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STRUCTURAL CHARACTERISTICS OF THE PSYCHOSOMATIC SYSTEM OF UKRAINIAN COSSACKS

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Abstract

Topicality. In terms of external threats, solving the problem of forming a culture of health and combat capacity of the Ukrainian population by accessible means, namely, based on the treasury of the national heritage - the national martial arts of Ukraine, one of which is the combat hopak, is actual. **Formulation of the problem.** The analysis of the latest researches and publications showed that the combat hopak was studied by scientists as an approach in the Ukrainian national physical culture and sport and in ethnopedagogy. The specialists investigated the scientific methodological issues of the general theory of training athletes, the structure of competitive activities, the impact of the training process on a human body, etc. But the study of the structure of the psychosomatic system of the combat hopak was given insufficient attention. **The purpose of the study** is to reveal the structure of the psychosomatic system of the combat hopak. **Methods of research** – historical, logical and theoretical analysis of the sources of information. **Research results.** It has been found out that the combat hopak is a complex structured psychosomatic system based on the reconstruction of the traditions of the Ukrainian Cossacks and includes elements of the spiritual, mental, and physical development of various groups of the population. It is a versatile training, a kind of physical culture, a national sport, an academic discipline in secondary and higher educational institutions. The elements of the psychosomatic system of the combat hopak are used for the regulation of the psychosomatic state, the adoption of a healthy lifestyle, ethical principles, and the vital skills in the society, the development of physical qualities, combat training and upbringing. Recreational and tourist events of the religious-patriotic study dedicated to the Orthodox holiday of the Blessed Virgin Mary represent the structural elements of the psychosomatic system of the combat hopak and other ancient psychosomatic systems of the Ukrainian Cossacks. **Conclusions:** the combat hopak is a complex structured psychosomatic system; the elements of its structure are moral and ethical, physical, emotional, mental and spiritual training.

Key words: combat hopak, historical aspects, psychosomatic system, elements of the structure, culture of health.

Олена Твердохліб. Структурна характеристика психосоматичної системи українського козацтва. Актуальність. В умовах зовнішніх загроз актуально вирішення проблеми формування культури здоров'я й боездатності населення України доступними засобами, зокрема зі скарбниці національного спадку – національних бойових мистецтв України, одним з яких є бойовий гопак. **Постановка проблеми.** Аналіз останніх досліджень та публікацій показав, що бойовий гопак вивчали науковці як напрям української національної фізичної культури й спорту та етнопедagogіки. Проаналізовано науково-методичне поле загальної теорії підготовки спортсменів, структуру змагальної діяльності, вплив тренувального процесу на організм людини та ін. Вивченню структури психосоматичної системи бойовий гопак приділено недостатньо уваги фахівців. **Мета дослідження** – виявити структуру психосоматичної системи «бойовий гопак». **Методи дослідження** – історичний і логіко-теоретичний аналіз джерел інформації. **Результати дослідження.** Установлено, що бойовий гопак – це складноструктурована психосоматична система, яка ґрунтується на реконструкції традицій українського козацтва й уключає елементи духовного, психічного, розумового та фізичного розвитку різних груп населення. Це різнобічний гарт, вид фізичної культури, національний вид спорту, навчальна дисципліна в середніх і вищих навчальних закладах. Елементи психосоматичної системи «бойовий гопак» використовуються в регуляції психосоматичного стану, генеруванні здорового способу життя, етичних засад, навичок до правил життя у соціумі, розвитку фізичних якостей і бойового гарту та виховання. Рекреаційно-туристичні заходи релігійно-патріотичного спрямування, що приурочені до православного свята Покрова Пресвятої Богородиці, представляють структурні елементи психосоматичної системи «бойовий гопак» й інших давніх психосоматичних систем українського козацтва. **Висновки.** Бойовий гопак – це складноструктурована психосоматична система, елементами структури якої являються морально-етичний, фізичний, емоційний, розумовий і духовний гарт.

