

USE OF THE ORIGINAL OLEKSA VOROPAI HERITAGE IN THE CONTEXT OF MODERN UKRAINIAN STUDIES PEDAGOGICAL RESEARCH

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Abstract. The Ukrainian studies training of the future philology teacher provides one of the integral places, after which it is the basis of national education, the first step in acquiring the profession of a teacher. Throughout its existence, the Ukrainian people created outstanding examples of spiritual and material art, which entered the treasury of world culture. They reflected the worldview of the nation, its artistic thinking, philosophy, and pedagogy. Therefore, it is essential to involve philology students in Ukrainian folk culture, educate them in the best traditions, and train the new national school teachers. The purpose of this article is to reveal the essence of the Ukrainian studies training of the future philology teacher for Ukrainian folk culture and traditions. To ensure the objectivity and comprehensiveness of the research, a complex of general scientific and pedagogical methods was used, including: analysis of the literature on the researched problem to determine the state of its development and research prospects; comparison to study the points of view of different scientists; systematization and generalization for conclusions; observation of the educational process. In the conditions of the reform and development of education in Ukraine, the problem of schooling, and the formation of higher education in Ukraine at the beginning of the 21st century requires a theoretical and practical solution. In this regard, the conceptual views of prominent figures of Ukraine regarding the development of education in the period under study, as well as a certain experience in the development of schooling and higher education, are of great importance.

Keywords: philologist teacher, national education, world culture, outlook, art.

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Introduction. This problem was of interest to many representatives of domestic science. The famous scientist O. Voropai paid special attention to it.

What is decisive in the scientific achievements of a scientist dedicated to the problems of Ukrainian studies? First of all:

- > a love for the native language and the native people and their creativity is embedded from an early age, as well as the ability to treat this creativity as something sacred;

- > learning, with its peculiar inner atmosphere and deep folk traditions;

- > focusing on the works of M. Maksymovich and F. Vovk directed his scientific interest in the field of preservation and study of spiritual monuments and cultural heritage of the people;

- > O. Voropai's highly patriotic understanding of the need to create and further develop national science.

The original heritage of O. Voropai is relatively small - 7 books - "Lights in the Church" (Ukrainian folk legends written in Ukraine in 1942-43), "Ukrainian folk dances", "Yasyr", "Traditions of our people", "Traditions", published in Augsburg under the pseudonymous Oleksa Stepovy.

The specificity of his fundamental research "Traditions of our people" in the field of folklore and ethnographic science is that, while describing the folk calendar, he presents separate analytical excursions, while at the same time he sees the preservation of the primary material as the main task (albeit without passportization field records), collected by himself. Regarding the accumulation of these materials in the introductory article to the first volume, he wrote: "This book was written here, in a foreign land, but I started collecting materials for it in Ukraine in 1937 and continued to do so until the beginning of 1943. While staying in Germany from 1944 to 1948, I continued to record folklore and ethnographic material from people who were with me in labor camps from the East and in camps for displaced persons" [1, c. 7].

Aims. The purpose of this article is to reveal the essence of the Ukrainian studies training of the future philology teacher for Ukrainian folk culture and traditions.

Methodology. To ensure the objectivity and comprehensiveness of the research, a complex of general scientific and pedagogical methods was used, including: analysis of the literature on the researched problem to determine the state of its development and research prospects; comparison to study the points of view of different scientists; systematization and generalization for conclusions; observation of the educational process.

Literature review. Reading the introductory article to the publication "Traditions of our people", which for the author was a program document, we learn why, as a biological scientist, like M. Maksymovych, he devoted so much time, effort, and attention to the preservation and study of the spiritual monuments of his native people. The scientist is trying to understand certain terminology and introduce it into ethnological circulation. In particular, it provides several definitions of the concept of "tradition", while paying more attention to the content-emotional side (this

is especially felt in the descriptions of rituals).

Based on the reasoning of well-known authoritative folklorists and ethnographers – prof. L. Biletskyi and Prof. Z. Kuzeli, emphasized the need to study the customs of his people. He wrote: “Traditions are not a separate phenomenon in the life of the people, they are embodied in the movements and actions of worldviews, worldviews and relationships between individual people” [1, p. 5].

The study of Ukrainian culture in schools and the teaching of academic disciplines in the native language is extremely important since these are “the signs by which a nation can be recognized not only in the present but also in its historical past” [1, p. 5].

A. Voropai emphasized that custom and language are the strongest elements that unite individual people into a single nation. At the same time, the culture and language of Ukrainians are not “second-rate”, or borrowed. On the contrary, in his opinion, “the meeting of Byzantium with Ukraine is ... a meeting of not the poor with the rich; it is ... a meeting, if not equal, then of cultures close in power, but different in character” [1, p. 6–7]. Later, “soviet” scientists and Ukrainian pseudo-patriots will shout about the second nature and borrowing of Ukrainian culture from “older” brothers. In the second half of the 20th century the outstanding poet Lina Kostenko will be indignant about the slogan “Ukraine rises from its knees”, because, in her opinion, as well as in the opinion of O. Voropay, Ukraine as a cosmos and as a logos has never knelt down [2, p. 15].

