

CULTURAL HERITAGE IN THE EDUCATIONAL PRACTICE OF THE SCHOOL MUSEUM (ON THE EXAMPLE OF THE MUSEUM OF THE HISTORY OF THE VILLAGE OF POGORILIVKA IN UKRAINE)



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Cultural Heritage in the Educational Practice of the School Museum (on the Example of the Museum of the History of the Village of Pogorilivka in Ukraine)

Abstract. In the article was revealed the problem of preserving cultural heritage with the help of school museum. The prerequisites for the creation of the school Museum of the History of the village of Pogorilivka (Ukraine), its museum space and expositions ("History of the village, rural house, everyday life and weaving", "Room of ethnography", "Svetlitsa (front room) of bread") were considered. The village of Pogorilivka in Bukovina is one of the Ukrainian villages that have not lost their self-sufficiency and identity. The locality represents an ethnographic and folkloric valuable area, which led to the establishment of the School Museum of Village History. The main directions of the Museum's activity were analyzed as an element of the social structure that allows to learn, teach, educate, affirming ethnic identity. Conclusions were drawn about the fundamental practices of museum pedagogy. The importance of representative ethnic cultural symbols was determined; the need for their search was emphasized, possible ways of their active implementation in educational programs and in the modern socio-cultural environment was indicated. One of the central representative ethnic symbols of Ukrainians was identified ritual bread, widely represented in the "Svetlitsa (front room) of bread" of the Museum of the History of the village of Pogorilivka.

Keywords: cultural heritage, school museum, exposition, museum pedagogy, representative ethnic cultural symbols, ritual bread.

Patrimoniul cultural în practica educațională a muzeului școlar (în baza exemplului Muzeului de istorie a satului Pogorilivka din Ucraina)

Rezumat. În acest articol a fost revelată problema conservării patrimoniului cultural cu ajutorul muzeului școlar. Au fost luate în vizor premisele creării Muzeului școlar de Istorie a satului Pogorilivka (Ucraina), a spațiului muzeului și a expozițiilor sale („Istoria satului, casa rurală, viața de zi cu zi și țesutul”, „Camera etnografică”, „Svetlitsa pâinii”). Satul Pogorilivka din Bucovina este unul dintre satele ucrainene care nu și-au pierdut autosuficiența și identitatea. Localitatea reprezintă o zonă valoroasă din punct de vedere etnografic și folcloric, fapt care a determinat înființarea Muzeului școlar de Istorie a satului. Principalele direcții ale activității muzeului au fost analizate ca un element al structurii sociale care permite cunoașterea, predarea, educarea, afirmarea identității etnice. S-au făcut concluzii cu privire la practicile fundamentale ale pedagogiei muzeale. A fost determinată semnificația simbolurilor culturale etnice reprezentative, a fost evidențiată necesitatea căutării acestora, au fost indicate posibilele modalități de implementare activă a acestora în programele educaționale și în mediul socio-cultural modern. Unul dintre simbolurile etnice reprezentative centrale ale ucrainenilor este pâinea ceremonială, prezentată pe scară largă în „Svetlitsa pâinii” a Muzeului de Istorie a satului Pogorilivka.

Cuvinte-cheie: patrimoniu cultural, muzeu școlar, expoziție, pedagogie muzeală, simboluri etnice culturale reprezentative, pâinea ceremonială.

The world community is conscious of the cultural heritage as an independent spiritual phenomenon and an integral part of human civilization, having a number of essential social functions. To preserve and revive the historical past, an important place is given to its wide popularization, more complete coverage of monuments in the activities of museums, in the education system. This topic, although not new, is not losing its significance. Educational programs and public awareness, among others, contribute to a better and deeper understanding of the importance of protecting and promoting the diversity of cultural expressions [1].

In this regard, the challenge for pedagogy is to create the conditions to ensure that the young generation attracts the opportunity to be not only passive spectators, sightseeing, and they have a conscious understanding of value. The desire to participate actively in the preservation of cultural heritage.

Rural school museums play a special role in solving these problems. Despite the trends of globalization of the post-industrial society, until now in some Ukrainian villages it is evident that the established way, a careful attitude to traditions has been preserved, there are old-timers who remember the traditions.