Ключові слова: бойовий гопак, історичні аспекти, психосоматична система, елементи структури, культура здоров'я.

Елена Твердохлеб. Структурная характеристика психосоматических системы украинского казачества. **Актуальность.** В условиях внешних угроз актуально решение проблемы формирования культуры здоровья и боеспособности населения Украины средствами, в том числе из казны национального наследия – национальных боевых искусств Украины, одним из которых является боевой гопак. **Постановка проблемы.** Анализ последних исследований и публикаций показал, что боевой гопак изучали ученые, как направление украинской национальной физической культуры и спорта и этнопедагогике. Специалистами изучались научно-методическое поле общей теории подготовки спортсменов, структура соревновательной деятельности, влияние тренировочного процесса на организм человека и др. Изучению структуры психосоматической системы боевой гопак уделялось недостаточно внимания специалистов. **Цель исследования** – выявить структуру психосоматической системы боевой гопак. **Методы исследования** – исторический и логико-теоретический анализ источников информации. **Результаты исследования.** Установлено, что боевой гопак – это сложно-структурированная психосоматическая система, основанная на реконструкции традиций украинского казачества и включает элементы духовного, психического, умственного и физического развития различных групп населения. Это разносторонняя закалка, вид физической культуры, национальный вид спорта, учебная дисциплина в средних и высших учебных заведениях. Элементы психосоматической системы боевой гопак используются в регуляции психосоматический состояния, генерировании здорового образа жизни, нравственных устоев, навыков правил жизни в социуме, развития физических качеств и боевой закалки и воспитания. Рекреационно-туристические мероприятия религиозно-патриотического направления, приуроченных православному празднику Покрова Пресвятой Богородицы представляют структурные элементы психосоматической системы боевой гопак и других древних психосоматических систем украинского казачества. **Выводы:** боевой гопак – это сложно-структурированная психосоматическая система, элементами структуры которой являются морально-этическая, физическая, эмоциональная, умственная и духовная закалка.

Ключевые слова: боевой гопак, исторические аспекты, психосоматическая система, элементы структуры, культура здоровья.

Introduction. In terms of external threats, the problem of formation of a culture of health and combat capacity of the Ukrainian population by available psychosomatic means, namely those based on the treasury of the national heritage is of vital importance. The effective tool to be used for solving this problem is, according to the experts in the field of Physical Education and Pedagogy A. Tsos, Ye. Prystupa, N. Dedeliuk and others, is the study of the national systems of psychophysical education, which were formed due to a long-term collective creative experience of many generations, one of which is the the combat hopak.

The review of the recent papers suggests that Ukrainian national martial art the combat hopak was investigated by the scholars in the following areas: the traditions of Ukrainian national physical education (V. Prystupa, V. Pilat), scientific and methodological field of the general theory of athletes training and the structure of competitive activity (V. Bohuslavska, M. Basisty [1]), training process and its impact on the human body, the fundamentals of homeland defence ([4, 7], M. Honcharenko, S. Tolpyhin, M. Danylevych, A. Hachkevych) etc. However, few attempts have been made to investigate the structure of the psychosomatic system “the combat hopak”.

The purpose of the research is to reveal the structure of “the combat hopak” psychosomatic system.

Methods of the research – historical, logical and theoretical analysis of the sources of information.

Research results. According to the generalization [1–7], we have the following. The combat hopak was reconstructed at the end of the 20th century by the martial artist V. Pilat [4]. Ancient Ukrainian martial arts of Cossacks, including kharakterniks, self-defense techniques of the peasants from Galicia, generic and personal experience of V. Pilat, folk dances with the elements of combat techniques and tactics (hopak, metelytsia, arkan, cossachok, povzunets, etc.), worldview and social factors have become the basis for the combat hopak.

