

**PATRIOTIC EDUCATION OF MODERN YOUTH BASED ON KOZAK
PEDAGOGICS (HORTING)**

Topicality. In today's conditions of social and economic crisis, we can often see among student youth negative social and moral developments: prevailing of material values over spiritual ones, unreasonably high pragmatism, intolerance, unbelief etc. Besides, as mass media and social questionnaires prove, Ukrainian youth is strongly oriented to work for foreign economies, striving to live abroad. Young talented people of higher education are leaving Ukraine most frequently. In other words, there is a basis formed in Ukraine for cultivating pro-foreign personal positions. Experts argue that these tendencies can be attributed, on top of everything else, to ineffective patriotic education [3].

Ideological-value, moral, political-state education of children is paid insufficient attention.

Youth organizations engaged in ideological education in the USSR being liquidated, the newly created organizations („Plast“, SUM, „Dzhura“, „Sich“, „Sokoly“ et al), due to lack of professional pedagogical personnel and weak material provision, are unable to cover the wide spectrum of young generation. There is an ideological vacuum conspicuous in the social sphere, which is the cause of losing patriotic ‘benchmarks’, interest in honest work, depreciation of spiritual ideals, lessening of adolescents’ natural inclinations to cognition and creativity. In general, it orients children and young people to a value system that serves the needs of a person, not society. However, a spiritually rich and prosperous state can be build only by its true patriots, united by the national idea [2].

Pedagogical, psychological, and social-pedagogical peculiarities of patriotic education are considered in the works of M. Antonets, I. Bekh, A. Boiko, M. Boryshevskiy, M. Yevtukh, V. Kuz, H. Naumenko, M. Savchyn, D. Tkhorzhevskiy, K. Chorna et al. The modern development of education requires an objective evaluation of different historical-pedagogical events, and their best results should be creatively applied in educational practice. With the aim of successful performing of patriotic education tasks, the educator must know the pedagogical heritage of the past, in particular the one of the Great Kozak epoch. Every teacher is called to be deeply aware of the cultural and patriotic mission of Ukrainian Kozatstvo, which is of special significance for our people [7].

The aim of the article – through analysis of pedagogical and historical sources to define the ways of implementing elements of Kozak pedagogics in patriotic education of contemporary comprehensive school students.

It is not unexpected that now educators manifest an increased interest in the educational potential of the previous centuries, their pedagogical traditions. The mythology of pre-ancient Ukrainians, Tripolie culture, the values of heathenry customs, kozak-knight spirituality, the ideological-moral potential of folklore – all these are valuable achievements of our nation.

Deep spirituality, which has become a precious gift of Ukrainian culture, was created during the epoch of Kozatstvo. Its educational, ideological-moral, emotional-aesthetical capacities are fundamental not only for Kozak, but the whole Ukrainian national educational system as well. Kozatstvo was, in the better sense of this word, the aristocracy of the national spirit, the highly moral and educated elite of its nation. The bright Ukrainian patriotism of kozaks was a strong stimulus for statehood and independent life.

In independent Ukraine, a creative revival of multifaceted kozak-knight folk traditions has begun. Since 1995, on the state level, the decrees of President of Ukraine have been implemented, namely: „On Rebirth of Historical-Cultural and Economic Traditions of Ukrainian Kozatstvo“ (1995), „On the Day of Ukrainian Kozatstvo“ (1999), „On the Coordination Council on Issues of Ukrainian Kozatstvo Development“ (1999), „On Provision of the Coordination Council on Issues of Ukrainian Kozatstvo Development“ (1999), „On the Composition of the Coordination Council on Issues of Ukrainian Kozatstvo Development“ (1999).

In the decrees, instructions, and directives of President of Ukraine, the guidelines of rebirth and development of historical-cultural traditions of Ukrainian Kozatstvo, involving of modern kozak societies in military-patriotic education, physical-sport, tourist-regional study and cultural-educational work among youth are outlined. The Ministry of Education of Ukraine issued the „Methodical Recommendations for Pedagogical Teams of Institutions of Ukraine on Revival of Historical-Cultural and Economic Traditions of Ukrainian Kozatstvo“ (1995).

Scientists and methodists compiled the program „Modern Kozak-Knight Education of Children and Youth of Ukraine“ (1997), with methodical recommendations added to it.