The purpose of the article is to cover the activities of the school Museum of the History of the Village of Pogorilivka (Zastanivsky district, Chernivtsi region) as an important ethnocultural values translator, identifying on the basis of the analysis of the experience of the Museum fundamental directions of museum pedagogy, clarification of the role of representative ethnic cultural symbols, the principles of their search and active introduction into educational programs and the modern socio-cultural environment.

Pogorilivka village on Bukovina is one of the Ukrainian villages that have not lost their self-sufficiency and identity. It represents a valuable ethnographic and folklore area, where the preservation of archaic features of the living environment, the presence of custodians and carriers of intangible cultural heritage objects is

observed (rituals, folklore, folk costume, ancient techniques of making things, food etc.). These circumstances not least led to the establishment of the Museum in the school. At the initiative of the school director M.F. Pityk, the decision to establish the Museum was made at the Pedagogical Council in 2000. The team of enthusiasts, due to the professional qualities and special mission of the village school in comparison with the city, within two years managed to form museum expositions that open up the world of culture and everyday life of their village.

The work on the collection of exhibits was carried out by an organizing committee consisting of teachers, parents, village elders and students, headed by a teacher of history of the native land of V.D. Lastyuk [2, p. 2]. On May 15, 2003, the Museum of the History of the Pogorilivka village was opened to visitors. The Museum had about 1100 exhibits. The School Pedagogical Council approved the work plan of the Museum, organized the Public Council of the Museum under the chairmanship of M.F. Pityk, appointed Director of the Museum V.D. Lastyuk [3].

The Museum of the History of the Pogorilivka Village is located in three rooms: 1. "The history of the village, the country house, the way of life and weaving", 2. "The Room of Ethnography", 3. "Svetlitsa (front room) of the Bread". The exposition of the first room of the Museum contains monuments of different periods of the village history: Tripoli culture, Chernyakhov and Ancient Russian cultures, I and II world wars, Soviet times (collective economy, education, medicine, culture).

A separate place is occupied by the old interior of the Pogorilivka's hut: oven, homemade, table, bed, bench, chest and other household items, as well as an icon, photos. Clay products are widely exhibited: bowls, plates decorated with floral and geometric ornaments; various types of pots, ears, scoops, colanders, jugs, etc. There is a rich collection of coal irons and kerosene lamps. Different types of weaving tools are presented, such as type weaving, spindle, swift,

trowel, sledgehammer, spindle, loom, as well as samples of fibers, yarns, threads and products made of them: benches, towels, cloth for magpies.

In the "Room of Ethnography" is exhibited men's and women's clothing of the XVIII – early XX century, as well as embroidered towels, products from the vine, etc. In the "Svetlitsa (front room) of Bread" are collected items and devices necessary for the cultivation of cereal: crops plough, harrow, sickle, scythe, pitchfork, etc., for grinding grain into flour: pestle, millstones, etc., for making bread: trough for steam and dough, bread baking moulds, a fire iron, a bread shovel, etc.

The dominant "Svetlitsa (front room) of Bread" are various types of daily and ceremonial baking from flour. The number of representative exhibits includes various types of bread products: *kalatches*, *"paska"*, *"birds"*, *"crosses"*, *"korovai"*, etc.

Ceremonial consumption of cereals visualizes the attributes: *"didukh"* = sheaf of rye or wheat harvested at the time of harvest and used for Christmas holidays; wreath of ears symbolizing the end of harvest.

The appearance of the artifacts is appropriately supplemented with information about the bread placed on the thematic stands: "where did the bread come from", "our daily bread", "hungry year, hungry age", "war and bread", "bread is the head".

It is no secret that many of the present young generation do not know the purpose of most of the peasant household items, which, as happens, are still stored in the attics of rural huts. Once in the museum, these items are located in the arranged corners of the peasant life, in the way they used to stand in houses. Usually tools, objects in working condition, they are allowed to touch, to take in hand. In this is the special value of the rural school museum. When children sit at a spinning wheel or loom, lift a bread shovel or a poker, they get a real sense of a historical object that cannot be replaced by looking at illustrations. Through the discovery

of information and the practical testing of authentic objects, a series of old daily activities and holidays is established in the children's consciousness.

