

СТАТТІ ТА НАУКОВІ РОЗВІДКИ

ІСТОРІЯ УКРАЇНИ

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COSSACKS' MENTAL PORTRAIT AS A COMPONENT OF NATIONAL UKRAINIAN CHARACTER

Mentality is interpreted by scientists as a kind of status, the level of development, trend of individual and group consciousness, the ability to adopt the norms, guidelines, values, impact on the world, recreation of cumulative experience of previous generations. Ukrainian mentality covers some common mental tools, psychological equipment, which gives them a special understanding of the world and themselves in it; a socio-psychological state of ethnic group, nation, nationality, embodying the influence of various factors and conditions, the way of treating the internal and external world and its interpretation.

Studying the mentality of the people, national culture archetypes, character traits, moral and ideological recreation of the past images is theoretical and practical. Unilateralism of theoretical knowledge accumulated in Marxist period of national science stipulates the necessity of new approaches to solving the problems of creating a system to educate the elite, connected with national culture and national character, the mentality of the Ukrainian people of the past epochs. Identifying certain features of national identity and behavioral mentality of the nation today has no common methodology and clear categorical apparatus. This is especially true for one of the most brilliant periods of our past – Cossack era. It is not only about the Cossacks as a social status, a stage in the formation of the state, but as a special style of perception of the world, and, therefore, the organization of their routine, military life, creating their own system of values, moral principles, legal system, customs and traditions. Recreating ideological and moral portrait of the Cossacks as one that incorporates the features, images and mentality of previous generations, will reconstruct the Ukrainian archetypal character. It has been proved that the culture of the Cossack's grain growing, handicrafts, a high level of military art, deep faith combined with pre-Christian rituals, egalitarianism, rules of customary law, the formation of the idea of democracy – these were the key tenets upon which the life of the Sich was based. That is why the Cossacks became a phenomenon that have firmly taken root in the archetype of Ukrainian as an example of valor, courage and struggle.

Key words: mentality, ethnic group, national character, cossacs, patronage, archetype.

The cossacks, obtaining a separate legal status, became defenders of the Ukrainian ethnic group, which was facing the threat of physical destruction and spiritual assimilation. Under the influence of the Ukrainian people's traditions and Zaporizhzhya environment, moral and ethical values of the Cossacks were entrenched, and they determined the features of their ideology and self-awareness.

Ideological and moral principles of Cossack life were studied back in the early twentieth century, particularly in the works by M.S. Hrushevskiy and P.M. Zhukovych [3; 5]. The authors focused on the role of the Cossacks in defending Orthodoxy in Ukraine, their participation in restoring Orthodox hierarchy (1620).

While recreating an integral moral and ideological image of the Cossacks, we emphasize that this is a special kind of mentality, which had a decisive influence on the subsequent periods. Here's how it was described by O. Apanovych «... a Cossack possessed high moral and ethical qualities, strong sense of patriotism and understanding of the high-

est values of freedom and independence, physical strength, endurance, and ability to concentrate power...» [4, p. 107]. That was the combination of these qualities and principles that guided the Cossacks during the war and in their Sich routine, set them as an example to follow, promoting national feelings – pride, love of nation, national identity awareness. D.Yavornytskyi notes that the internal qualities of a Cossack were a mixture of charity and flaws, always, however, characteristic of people who consider the war to be their main profession: they were brutal, savage and ruthless against their enemies but, at the same time, good friends, faithful companions, brothers [22, p. 173].

The mentality features depend on geoclimatic, political and religious factors, but primarily on ethnohistorical ones, that is, common historical events, disasters, national tragedies, political changes. Researchers often identify the term «mentality» as the «national character», i.e. as a specific combination of human traits and certain historical and social conditions of the nation's existence. It should be noted, that any trait can be

manifested in an absolutely different way in different ethnic groups, acquiring a specific tinge depending on the specific living conditions and basic orientation values.

The issues of Cossack mentality development were partially studied by O. Apanovych, P. Hnatenko, M. Hrymych, A. Kotsur, V. Kotsur, O. Kulchytskyi, M. Mandryk, I. Mirchuk, Y. Mytsyk, S. Tahlin, V. Khrushch, V. Shcherbak, V. Yaniv, D. Yavornytskyi, L. Yakymynska, N. Yakovenko. However, in the historic scientific paradigm the issues related to the history of Ukrainian Cossacks have been largely studied. They are dealt with in the research by V. Stepankova, N. Shevchenko, A. Yakovleva.