In November 2001, President of Ukraine put a seal of approval to the „National Program of Rebirth and Development of Ukrainian Kozatstvo for 2002–2005“. In this document, the tasks of creative development of Kozak-knight traditions in the spheres of military-patriotic work are set.

Along with the renovation of Ukrainian Kozatstvo in 1991, the idea of creation of all-Ukrainian children and youth organizations was under way („Sich“, „Moloda Sich“).

In some regions of Ukraine (Kyiv, Poltava, Zaporizhzhia etc), Kozak evening-weekend schools and collegiums are functioning [7].

The scientific works, historical research on Kozatstvo of M. Kostomarov, V. Antonovych, M. Arkas, D. Doroshenko, I. Ohienko are of great value for development of Kozak pedagogics, as well as highly ideological belles-lettres of T. Shevchenko, A. Chaikovskyi, B. Hrinchenko, V. Symonenko, L. Kostenko, I. Drach, D. Pavlychko. M. Stelmakhovych, Ye. Siavavko and others have proved in their ethno-pedagogical works that the ideas and means of folk pedagogics were widely used in Kozak education. The scientists have confirmed that Kozak pedagogics had substantiated and introduced a consistent educational system of Kozatstvo, the fundamental basis of Kozak education being the methods of Ukrainian wisdom, national pedagogics. Modern scientists O. Hubko, M. Dmytrenko, P. Ihnatenko, V. Kaiukov, P. Kononenko, Yu. Rudenko, D. Fedorenko have made a great contribution to studying Ukrainian Kozak pedagogics [6].

Kozatstvo is a unique phenomenon not only of national history; it is not only a bright picture of Ukrainian people’s annals, but also in the context of European and world historical progress has it no analogues. Kozak epoch is an ever-living treasure of national spirit, invincibility of the nation. In historical records the references of kozaks date back to XII century; and only since the middle of XVI century Ukrainian Kozatstvo had formed as a powerful force in the Zaporozhian Sich on the island of Khortytsia. The word ‘kozak’ translated from the Turkic language means a ‘free man’.

Modern youth usually knows very little about Ukrainain Kozatstvo. Young people understand kozaks mostly as warriors, which fought with enemies, defended their homeland. In reality, Kozatstvo was not only a military, but also distinctly national, social, political, state, cultural-historical, psychologic-pedagogical phenomenon. The force, majesty, power of Kozatstvo were to such extent influential, socially significant that every Ukrainian strived to become a kozak [7].

At present time, Kozak pedagogics, kozak traditions are worth comprehensive studying and practical introduction in the modern system of education, for their main principles and instructions of education of children have been tested by life and time. Since the establishment of the Zaporozhian Sich till its liquidation by the Russian tsar in 1775, it was a powerful stronghold for Ukrainian people in the struggle against serfdom, social and religious oppression. The appearance of the Zaporozhian Sich was an extraordinary event in the fight of Ukrainian people for its statehood.

Among kozaks there were representatives of all the main strata of society, from peasants who aspired for freedom to noblemen who were unsatisfied with the existing regime. That is why Kozatstvo most fully reflected the wishes of Ukrainian people for freedom and independence, its own state, which made it a herald of all-national interests. It is not by chance that European contemporaries identified Kozatstvo with all Ukrainian people, calling them the ‘nation of kozaks’.

Researchers note the political impact of the military-knight culture of middle age Europe on the Zaporozhian Sich. It was a kindred principle of relations that united Kozatstvo with European

knighthood, namely fraternity, equality, democracy, the high social status of freedom, courage, comradesly solidarity, aspiration for fame rather than profit.

Now, scientists and practitioners are actively engaged in research of Kozak pedagogics, known also as knight pedagogics. Kozak pedagogics is part of Ukrainian ethno-pedagogics that in the certain historical conditions cultivated love and fidelity towards one's motherland, formed high ideological, moral, physical, national-patriotic, civic qualities.