The Museum of the History of the Pogorilivka Village is the center of historical and local history work in the school and village. Based on the exposition of the Museum, the school reads special courses: "History of the Native Land", "Ukrainian Studies", "Museum Business", as well as organized the work of tourist and local history and museum circles. The presence at school of old objects stimulates the student's research into the history of the village, systematic, with the assistance of rural residents, replenishment of the Museum exposition with new monuments. Students conduct excursions at the Museum, perform research work and protect them in various competitions. The most active students take part in scientific and practical conferences of the Chernivtsi National University. Yu. Fedkovich, Chernihiv Historical Institute "T. Shevchenko".

The exhibits of the Museum are used in the work of literary-dramatic, folklore-ethnographic, vocal studios, dance ensembles.

An important component of museum pedagogy is the communication of students with old residents, who are happy to come to meetings, participate in holidays.

Thus, it is possible to deduce the fundamental directions of museum pedagogy:

- familiarization with the history and culture of the past directly through the material world;
- conducting special studies, interviews with old-timers, performing descriptions of the technology of making antique objects, recipes for cooking bread and other traditional dishes, drawing their appearance;
- updating of the results of research of the old, presupposing of carrying out by pupils reconstructions, replicas, as well as remakes, participation of children in theatrical events, in which are played out rituals, stories from the past of the village, etc.

The experience of the Museum of the History of the Village of Pogorilivka in terms of the preservation of cultural heritage demonstrates solid results and certainly deserves a wider introduction into the pedagogical practice. The long-standing traditions that have given the basis of modern culture in its meanings can and should serve as key structural units of educational programs. For example, the development of methodological materials to highlight representative ethnic cultural symbols and to understand the unity of their material and spiritual components. The potential of traditional culture can be realized as follows:

- study of objects of cultural heritage in the context of certain historical periods of its formation, with a view to identifying the most typical and archaic patterns that gave rise to the formation of ethnic groups that persist in the context of socio-economic changes, the appearance of borrowings and accumulations of external foreign cultural influences;
- creation of representations about objects of cultural heritage by artistic and creative transformation of knowledge obtained in the process of “communication” with historical objects in the museum and in an authentic environment;
- learning the experience of individual experience later participating in the preservation of historical intergenerational memory, search for ancestral roots, collection of antiquities, photography, compiling inventories, organizing exhibitions, theatrical performances, spectacular events.

One of the central representative ethnic symbols, which can be used in school programs, is ceremonial bread, brightly presented in the “Front room of Bread” of Museum of the History of the Village of Pogorilivka. The demand for this ethnic symbol is observed in many areas of modern urban society. In Ukraine, bread and salt on the embroidered “rushnik” is the established and highest manifestation of hospitality. Without bread in Ukrainians do not do any important event. Bread accompanies Ukrainians from the beginning to the end of life. With

him bless the young for a happy life, greet the mother with a newborn, enter for the first time into a new house, take a final journey. While performing important informative and adaptive-communicative functions in culture, bread reproduces certain norms of human behavior, reflects a system of values, identifies the basic ideological concepts of carriers of tradition.

In the current situation of disappearance of objects of traditional culture, the rural school and the museum of local history are the main translators of ethnocultural heritage. The Village School Museum is the true custodian of things that characterize the evolutionary development of the area, the distinctiveness of local crafts, objects, and the memory of heroes and famous countrymen. It forms a fund of photographs, ethnographic information. The important point is that the rural school museum works mainly in the educational sphere. The preservation of the precious collection of traditional monuments in the museum was mainly the initiative of local enthusiastic teachers, who formed museum collections, folklore groups and local history communities.

At the same time, it is important to note that the success of the development of a system of moral guidelines, expressed in respect for the native language and for the original culture, lies in the coordination of the joint efforts of State and local authorities, scientists and the public [4, p. 12]. The development of a policy conducive to the existence and development of traditions depends on the implementation of educational, scientific and educational, publishing, propaganda and exhibition activities. In order to prevent the disappearance and destruction of the cultural heritage of Ukrainians, due in part to the ineffectiveness of mechanisms for the practical use of the existing cultural and creative resources of the territories, as well as to the lack of funds for the implementation of measures to protect it, there is a need for targeted programs to identify, investigate, evaluate and document elements of cultural heritage throughout Ukraine. It is also important to give full support

to the enthusiastic and enthusiastic members who represent the cultural nucleus of society, who are able to transmit ethnocultural values and meanings through local history museums and other cultural and educational institutions.

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