In 1987, the combat hopak was recognized as a national sport and the school of combat hopak was opened in Lviv. In 1999, the concentration in close-in combat hopak was introduced into the curriculum at Lviv State Institute of Physical Culture. In 2000, the concentration in combat hopak was introduced into the curriculum at Dniprodzerzhinsk College of Physical Education.

The combat hopak sports sections started their work at a number of higher educational institutions of Ukraine, in particular at the National University of “Kyiv-Mohyla Academy”.

In 2001 the International Federation of combat hopak was founded in Ukraine and the national programme for the revival and development of Ukrainian cossackhood was approved by a decree of the President of Ukraine. The programme recommends to introduce the combat hopak into the course syllabus “The history of military art of the Ukrainian Cossacks” in military high schools and high schools with enhanced military physical training and also to include it into in the sports classification of Ukraine. In 2002 the children’s and women’s schools of the combat hopak were founded.

The programme of the combat hopak competitions consists of five types: a single combat with full contact (herts), a single combat with a batch contact (bornia), a single combat with a limited contact (zabava), imitation of a combat to music (tandvobiy), individual demonstration of the technique in dance style to music (odnotan). Skill level is evaluated on seven levels (zhovtyak, sokil, yastrub, dzhura, kozak, kharakternyk and volkhv) which correspond to athletic titles (III, II, I, Candidate for Master of Sports, Master of Sport, Master of Sport of International Class, Merited Master of Sport). Training sessions are held to traditional Ukrainian music and the programme. Besides psychophysical and technical training, include mastering the techniques of hypnosis, blindfolding, psychosomatic regulation etc.

Philosophical component of the combat hopak is based on the spiritual foundations of Christianity and Ukrainian traditions, and mythological one – on the Vedic heritage [3]. The main moral and ethical guides are the pursuit of truth, the victory over evil forces for the victory of goodness, love and positive creative forces, the transformation of the corporeal into the spiritual, the awareness of everybody's purpose in life and the dependence of the destiny of their family and people on its achievement.

The basis of the technical arsenal of the combat hopak is formed by stances, steps, jumps, rotations, blows and blocks with various parts of the body, feet sweeps, self-defense and attack techniques and their imitations, acrobatics, dance and group rhythmic movements. Stances are static offensive or protective starting positions, poses for prays, meditations and ritual ceremonies, the imitating poses modeling the poses of birds, animals, people's activities, buildings, cult-objects (shield, wall, tower, candle, trident, horseman, crane, bear, spider, frog, dog, etc.). In dances there are various combat schemes and types of movement, imitations of combat techniques without support, on a fixed or moving support, including weapons.

Special training includes: crawling, combat exercises with weapons (saber, belt, mace, spear, stick in one or two hands), combat ethno-dances to music or verbal-sound accompaniment, hoidky, cossack arm wrestling in the position on the abdomen and the development of acting technique. Hoidky is a rocking of the body by inertia in different directions, their practice contributes to the development of the ability to use the enemy's energy in combat to increase the strength and speed of blows and, according to the legend, the development of the skill to avoid bullets. Acting skills help to distract enemy's attention in combat. In combat games blows with various parts of the body and objects in a playful-entertaining or threatening style are imitated. Verbal-sound practices promote self-regulation and extraneous regulation of adepts, their spiritual and patriotic education. They include exclamations, appeals, prayers, recitation of poems, ballads and proverbs, singing songs of historical-heroic and moral-ethical themes. Learning the Ukrainian national traditions and rituals, participation in the ceremonies of God, ancestors and heroes worshiping, congratulations and respect for the elders, teachers and partners ensure the educational effect. In ancient times the extreme trials on the verge of life, initiation into magical rituals and ceremonies, mastery of a blind hand-to-hand combat with a stick (kosturets), the blind kobzars managed, etc. developed the superhuman abilities of adepts

Let us focus on the structure of recreational and tourist activities of religious and patriotic character arranged for the Orthodox holiday of the Intercession of the Holy Virgin, the patroness of Ukrainian Cossacks which are held in different cities of Ukraine in October.