During the Great Kozak epoch (XV–XVIII), the Ukrainian warrior, knight, defender was the leading educational ideal for young generations. We can find a testimony of that in the works of T. Shevchenko, P. Kulish, M. Drahomanov, I. Ohienko, many educators and public figures. Hetmans, colonels, atamans, leaders of liberation rebellions and kozak-peasant movements were the high examples of Ukrainian knighthood. Among them Dmytro Vyshnevetskyi (Baida), Severyn Nalyvaiko, Petro Sahaidachnyi, Bohdan (Zynovii) Khmelnytskyi, Ivan Vyhovskyi, Ivan Mazepa, Pylyp Orlyk, Pavlo Polubotok, Petro Kalnyshevskyi.

Knight education is the core of Kozak pedagogics. The formed knight is a citizen who does everything in order to implement the freedom legacy of grandfathers and great-grandfathers, to save the mother language, to strengthen the state. The formed knight is a person with dignity, honor, national consciousness and self-consciousness. The personality of knight education contributes to the well-being of his (her) nation, the unity of the people, actively participates in the national politics. Such a personality is not indifferent to the fate of his (her) homeland.

The main aim of Kozak pedagogics is education in family, educational institutions and civic life of a kozak-knight, a courageous defender of the motherland, a true patriot with national consciousness and self-consciousness, high morality and spirituality, aspiration for freedom and nobleness [4].

Nobleness was traditionally considered in the Ukrainian and European cultural space as a conspicuous feature of the educated person. Under Soviet times, the education of a noble personality was treated as the educational system of the upper class, consequently was crushingly criticized and for a long time remained disregarded by national educators. Today, the term 'nobleness' is used in the very narrow meaning – as a certain moral quality (synonymous with virtue, generosity, decency) [7].

Thank to educators, nobleness was no more a sign of the exclusively aristocratic blood. Soon it was considered a result of education. Ukrainian pedagogues that had laid the foundations of national education, such as Kh. Alchevska, H. Vashchenko, S. Rusova et al. especially stressed the need to foster nobleness [4].

The main tasks of Kozak pedagogics are: to educate physically healthy representatives of the nation, bearer and creators of national culture, to inculcate respect towards freedom testaments of ancestors, to trigger hatred towards the evil and ugliness, to form a skill of fighting with enemies of the homeland and winning, to teach believing in justice. The principal ideal of Kozak pedagogics is a free, independent person, the knight of truth and honor, for whom „God and Motherland are the most precious blessings“ [11].

Physical education in Kozak pedagogics was of special importance. At the age of three a little kozak went on horseback on his own across the yard, and children aged five freely rode around the village, playing mock battles with coevals. Seven-year old children were taught fencing and archery. Fathers taught their sons the art of riding, sabre fencing, firing. Teenagers learned to fight in a hand-to-hand combat, to shoot when riding, taking up a coin from the ground, to cut off the flame of a candle.

Moral education played an important role in the spiritual development of personality based on love towards homeland, peacefulness and hospitality. One of the criteria for evaluating the morality of a person is his (her) ability to work („If you work – you will eat“, „The earth is beautified by the sun, and people – by their labor“). Religious, moral, intelligent, physical, as well as aesthetic education in Kozatstvo was saturated with Cristian spirit. Spiritual beauty together with a corporal one, a clear soul were held in high esteem [9].

The most precious virtue of Ukrainians is their fidelity to God and the Homeland, the biggest shame is unfaithfulness and the treason against Ukraine. Everybody despised those who

had betrayed the faith of fathers (they were called 'poturnaks'). In our songs of slaves' lamentations and dumas, the image of poturnak is painted as an infidel dog, as a cruel hangman of blood relatives. Famous is Marusia Bohuslavka that had been taken captive and became a wife to a Turk; she was deeply conscious of her guilt, and in order to purge herself of it, she tried to free Ukrainian captives from the jail [4].

Creatively reviving the national educational traditions, many educators successfully use the ideas, principles, means of Kozak pedagogics with the aim of increasing the efficiency of hero-patriotic education of pupils, forming in them high nobleness, political culture, will and spirit, responsibility and conscious attitude to their rights and duties. At the beginning of XXI century, some representatives of Ukrainian intelligentsia initiated the creation of clubs of noble Ukrainian girls and schools of noble youth. Unfortunately, such examples are rare, and there are many difficulties in the activity of these institutions. However, their voluntary principle testifies the young generation's wish for personal self-perfection. One should mention the project „School of Noble Ukrainian Girls“, established on the initiative of the public organization „Union of Ukrainian Girls“. The project has been supported in big cities (Zaporizhzhia, Lviv, Tchernivtsi, Ternopil), as well as in small towns, the societies of which are trying to involve the youth in the traditions of noble education (Kolomyia of Ivano-Frankivsk region, Stryi of Lviv region, Kovel of Volyn region). Such schools provide additional education; they are functioning on the base of libraries, recreation centers, and premises of public organizations. Professional educators, artists, designers are engaged in teaching. Lawyers, doctors, and psychologists are often invited when thematic meetings are held [10].

