: B. Antonovich, E. M. Apanovich, S. A. Auska, B. F. Vedmedka, A. A. Gordeev, O. T. Gubko, V. V. Zadunaisky, T. Kalyandruk, V. G. Kuz, Y. Mitsik, D. Nalyvayko, I. Ogienko, N. Polyakova, E. N. Pristupa, Yu. G. Rudenko, M. G. Stelmakhovich, B. M. Stuparik, T. G. Tairova-Yakovleva, F. G. Turchenko, O. M. Ulischenko, I. F. Fedorenko, T. Chukhlib, G.K.Shvidko, G. Stokl and others.

The years of militant atheism, famine, the destruction of the intelligentsia in our vast expanses have led to historical unconsciousness, interrupted and destroyed many traditions that strengthen the bond between generations and sanctify human life through loyalty to age-old customs, experiences, attitudes and traditions. The objective regularity of the successful construction of a prosperous society is the return of lost values to the educational process of the individual (Hnatyuk V. M. (2008). We believe that it is necessary to consider the Cossacks as a historical phenomenon that was so powerful that it has its own powerful ethno-cultural heritage, part of which may be relevant and useful today for our contemporaries, as well as for other cultures and peoples.

Many scientific research organizations are studying this phenomenon, but today there are not enough popularizers of the results of these studies that can satisfy the massive interest of people of different age groups interested in the Cossacks, and those who identify themselves with the Cossacks. We believe that every potential Cossack descendant needs to have a more detailed understanding of this unique historical phenomenon (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2017).

The famous researcher of the Cossacks T.G. Tairova-Yakovleva (Tairova-Yakovleva T. G. (2017) calls the Cossacks "the world ... of people who lived on the borderline of the Christian and Muslim worlds, who were used to fighting back, who knew how to defend themselves. They borrowed a lot

from the East, with which they had continuous contact. Even more – from Europe with its universities and baroque. *And this unusual symbiosis gave birth to a society in which people believed in God, freedom and success.*" (Tairova-Yakovleva T. G. (2017).

Organized more than 10 years ago, the public organization "Kiev Academy of Cossacks" (hereinafter - KiAC) has become a scientific and educational ethno-cultural space for lovers and admirers of Cossack history and considers the entire population of our country as descendants of the Cossacks (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2017).

Objectives of the Kiev Academy of Cossacks:

- research and study of historical materials about the Cossacks through the efforts of interested researchers and enthusiasts;
- development of theoretical and methodological foundations for the popularization of the history of the Cossacks and the creation of a scientific and methodological center;
- formulation of the concept of the historical heritage of the Cossack way of life for the implementation of its best achievements into the life and everyday life of modern society through popular science educational activities;
- popularization of the best achievements of the Cossack way of life at the scientific and educational level;
- entrance to every house, to every family of admirers of the history of the Cossacks with information about past victories and modern achievements of the descendants of the Cossacks (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2017); Oliynyk L. G. (2017); Sychevska L. E., Oliynyk L. G. (2018); Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2017); Oliynyk L. G. S., Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2020).

The Kiev Academy of Cossacks is an educational ethno-cultural space for admirers of Cossack history. Educational activity is one of the priority directions of KiAC's activity. We are sure that our contemporary needs not only to gain new knowledge, but also to master a creative approach and the need for constant self-education (Voloshina A. L., Romanchuk N. L. (2016).

In the context of the tasks set, the specialists of K&AK formulated the main components of the concept of "Cossack ethno-cultural heritage", its material and non-material components (Voloshina A. L., Oliynyk L. G. (2016); Sychevska L. E., Oliynyk L. G. (2017).

Tangible heritage is artifacts that are preserved in historical museums, museums of the history of the Cossacks in Ukraine and in other countries of the near and far abroad.

The intangible heritage of the Cossacks includes:

- the glorious history of the Cossacks (Sychevska L. E., Oliynyk L. G. (2017); Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2017);
- traditions of the Cossack way of life and way of life (Sychevska L. E., Oliynyk L. G. (2017);
- legendary martial arts of the Cossacks, which harmoniously transformed into modern sports (horting, etc.);
- esoteric practices of kharaterniks, which to this day excite the imagination of our contemporaries;
- Cossack medicine, which naturally merged into modern alternative medicine;

- unique developments of the Cossack cuisine, which delight many inhabitants of the Earth on different continents (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017);

- original Cossack holidays (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2018); Sychevska L. E., Oliyynik L. G. (2017).

In order to determine the level of interest of the population in the Cossack topic, as well as to determine the most demanded and desired forms of work with the population, large-scale **studies** were carried out among various strata of our society, the results of which can be found in our previous publications (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017, 2018, 2020), and a decision was made on the advisability of creating a *Cossack ethno-cultural space* on the basis of the Kiev Academy of Cossacks (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017).

Proper name, all projects and content of the work of the Kiev Academy of Cossacks are protected by the Law of Ukraine as intellectual property (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2016); Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017).

Ethno-cultural space is an information and emotional field, a virtual and at the same time real space of human existence and functioning, which becomes tangible when faced with the influence of culture (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017); Alefirenko N. (2010); Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2018).