Cossack mentality had a very big impact on the development of people's worldview. Just as at the point of the Cossacks' origin, traditional mental principles of the Ukrainian people had a great influence on them later, during execution of the Cossacks as a social stratum, Ukrainian traditional worldview was largely influenced by mental principles of the Cossacks [23, p. 93]. Military specificity of their activity led to deformation of the fundamental worldview. That is why the Cossacks possessed interethnic traits. The cornerstone of the Cossacks' philosophy was the belief that being a Cossack alone was the occupation worthy of a true man. There is a perception that Cossacks considered the labor of a farmer less prestigious than the free life in the Sich (camp), which required outstanding bravery, courage and endurance [23, p. 95]. The archetype «mother-child», which had been actualized in the Ukrainian mythology as deification in relation to the earth and treating all living things as brothers and sisters, was deformed in the Cossack community into adoration of Sich-mother and traditions of brotherhood.

Intertwining, interaction and interplay of freedom-loving, national and religious principles are not only a base of the Cossacks' philosophy, but they are also a kind of ideological foundation of the whole Cossack state [19]. Let's try to analyze the mentality of the Cossacks in the light of the phenomenon of freedom and liberty, which is a direct derivative of the military culture and the specific historical conditions of Ukrainian society in the fourteenth and fifteenth centuries. The primary source of the Cossacks' brotherhood was their way of life, traditions and customs of the ancient Russian armed force, which had developed back at the times before Kyiv's princes. Piracy and trade form naturally a psychological type of a person for whom freedom and absence of any control by the authorities are a gist of life. Freedom for both

an ancient resident of the Kievan Rus' and Cossacks was a necessity, because it was regarded as a living space. V. Savchynskyi observes that the basis of the Cossack world view and life is the military culture that includes elements of pirates, princely warriors, warrior-nomads and medieval knights [14, p. 275]. Researchers tend to perceive the archetype of the Cossacks, at the time, when it was just beginning to emerge, signs of a spontaneous and destructive force. For Cossacks «freedom» was the same as «being at large». Erosion and gradual disappearance of the elite in the Ukrainian society created the prerequisites for the Cossacks to acquire unusual features of the new elite. In this capacity, space-existential desire for «freedom» became dysfunctional and required awareness of liberty as the content and goals of the society development. This is what can be defined as the core of the Cossack mentality.

Despite the fact that the Cossacks were loyal to Christian principles, they often departed from them, their actions were influenced by mystical elements of faith – faith in spells, shamanism and magic.

Cossacks were very similar mentally to pirates, prone to adventures, search for prey, brave, resourceful, courageous. It is not correct to identify the worldview and moral beliefs of ordinary and Registered Cossacks. The Registered Cossacks did not have any ideas of massive liberation actions or, all the more, the idea of national statehood, emphasizes V. Savchynskyi, if not to consider their proposals for a Cossack autonomy [14, p. 282].

Diligence, cleanliness, thrift, hospitality, high level of sexual morality, sociability, affection for the land and traditions, static nature of family relationships, the desire to live a spiritual life, a deep respect for ancestors, courage, chivalrous attitude to girls, lyricism, sense of humour, eternal desire for freedom and independence are often considered to be the mental traits of Ukrainian people. Among the negative ones are mutual exclusion, frivolity, uncertainty, dreaminess, impulsivity, mercenariness, which have also deposited in the Ukrainian archetype [9, p. 107]. A sociologist M. Piren holds historical parallel between modernity and the Ruin, when a mutual exclusion between the hetmans and treachery of the Cossacks leaders were frequent [9, p. 132]. In her view, these negative qualities could not but made the foundation of the archetype and do manifest in the modern Ukrainian nation.

The Cossacks used to unite regardless their social origin and status. All the internal rules of conduct evolved under the conditions of living close to border and based on the priority interests of the community. Military valor, honor, good reputation,

patriotism, generosity and sacrifice for a common purpose are essential features of these Knights [21].

The existence of the Cossack community was based on a kind of asceticism, manifested in readiness for death, physical, psychological endurance and the indifference to everyday's comfort. You can draw relative parallels between Sich warriors and medieval knights-crusaders, as the Cossacks were motivated more religiously than by the spoils of war or awards. In particular, when you compare their social origin, the Knights consisted of representatives of the nobility, and therefore had a very high standard of living, while the Cossacks came from peasants, middle class, gentry and they provided for themselves on their own [21]. Analyzing the activity of Hetman Sahaidachnyi, the author describes his virtues, moral character, patronage, care of Ukrainian education and culture. The Hetman was able to create a milieu that shared his principles. V. Shevchuk describes the transformation of the Cossacks' consciousness. For instance, in his view, the protection of Ukrainian lands from Tatar aggression became a vital need for the Cossacks, which, along with the gentry's traditions, contributed to the creation of the Cossack ideal. The formation of the spiritual foundations of the Cossacks was influenced by three factors: first, the idea of the continuity of historical traditions of Kyiv time, secondly, the deployment of the liberation movement against foreign domination, and thirdly, the emergence of the Cossacks prominent figures.