In many comprehensive schools, different events of kozak theme are conducted. Teachers organize plays, puppet shows, festivals of kozak song and dance, competitions of kozaks of keen intellect etc. Every educator should awaken in the pupils a need for knowledge about Ukrainian Kozatstvo, form interest in Kozak theme through introduction of the history of Kozal liberation movement, popular scientific works and belles-lettres of A. Kashchenko, Lesia Ukrainka, B. Lepkyi, P. Kulish. B. Hrinchenko, O. Oles, I. Franko, T. Shevchenko and other writers about kozaks, their military campaigns, triumphal victories, bitter defeats and martial art.

Educators are advised to thoroughly think over and systematically implement in everyday educational work with children a comprehensive system of knowledge about the national priorities of Ukrainian Kozatstvo, to awaken a deep interest in the national knighthood. Some practitioners argue that it would be expedient to introduce kozak teams (earlier – pioneer ones). Children can be admitted to such teams when the second form has been finished. The process of admittance should be a ceremonious festivity that can be retained in the pupils' memory for a long time, which requires special preparations since the first day in school. There must be a Codex of Young Kozak in the classroom, and Terms of Admittance, developed by methodists and passed by the Ministry of Education and Science of Ukraine.

Studying of the heroic life, progressive activity, high military art of hetmans, atamans, leaders of rebellions, such as S. Nalyvaiko, I. Bohun, I. Sirko, M. Kryvonis, I. Mazepa, I. Vyhovskyi, P. Orlyk, P. Polubotok, P. Kalnyshevskiyi et al. has an enormous educational potential.

Guessing games, kozak fame evenings, competitions of kozaks of keen intellect, knights of wisdom, festivals of kozak song and dance, organizations of sport clubs aimed at mastering kozak sport skills, particularly kozak single combat are of great cognitive and educational significance.

In developing kozak local study, it would be efficient to organize scientific groups, search elements, expeditions of pupils that will be engaged in studying memorable places, participate in the renovation of historical memorials, and put in order the kozak tombs, cemeteries. Ukrainian Kozatstvo traditions will give rise to love towards heroic deeds, faithful service for the benefit of the motherland [7].

National tradition is a phenomenon that is formed not during years, but centuries, its distinctive feature being persistence. When the conditions of nations' living change, the tradition a bit transforms too, but continues to exist in a new form.

The Soviets undertook measures against Kozatstvo for a long time – kozaks were deprived of their horses, arms, their traditional life-style was prohibited. Nevertheless, the power and persistence

of the tradition were stronger. Kozak youth began to go in for sport – horting. Being a relatively young sport, horting has old and famous historic-cultural roots. The idea of horting as a complex system of self-perfection based on physical, moral-ethical and spiritual education is connected with ancient folk traditions of kozaks, which had been handed from generation to generation.

The word ‘horting’ has originated from the name of the well-known famous island Khortytsia, where Saporozhian Sich was located, which played a progressive role in the history of Ukrainian people. The system of training, fostering of character in the hardest close fights, in which all the possible methods of self-defence were allowed, perfection of skills and gaining a competitive spirit of Zaporozhian kozaks serve a basis of horting as a sport.

The national horting was established during 2008–2015 separately from the world cult of single combat. The modern horting is based on the Ukrainian national traditions of fisticuffs, which were enormously popular in the Kyivan Rus, and later, when Kozatstvo appeared, – the tradition of the Zaporozhian Kozak Host and the famous Zaporozhian Sich. Almost every man took part in line fights and was a pugilist.

In our days, the word ‘Khortytsia’ associates with knighthood and self-denial, valor and education of brave and strong men. That is why the sport single combat was symbolically named in honor of the venue of all ancient kozak double-events, the open ‘maidan’, the live circle of kozaks – ‘khort’, which was formed in order to display power; and in honor of the largest island on the Dnieper ‘Khortytsia’ – the sacral center and the birthplace for the Zaporozhian Sich [4].