Every year the festival "Pokrovskiy Fair" is held in Nizhyn. Its program includes folk, on-stage performance and amateur groups shows, master classes of folk artists, excursions to temples, fortresses and museums, Sokyryntsi Galagan Palace and Park, the Grave of Colonel I. Galagan, Galagan arsenal in Pryluky. The Cossack festival "The Intercession on Khortytsia" is held in Zaporizhia. Its aim is to acquaint people with the history, customs and the martial arts of the Zaporizhian Cossacks. The program includes: arts and crafts market, folk groups shows, presentations of the traditions of the regional ethnic groups, theatrical performances with the reconstruction of the life and martial arts of Sich Cossacks, litany in the Church of the Intercession of the Holy Virgin, the children's workshop, the spectacle of the puppet theater "Mykyta Kozhumiaka", excursions to the historical and cultural complex of the Khortytsia island "Zaporizhian Sich" where the elements of architecture, culture and life of the Zaporizhian Cossacks were reproduced.

The folk and ethnographic Cossack festival "Samarska Pokrova" is annually held in the city of Stara Samara on the Dnipro River. The program includes: the Cossack circle, the exhibition of artefacts from the Bohorodytska Fortress, traditional Cossack martial arts exhibitions, workshops on mastering traditional Cossack amusements, weapons and methods of self-defense, archery contests, javelin throwers and snags throwers competitions, horse running, folk dances, games and amusements, children's games and competitions.

During the festival the ceremony of awarding the winners of the all-comers city competitions in children and juniors' sports and patriotic game "Sokil" (Dzhura) and the shows of the folk theater "Rodoslav" took place. The facilitator of the festival is "The Cossacks Charitable Foundation named after I. Sirco". The participants of the festival are children and juniors' Cossack organizations, free Cossacks, folk art groups, craftsmen, and others.

In the Cossacks' khutir (small village) "Cossacks Sich", that was renewed by the enthusiasts of the public organization "Cossacks of the Dnipro region" in Galushkivka, different events are kept, which acquaint with culture and customs of Cossacks. The program includes visiting the ethnographic museum, horse performance, the Cossacks with weapons exhibitions, the initiation ceremony into the Cossacks, riding and archery practice, participation in the fair, and the brychka riding.

The annual festival "Haidamaka" that is held in Kyiv is connected with the feast of the Intercession of the Holy Virgin. The main task of the festival is preservation and promotion of the history of Ukraine and the Cossacks' customs and traditions, in the years since Kyivan Rus. The facilitator of the festival is the non-governmental organization "The fraternity of the Cossack Military tradition "Spas", whose activity is dedicated to preservation and promotion of both the military traditions of the Ukrainian Cossacks and Ukrainian culture as a whole. The first festival "Haidamaka" was held on the territory of Truhaniv Island in October 2008. The program of the festival included such activities as Cossack amusements, obstacle course racing, cooking Cossack kulish, line fights, saber fencing, jousting, fights using belts, bags, and airsoft gun. Such events took place: an open seminar "Spas is the combat custom of Ukrainian people", the procession on the occasion of the formation of the Ukrainian army and the Cossacks, excursions to Trypillia (familiarization with the antiquities of Trypillian culture), and Bucryn – World War II memorial "Bukrinsky bridgehead", Trakhtemyriv, the Cossack graveyard, the graves of Cossack Mukha and the hetman of the Right-Bank Ukraine Andrii Mohyla, Scythian walls and others. During the second and third festivals "Haidamaka" such activities were held: competitions in pitching a tent, starting a fire and kulish cooking; Cossack quest; traditional amusements; night fun; obstacle line; saber fencing and jousting; cross fight; exercises with a whip; archery and cannon shooting; water obstacles traverse; kettle-drum playing. The program of the fourth festival "Haidamaka" included: visiting the sights of Ukrainian military glory, folk crafts fair, environmental campaigns, workshops in Ukrainian close fight, Cossack quest, concerts of the famous singers.