The study of oral folk creativity is facilitated by the work “Traditions of our people”, which, like a bridge in time, connects the past and the future. Using it in classes on Ukrainian language and literature, history, and music will help you learn about Ukrainian oral folk art, see the future through the prism of the past, and understand the present. Pupils and students will gain experience in analyzing a folklore work, understanding the nature of symbols, and the specifics of folk thinking, and learning to define their mission in the important matter of preserving the nation's historical and ethnic memory.

O. Boyko defines the object of ethno-pedagogical research as the process of education as a component of the socio-cultural experience of an individual people and the subject as a pedagogical system of intergenerational relations in a certain ethnic group.

An ethnology pedagogue uses information collected during folklore and ethnographic studies of a certain region. In the process of field research, the entire spectrum of material and spiritual folk culture is covered. Surveying several respondents allows you to collect more objective information.

A vivid example of such work is the work of O. Voropay “Yasyr”. In the preface to it, the author notes: “This collection has an educational value for our youth, who will find examples of true heroism and a sense of deep love and respect for our Motherland in these events” [12, p. 7].

The author singles out such features of the national character as morality, a sense of human dignity, the ability to sympathize, mutual aid, the desire for education, and intellectual work: “Even in those cruel, inhumane conditions, some of

the young people found time and opportunity to read books and write poems” [12, p. 4].

In order to collect as much information as possible, he asked for help from friends, acquaintances, and communicated with many people. “Yasyr”: Letters, stories and folk art in German captivity” is evidence of the greatness of the spirit of the Ukrainian people. The use of the material collected by O. Voropay in classes on the Ukrainian language, literature and history will contribute to the formation of the best traits of a patriotic citizen in pupils and students.

The analysis of the collection made it possible to single out the following features of the Ukrainian national character:

- love for the native land and the Motherland;
- respectful attitude towards the mother;
- religiosity (it is worth emphasizing that we are talking about 1943–1945, after more than 20 years of Bolshevik terror and atheistic propaganda);
- kindness and sincerity;
- animal spirits;
- chastity;
- industry;
- commemoration of the dead, ancestors.

For example, in the letter of Vera's girlfriend, dated March 20, 1945, sent from Berlin to Oksana's sister, we read the following lines: “My dear sister, how I don't want to die on a foreign land, how I would like to see our village, my house, those flowers, which we sowed together, and our good old mother. ... Our happiness is in God's hands, maybe He will have mercy on me and give me more strength to survive everything.”

Results. Respect and love for the mother in almost every letter collected by O. Voropaim:

“It's very sad at home, and I dream about Mom every night...” (December 26, 1943, Braunschweig, letter to Antosia Yaremchuk) [12, p. 17]. In July 1944, the same Antosya wrote to a friend: “For my mother to see me like this, with cropped braids, I don't know if they would tell me?” [12, p. 23].

And here is a letter from her friend Oksana, dated October 15, 1943: “Your father and mother, praise God, are alive and well. Everyone is complaining about you. When will the Lord grant that we will all be together?” (the village of Stepkivtsi in Zhytomyr Oblast) [Yasyr. Letters, stories and folk art in German captivity / Collection. and emphasis. O. Voropai. London: Ukrainian Publishing Union, 1966. 67 p., p. 25].

“My dear, my gentle, dear mother - I need her so much at this time...” (April 5, 1943. From the diary of Klava, a woman from Kharkiv) [12, p. 37].

In camps, in wooden barracks of German farms, Ukrainians remained true to themselves. Faith in God supported them, gave them hope for the best. Girls, tired of work, hunger and diseases, still visited churches on major holidays. What we read about in the letter of the unknown author dated April 22, 1944: “Maria, you write that you were in church on Easter. You do know when Paska was, and I sat in the camp

like that unbaptized Turk, never going out...

The already mentioned Antosya Yaremchuk wrote on May 14, 1945: "... Easter holidays are coming again. Let's go, Maria, to our mothers with belts to visit. Truth?" [12, p. 22].

The desire to remain human in all situations, despite grief and constant humiliation, can be seen in the following letter: "Here we have Easter Friday tomorrow. Let's go, all girls and boys, to fix the grave of our Ukrainian woman who died in the fall. We do not forget about it and learn about it every Sunday. Tomorrow morning I will go to the forest and collect snowdrops for her. She loved these flowers very much. And I love them. They remind us of Ukraine" Tetiana Kovalchuk (April 8, 1944 Liaoning (Bavaria)).

The sincerity and care of these people for each other is impressive, the ability to share the last to help another, sometimes almost a stranger: "Marie, I received your letter and the twenty marks that you invested in the concert.

Thank you very much. It is better to buy something from clothes, as there is a place, because we do not have a place, and there is nothing for it; we eat everything, because it is impossible to live on this portion. In all the time since I've been here in Germany, I've only bought a scarf, stockings, and old shirts, because I don't have anything to go out of the barracks with on Sunday...

Goodbye, Marusya. Thank you again for your help and for not forgetting me. Your friend Antosya." (March 12, 1944).