Ukrainian modern horting is a universal system and mixed single combat that presents the most effective and working strategies of sport, applied single combat and martial arts. The healthy sport spirit of a person and the famous traditions of ancestors-kozaks of the Zaporozhian Sich form the educational and philosophic foundation of horting.

Horting in Ukraine is an important constituent of the all-state system of physical culture and sport, patriotic and spiritual education of youth, revival and development of Ukrainian military traditions, strengthening of health, development of physical, moral-will, and intellectual abilities of a person through his (her) participation in sport contests, recreation camps, educational trainings, workshops and other events.

The rules of horting contests, as well as its qualification system are directed at the exclusively natural invention of a self-defence technics and sport strategies of single combat, initiated by the celebrated sportsman E. Yeremenko.

Horting aims at covering all strata of Ukrainian population, from small children to aged people, with health-improving movement, popularization of physical culture and sport, patriotic education, engaging of children and youth in healthy life-style, prevention of harmful habits, education in a spirit of virtue and patriotism.

Horting as a sport was officially recognized at the order of the Ministry of Ukraine on Issues of Family, Youth and Sport on the Independence Day of Ukraine (Order N 3000 dated August 21, 2009). The national sport of Ukraine – horting has its own symbols (international symbols of horting and the symbols of the Ukrainian Horting Federation), ethic codex, state patents, declaration etc.

The founders of the Ukrainian Horting Federation are E. Yeremenko, I. Kosynskyi, D. Lisovyyu, S. Likhmanov, O. Netrebko, O. Plotnikov, V. Sevriukov.

The World Horting Federation, established in Ukraine by E. Yeremenko, develops horting in the international sport society. As of January 1, 2014, there are 26 members of the International public organization „World Horting Federation“, namely: Ukraine, Russian Federation, Greece Republic, Georgia, the Republic of Cuba, the Republic of Turkmenistan, Lithuanian Republic, the United States of America, the People’s Republic of China, the Federative Republic of Germany, the United Kingdom, France, Slovak Republic, Hungary, Bangladesh, the Islamic Republic of Iran, the Republic of Belarus, Italian Republic, the Republic of Poland, Estonian Republic, Palestine, Azerbaijan Republic, the People’s Democratic Republic of Algeria, the Republic of Tunis, Uzbekistan, the Republic of Moldova [1; 11].

On March 30, 2015, by the record N 1 of the meeting of the founders, the public organization „International Federation of Kozak Horting“ was approved and submitted for

registration; on June 3, 2015, at the order N 47 of Brovary town-regional Department of Justice in Kyiv region, the organization was registered (Certificate N 1435613). The same Department of Justice by the order N 48 has registered the public organization „Federation of Kozak Horting of Ukraine“ (Certificate N 1435643).

Kozak horting is a kind of physical and spiritual training based on sport, military and recreational traditions of Ukrainian Kozatstvo. There is a new page open in the long-term history of horting as a Ukrainian single combat and an educational system, presented as a kozak line of development and teaching fight and sport methods of single combat based on kozak-knight customs.

Kozak horting, as all Ukrainian national martial arts, was almost forgotten, being kept only in few kozak families. Then the association of sport and military like-minded persons decided together to cultivate Ukrainian traditions and to study kozaks' martial arts. Kozak horting, to a certain degree, can honorably represent the historic-mental peculiarities of Ukrainian people. Besides, the traditions in kozak horting are adhered to in two aspects: externally (ideology, form, rituals, emblems etc.) and in technics.

The main principles and directions of horting are comprised in the „*Declaration of National Sport of Ukraine*“.

We, sportsmen and coaches, leaders and members of the World Horting Federation, national, regional, local federations and departments, horting clubs and classes all over the world, being conscious of our accountability for the current and future development of horting and our country, declare:

1. „Patriotism“. Today we are citizens and patriots of Ukraine, leaders of society, heads and members of public sport associations on horting – the most powerful sport movement, philosophic doctrine and educational system. There will be other, young leaders tomorrow. It is our effort in handing down the knowledge, traditions of peace, tolerance and justice, military and cultural heritage of horting that determines the future world, the family of horting, and the society of new generation united by the great holy goal – to keep peace on the planet.