The celebration of the Intercession of the Holy Virgin in Mamaieva Sloboda in Kiev included the following events: the festive church change-ringing, the divine service in the Cossack Pokrovska Church, the concert of folk groups, the show of the best European Cossacks' stunt division, the Cossack double-event, sabre fencings, archery, kulish, shooting from Cossack cannons, falconets, mortars, workshops.

As can be seen from above, the combat hopak is a psychosomatic system, the scheme of which can be represented as follows (Fig. 1).

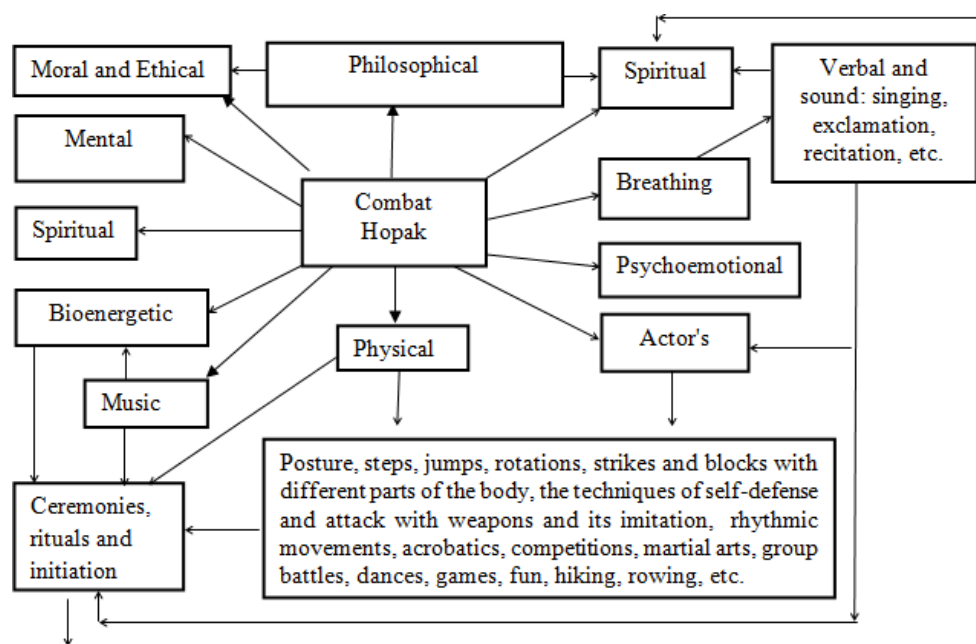


Fig. 1. Elements of the psychosomatic system "Combat Hopak"

In general, the results of the survey show, that the combat hopak is a psychosomatic system with the complex structure which is based on the reconstruction of the traditions of the Ukrainian Cossacks. It includes the elements of spiritual, mental, and physical development of various population groups. It is a versatile training, a kind of physical culture, a national sport, an academic discipline in secondary and higher educational institutions. Its elements are used in educational, recreational, sports and tourist-recreational spheres, in generation of a healthy lifestyle, ethical principles and vital social skills, the development of physical qualities, patriotism, the regulation of the psychosomatic state. Exhibition performances of the schools of combat hopak and different workshops are included into the programs of numerous cultural-educational, recreational and tourist events. Religious-patriotic recreational and tourist events dedicated to the Orthodox holiday of the Intercession of the Holy Virgin represent the structural elements of ancient psychosomatic systems of Ukrainian Cossacks: worldview, way of life, social relations, physical, emotional, mental and spiritual training, music, singing, recitation. They include different age and social groups of the population, form the health culture using the psychosomatic systems of Ukrainian Cossacks.

Conclusions and perspectives for further research. The combat hopak is a psychosomatic system with the complex structure. The important elements of this structure are moral, ethical, physical, emotional, mental and spiritual training. We advocate further research on ancient psychosomatic systems of different cultures.

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