Ethno-cultural space is an important aspect of the formation of a model of the world, which has the characteristics of length and structure, coexistence and interaction, coordination of cultural elements and the semantic content of the structural organization; it is a space for the dissemination of ideas and views, languages and traditions, beliefs and norms (Kolinko I. V. (2006). O. V. Estrina and N.V. Dulina (Dulina N.V. (2007) also define ethno-cultural space as a specific spatio-temporal integrity, which is the result of the genesis and functioning of culture in relation to social parameters. It (space) acts as a form of existence of social relations, fixed by everyday practices, preferences, traditions, values (Dulina N.V. (2007). The construction of the integrity of the ethno-cultural space involves the inclusion of subjects in the complex process of self-awareness in a particular space, awareness of their role in society, as well as the development of the personification of the sociocultural space, its multifunctionality and identity. If we talk about the world ethno-cultural space, then it is characterized by incredible diversity and irreducibility to a single development model, even taking into account the constantly growing trends of globalization (Simbirtseva N. A. (2009); Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017).

It is such a useful and interesting Cossack ethno-cultural space for the popularization of all elements of the Cossack heritage created, functions and develops on the basis of the Kiev Academy of the Cossacks and its subdivisions (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017); Oleynik G. S., Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2020).

Participation and deepening in the active activity of the Cossack ethno-cultural space solves many social, psychological and educational **tasks** that are acute as problems of modern society:

- lack of live interpersonal communication;
- thirst for belonging to a particular ethno-cultural community;

- carrying out cultural leisure in a favorable ethno-cultural environment - according to the experience we have received, which is unusually in demand by our compatriots;

- exchange of experience in matters of everyday life, health and business (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2018); Oleynik G. S., Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2020).

In the course of long-term work, we have identified the following advantages of the functioning of the Cossack ethno-cultural space of the KiAC:

- Cossack ethno-cultural space - a new model of scientific and educational activities with the population - an interactive area of communication about the Cossacks, their history, culture and role in the world historical process, as well as the impact of Cossack achievements on the modern world;

- Enlightenment - thanks to a variety of scientific and educational events on Cossack topics;

- Education throughout life - in the Cossack ethno-cultural space of KiAC, any adult of absolutely any age can get new knowledge on Cossack topics, whenever and as much as necessary;

- Popularization of Cossack history - we believe that it is very important for the entire Slavic population as Cossack descendants;

- Cossack heritage - ethno-cultural foundation for modern education;

- Popularization of the Cossack ethno-cultural heritage;

- Satisfaction of the need for belonging (to a particular ethno-culture, ethno-cultural community or group);

- Communication by interests - during scientific, educational and ethno-cultural events, amateurs, connoisseurs and admirers of the Cossacks and Cossack traditions can communicate and exchange experiences;

- Satisfaction of the hunger for the need for high-quality communication (such hunger is felt when at work or in another environment communication is exclusively formal) (Byrne Eric. (2009);

- Satisfaction of hunger for new events (such hunger is felt when a person's life seems poor for bright events, holidays and events; otherwise, people satisfy such hunger most often through various gossip and rumors) (Byrne Eric. (2009);

- Carrying out cultural leisure in a favorable (native) ethno-cultural environment;

- Dissemination and implementation of ethno-cultural customs in the family;

- Strengthening the family through ethno-cultural tradition;

- Strengthening the family through various activities in the Cossack ethnic culture;

- Increase of the general level of erudition;

- Raising the cultural level;

- Ethno-cultural and spiritual enrichment of the individual;

- Confirmation in the minds of the traditional Cossack ideological principles of honor, dignity, high spirituality, love of freedom, justice, brotherhood, labor and love for the native land.

- New forms of cooperation and interaction with museums, organizations and individuals (Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2017); Oleynik G. S., Voloshina A. L., Sychevska L. E., Oliyynik L. G. (2020); Voloshina A. L., Sychevska L. E., (2018).

Purpose of the article

Justification of the expediency of the formation of the Cossack ethnocultural space "Kozatska Svitlitsya" of the Kiev Academy of the Cossacks for educational activities on Cossack topics among adults. Definition of the concept of the Cossack ethnocultural space, its features, goals and objectives. Formulation of the main components of the concepts of the Cossack ethnocultural heritage.

For such a space to work effectively, it is necessary to study various aspects of its functioning. In previous publications, we have studied and highlighted the main aspects of the formation of the *Cossack ethno-cultural space* (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2018).

Research methods

The following empirical methods of psychological research were used: questioning, survey, conversation and interview. We conducted an unbiased survey among friends of the Kiev Academy of Cossacks, acquaintances, colleagues, teachers and other employees of educational institutions and a wider circle of our compatriots who do not have special training in the above topics. Below is only a part of the survey, and the full version of the author's questionnaire and the results can be found in previous publications (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2018). In order to solve the tasks of the study we used author's questionnaire (authors A.Voloshina, L. Sychevska, L. Oliynyk).