2. „Horting for health-improving“. Bearing in mind the significance of health for people and our responsibility for the future development of horting, born and recognized in Ukraine, its recreational and educational potential, we are trying to solve today's urgent problems, preventing drug abuse, harmful habits, AIDS and other diseases. Healthy life-style is a guaranty of moral-ethical health of society and individuum.

3. „Professionalism“. Training young people to become future horting leaders, we consider it a prospect of progressive development to strengthen professional relations between national horting federations and clubs all over the world, sportsmen, coaches, club leaders. We undertake that we should constantly improve the methods of work, increase the quality of trainings, our sport skills.

4. „Horting – for good deeds“. Everything that has been learned in horting, should be used for the benefit of society.

5. „Family is the center of life“. Acknowledging the value of family for people, we undertake a commitment to strengthen the institution of the family. The main quality cultivated by the horting coach team is dutiful affection of sportsmen towards their mother and father.

6. „Horting is a way to self-perfection“. „Force and Honor“ is the motto of horting. Everyone who trains in the gym halls of horting will find oneself among benevolent and respectful like-minded persons that aspire for a great goal to be realized, for perfection of their physical and moral qualities. The organization of horting pledges to support and implement the government programs aimed at popularization of healthy life-style among young people, their formation as the true patriots.

7. „Horting without borders!“. Our organization is functioning as an international sport family. We are united by the idea of all nations' equality regardless of race and religious persuasions. Horting born in Ukraine is for the whole world! [3–5].

The modern horting has two subtypes: amateur and professional. The successes of national horting sportmen-amateurs are well known, but horting sportsmen-professional have just begun to develop their line. The abovementioned subtypes have different origins, in other words – amateur and professional horting are the branches of two different traditions.

The most powerful Ukrainian military and kozak tradition has become the basis for the Ukrainian school of amateur horting, one of the best in the world. Professional horting has arisen from the tradition of spectacular fights, which were held in the Ancient Rus by knyazes.

In a short time, horting has covered with physical-recreational and educational activity many cities, towns and villages of Ukraine; horting sport clubs are functioning in all regions of the country.

Conclusions. Kozak pedagogics is a source of spirituality of Ukrainian people, which keeps alive the immortal power of education of a free and independent person, a true citizen, a defender of the Homeland. It is part of Ukrainian folk pedagogics, which embraces family and school education, as well as formation of personality in real life. Scientific thought and modern school practice should introduce national, particularly kozak educational traditions, for the revival of the spiritual values of Ukrainians is the guaranty of a new democratic society with all conditions for its citizens' self-realization in compliance with their needs and national worldview.

The prospects of further research can be considering the educational system of horting as part of military-patriotic education of youth, application of Kozak traditions and its newest type – horting in secondary schools; forms and methods of patriotic education by means of horting and other sport activities.

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Патріотичне виховання сучасної молоді на основі козацької педагогіки (хортингу).

Авторами актуалізовано потребу відродження виховних і спортивних традицій українського народу, що сприяли становленню високоморальної, духовно та фізично гармонійно розвиненої особистості. Йдеться, зокрема, про козацьку педагогіку як вагомий виховний потенціал попередніх поколінь. У статті, на основі аналізу педагогічних й історичних джерел, окреслено шлях використання елементів козацької педагогіки, у тому числі хортингу, в патріотичному вихованні сучасних учнів загальноосвітньої школи. Перелічено та описано розділи Декларації національного виду спорту України – хортинг, який має основну мету – охоплення оздоровчим рухом усі верстви населення України від маленьких дітей до людей літнього віку, популяризація та підвищення ролі фізичної культури і спорту, патріотичне виховання, залучення дітей та юнацтва до здорового способу життя, відвернення їх від шкідливих звичок, виховання особистості в душі добропорядності, патріотизму та любові до своєї Батьківщини. Фундаментом хортингу є багатовікові традиції, що передавалися з роду в рід, від покоління у покоління, від часів сарматів до Київської Русі, а далі від запорозьких козаків до сучасної молоді. Хортинг в Україні є важливою частиною загальнодержавної системи фізичної культури і спорту, патріотичного та духовного виховання, відродження та розвитку національних бойових традицій, зміцнення здоров'я, розвитку фізичних, морально-вольових й інтелектуальних здібностей людини шляхом залучення її до участі у спортивних змаганнях, оздоровчих таборах, навчально-тренувальних семінарах та інших заходах фізкультурно-оздоровчого характеру. „Сила і Честь“ – девіз хортингу, яким керуються справжні патріоти України, що прагнуть щасливого майбутнього для козацьких нащадків і своєї незалежної держави.