The next letter, March 29, 1944: "Dear Marusenko! I received your letter and again received 20 stamps.

I thank you, Marusenko, thank you from the bottom of my heart for not forgetting me in this bad foreign land..." [12, p. 18].

Mental pain and thirst for life in the following lines of Antosia Yaremchuk: "Oh, God, how I want to live - to live! I was waiting for the end of the war, but now the end is coming quickly, and I will have to die.

All the girls will return home, their mothers will meet them, but what will mine meet?!

They will only hear:

"Your daughter is gone, she died in Germany and holds the German land there on herself."

How you don't want to die, but to live, to live! I lived only twenty years, and experienced only one grief..." (March 9, 1945).

Traditional upbringing in a rural family, girlish chastity and modesty were preserved by Ukrainian women even in inhumane conditions of existence. Today's youth will probably be surprised and impressed by the words of Kharkiv woman Klava, written on March 7, 1943: "The first Sunday of spring. Beautiful, quiet, sunny - a truly spring morning and ... my first meeting and acquaintance with Andrii Malychenko. My God, I won't come back to myself... Hundreds of kisses, hugs... Hugs here, even on the first meeting... I allowed that." [12, p. 36].

The daughter's words to her father are no less impressive: "Dad, don't let Yarina go to Germany, let her hang herself at home rather than come here to curse the day

she was born.” [12, p. 9].

After getting acquainted with the letters of Ukrainian girls who were forcibly taken to work in Germany, pupils and students will not be able to remain indifferent.

For example, during folklore and ethnographic practice in the village of Lady of the Uman District of the Cherkasy Region In 2011, students of the 11th group Shcherba Yu. and Ositrova K. recorded the memories of Zina Maksimivna Rudenko, born in 1925: "I was smaller, and I also had a sister. She was sick. She lay for a long time, and then she began to stand up and was already going to the war. And when the Germans came, it was so scary for us. Yes, they began to gather young girls and boys. And we already knew – they will go to Germany. And there we knew - death. And then the policeman came. Our. local He told his sister to go. And she is thin, frail. Delay her. And I go to the commandant and ask: “Take me, and leave her at home. She is weak. He won't survive and won't be able to do anything.” He looked and said: "Take it away.” That's how I got to Germany. I got lucky. The landlady was not angry. But it was still difficult. Hungry Although they were not beaten as much as others. And the sister died after the war in the 57th year. So and so” [10].

Folklore and ethnographic research combine a number of tasks - educational, professional, and scientific. This is the deepening of knowledge of Ukrainian folk literature, the formation of folklorist-collector skills in students, as well as the development in students of conducting scientific research, the ability to observe, compare, compare facts, empirical data, and authentic material.

Most of today's young people perceive the history of their people as something detached, “something that happened to someone, once upon a time” and has nothing to do with them. Communication with the interviewees allows them not only to touch the history of their people, but to feel the spirit of that era, it is a direct testimony of the participants of the events. Therefore, field research work is extremely important in the education of nationally conscious citizens of our state.

Discussion. Every year, students of the Faculty of Ukrainian Philology go on folklore and ethnographic practice, where they get to know the folklore and daily life of our people. Oleksa Voropay's work “Customs of our people” is a kind of time machine that allows students to “return” to the past, feel the breath of the era, and get acquainted with the life of their ancestors. Important is the fact that the study, written in the middle of the 20th century, contains information that covers a period of almost a thousand years. It can be argued that thanks to it, a real opportunity is created to connect the past, present and future of our people. That is, during the collection of folklore and ethnographic material, students have the opportunity to study the cultural heritage of their people in its time-space dimension.

On the basis of the research laboratory “Problems of preparing philology students for Ukrainian studies work at school”, professor N. P. Sivachuk developed a folklore practice program for students and Assoc. O. O. Tsyganok – program of ethnographic practice. Using the questionnaires, which are placed in the manuals “Methodology of teaching ethnology: Folklore practice”, “Practical ethnography”, students can make a slice of the depth of folklore memory of the inhabitants of the researched village [3; 11].

The questionnaire contains the following sections: ordering; carols, carols, sowing songs; freckles, ceremonies held on St. George's Day and the Mermaids' Day; Kupala, Petrovcha and harvest rituals; national paremias; riddles; family holidays: weddings and funerals; children's folklore: fairy tales, legends, actually children's songs, fables, jokes, counters, colloquialisms, teasing, invocations, riddles, horror stories, fables, jokes, pastimes, lullabies, games.

Conclusions. Therefore, O. Voropai believed that a special textbook should be created for the study of oral folk literature and the history of the people. Only a thorough assimilation of the best assets of the material and spiritual culture of one's people, according to the scientist, would lead to a change in the erroneous view that it cannot give an intellectual any spiritual nourishment, because it came from such a low and dark environment, where a cultured person has nothing to look for, no what to learn [1, p. 4–8].

O. Voropai made a significant scientific contribution to Ukrainian folkloristics and ethnography. The extensive folklore and ethnographic material collected by the scientist requires further research and is a valuable primary source for studying the spiritual heritage of the Ukrainian people.

Author contributions. The authors contributed equally.

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