Author's questionnaire "Study of the psychological readiness of our contemporary to learn the Cossack ethno-cultural heritage"

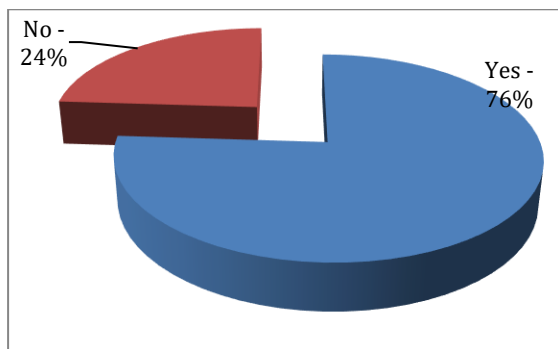
(authors A. Voloshina, L. Sychevska, L. Oliynyk)

1. Would you like now to be related to the Cossacks and the modern Cossack ethno-cultural space (to spend free time among lovers and admirers of the Cossack history and rich ethno-cultural heritage of the Cossacks, to take part in themed parties, ethno-cultural holidays in the Cossack leisure clubs, etc.)? Yes (76%). No (24%) (Pic. 1. Diagram).

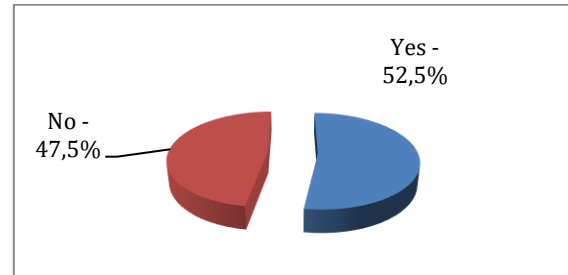
2. Would you like to be a member of one of the Cossack ethno-cultural communities of any Cossack club:

- with relatively constant attendance at his events? Yes (52.5%). No (47.5%) (Pic. 2. Diagram);

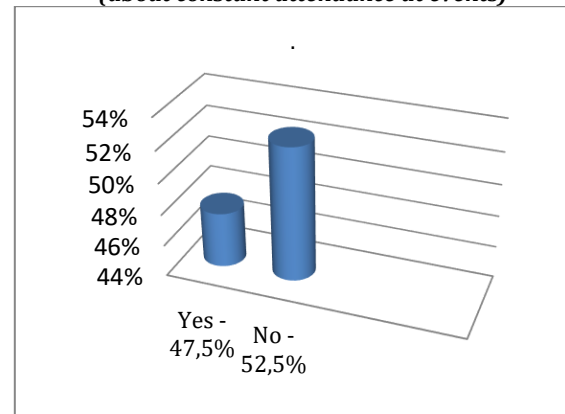
- to attend certain Cossack events (holidays, festivals, lectures, parties) once for advertising information? Yes (47.5%). No (52.5%) (Pic. 3. Diagram) (Voloshina A. L., Sychevska L. E., Oliynyk L. G. (2018).



Pic. 1. Diagram. Question №1.



Pic. 2. Diagram. A question №2. (about constant attendance at events)



Pic. 3. Diagram. A question №2 (about one-time attendance at events)

The results of the study and its discussion

According to the data obtained, the following conclusions can be drawn (Pic. 1, 2, 3). Answers to question number 1 show that 76% of respondents would like to be related to the Cossacks and the modern Cossack ethno-cultural space - to spend their free time among lovers and admirers of the Cossack history and rich ethno-cultural heritage of the Cossacks, to take part in thematic parties, ethno-cultural holidays in Cossack leisure clubs and others (Diagram 1). This once again confirms the fact that the majority of the respondents deep down consider themselves Cossack descendants, and therefore feel the desire to regularly spend time in the Cossack ethno-cultural space and take part in events on Cossack topics. As is known historically, so many Cossacks with their families lived on the modern territory of Ukraine for several centuries that, in any case, despite numerous attempts to destroy the representatives of the Cossacks, in an explicit or hidden form, still remained (Yavornytsky D. I. (1995); Dragomanov M. P. (1991). For example, many famous writers and prominent figures are Cossack descendants - N. V. Gogol, I. Kotlyarevsky, M. P. Dragomanov and others (Tairova-Yakovleva T. G. (2017); Dragomanov M. P. (1991).

Answers to question №2 show that 52.5% of respondents would like to be a member of one of the Cossack ethno-cultural communities of a Cossack club with a relatively constant attendance at its events, and 47.5% would like to attend certain events on Cossack topics one time (Diagram 2 and 3). This indicates the general high interest of the

respondents in this topic and their desire to learn as much as possible about it, which again confirms the need for

Conclusions

The results of the large-scale research carried out have become one of the prerequisites for determining the fundamental foundations of the organization of the Cossack ethno-cultural space, which is currently successfully

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educational activities on Cossack topics in the corresponding Cossack ethno-cultural space.

functioning in Kiev. The Kiev Academy of Cossacks proposes to develop its activities in the above direction within the near and far abroad, which will satisfy the ethno-cultural "hunger" of all our compatriots, lovers, connoisseurs and admirers of the Cossack history and Cossack ethno-cultural heritage, which will successfully form and educate the person of the future.

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