Ключові слова: *патріотичне виховання, традиції українського народу, козацька педагогіка, відродження традицій, хортинг, козацький хортинг, національний вид спорту України, фізичний розвиток, моральний розвиток, патріотизм, учнівська молодь.*

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Patriotic education of modern youth based on Kozak pedagogics (horting).

The authors update the need of revival of educational and sport traditions of Ukrainian people, which contributed to formation of a highly moral, spiritually and physically harmoniously developed personality. In particular, the great educational potential of Kozak pedagogics (developed by the previous generations) is underlined. The article, based on analysis of pedagogical and historical sources, deals with the ways of using Kozak pedagogy elements (including horting) in patriotic education of modern pupils of comprehensive schools. The parts of the Declaration of National Sport of Ukraine – Horting are presented and described. Horting is aimed at covering with health-improving movement all the strata of Ukrainian society, from small children to the aged people; popularization and increasing the role of physical culture and sport, patriotic education, involving children and youth in healthy lifestyle, prevention of addictions, harmful habits; education in the spirit of virtue, patriotism, love towards the Homeland. The basis of horting is the ancient traditions, which had been passed from family to family, generation to generation, from Sarmatia's times to the Kyivan Rus, then from Zaporizhian kozaks to modern youth. Horting in Ukraine is an important part of the all-state system of physical culture and sport, patriotic and spiritual education of young people, the revival and development of the national military traditions, health-improving, development of physical, moral and intellectual qualities of a person through participation in sport competitions, recreation camps, study-training workshops and other activities of physical and health-improving direction. „Courage and Honor“ is the motto of horting, a guideline for the true citizens-patriots of Ukraine, who wish a happy future for kozak sons and daughters and their independent state.

Key words: patriotic education, Ukrainian people traditions, Kozak pedagogics, revival of traditions, horting, kozak horting, national sport of Ukraine, physical development, moral development, patriotism, student youth.

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Патриотическое воспитание современной молодежи на основе казацкой педагогики (хортинга).

Авторами актуализирована потребность в возрождении воспитательных и спортивных традиций украинского народа, которые способствовали становлению высоконравственной, духовно и физически гармонично развитой личности. Речь идет о казацкой педагогике как весомом воспитательном потенциале предыдущих поколений. В статье, на основе анализа педагогических и исторических источников, определены пути использования элементов казацкой педагогики (включая хортинг) в патриотическом воспитании современных учеников общеобразовательной школы. Перечислены и описаны разделы Декларации национального вида спорта Украины – хортинг, который имеет основную цель – охват оздоровительным движением все слои населения Украины от маленьких детей до людей пожилого возраста, популяризация и повышение роли физической культуры и спорта, патриотическое воспитание, приобщение детей и юношества к здоровому образу жизни, предотвращение их от вредных привычек, воспитание личности в духе добропорядочности, патриотизма и любви к своей Родине. Фундаментом хортинга являются многовековые традиции, которые передавались из рода в род, из поколения в поколение, от времен сарматов в Киевской Руси, а дальше от запорожских казаков к современной молодежи. Хортинг в Украине является важной составной частью общегосударственной системы физической культуры и спорта, патриотического и духовного воспитания, возрождения и развития национальных боевых традиций, укрепления здоровья, развития физических, морально-волевых и интеллектуальных способностей человека путем привлечения к участию в спортивных соревнованиях, оздоровительных лагерях, учебно-тренировочных семинарах и других мероприятиях физкультурно-оздоровительного характера. „Сила и Честь“ – девиз хортинга, которым руководствуются настоящие патриоты Украины, желающие счастливого будущего для казачьих потомков и своего независимого государства.

Ключевые слова: патриотическое воспитание, традиции украинского народа, казацкая педагогика, возрождение традиций, хортинг, казацкий хортинг, национальный вид спорта Украины, физическое развитие, нравственное развитие, патриотизм, учащаяся молодежь.