Researchers believe that humanity, which has different forms of display: sincerity (cordiality, warmth, hospitality) clemency, democracy (parity of women and men in the family, Cossack traditions of election to executive positions) is a defining feature of the Ukrainian people. Ukrainian Cossack pedagogy possessed a powerful educational potential which has formed the Ukrainian mentality for centuries. Exceptionality of the Cossacks is not only in their special way of life and habits but, which is more important, in their style of thinking. We can safely say that the Cossacks were the new Ukrainian elite, which was the then challenge for the Russian imperial system. Zaporizhzhya Sich had a prevailed unique form – the relative equality between Cossacks, elected authorities, the emergence of the idea of democracy. The customary law was dominant among the Cossacks and therefore they perceived their leaders and atamans through the prism of customary law, and those, who did not meet these criteria were threatened with removal from office, and sometimes the death penalty. The rite of the leader election meant that the commander of a Cos-

sack camp had to refuse the Club twice and only agree when asked for the third time. Even when a Cossack reached high positions in the camp, he did not forget his origins, that is why his head was sprinkled with ashes and mud. Two most important principles that influenced the Cossack mentality to a great extent were their religiousness and customary law. Zaporizhzhya Sich emerged as a romantic model of chivalry.

An interesting achievement in the study of the mentality of the Cossacks is a paper by P.M. Sas [15]. He analyzed the definitions «the will of the community», «chivalrous dignity», «Cossack bread», «rights», «freedom», «liberty», which played the role, according to the author, as “integrating social and political factor in the life of Zaporizhzhya community and influenced significantly the political position and orientation of the Cossack Army representatives..» [15, p. 160].

The issues of mentality are inextricably linked to ethical issues. The point is that the mentality of the Cossacks could be seen as a pattern of manly generosity, like the medieval codes of the knights. However the knight code altered somewhat in the moral and philosophical image of the Cossacks [13]. They were guided by principles and norms of interpersonal interaction, which later transformed into the recognition of personal independence of each Cossack, his rights to freedom and will expression. The Cossacks enjoyed a great popularity among the people, so the parents who brought up the boys, set them as an example the Cossack discipline, endurance, physical stamina, charity, courage. It caused the formation of a special system of Cossack education: boys-squires were taught all the skills and abilities – to fight, build fortifications, walls, use of arms, to assist with wounds and cook; they were given moral, ethical and psychological training, knowledge of the grammar, they were taught to read Scripture and sing in a choir as well as to play musical instruments. This educational system is very reminiscent of the famous European system of «seven free sciences» or it was also called chivalrous, gentlemanly, where youths received full development, upbringing and education. There was a number of responsibilities for a Sich Cossack, thus emphasizing that his life was based on the Christian morality, firm rules of living together, faithfulness, mutual aid. The authors emphasize the fact that a Cossack had to give up his marital happiness for his native land. In order not to cause unnecessary suffering to their girlfriends or wives and not to act against their own conscience, the Cossacks often promoted celibacy. The authority of their parents

for the Cossacks was great too. The Cossack etiquette can be seen as a manifestation of the formation of military traditions of the Cossacks – carriers of the Ukrainian character and mentality which transformed later into the military etiquette of the Ukrainian Sich Rifleman, the Ukrainian Galician Army and the Ukrainian Insurgent Army.

There is no unanimity among scientists in assessing the philosophical guidance and reconstructing the moral image of the Cossacks, they often manage to discover yet little known aspects. In particular, it concerns a refined emasculated image of a Cossack as a military man, leading an almost ascetic life, for whom the role of women was very low. A Ukrainian historian O.P. Kryvoshyi analyzes a very interesting aspect of Sich life – the problems of everyday life of women in the cultural space of Zaporizhzhia Cossacks [8]. He considers this problem by studying the scientific heritage of two researchers of the Cossacks' history – J. Rolle and D. Yavornytskyi, shedding light on a number of stereotypical assertions, that women could not take part in the life of Zaporizhzhia. The author interprets the notion of «military routine of women» in the light of the views of ethnologists, anthropologists and sociologists. O. Kryvoshyi analyzes the elements of the women's experience in realia that accompanied the wars and military local conflicts – the quartering of troops, requisitioning, military procurement, military and sanitary activities. In particular, the author mentions the work by J. Rolle «Women in the Chyhyryn court» in which the historian declares that during hostilities women had to hide in the Cossack convoys and share all the difficulties of travels with them. J. Rolle says that almost every squad had their own female cooks, diviners, healers, most of whom were spouses or other relatives of the Cossacks. Moreover, the Cossacks did not withdraw from their family life, they often married captives, regardless of their nationality [8, p. 22].

According to O. Kryvoshyi, the works by D. Yavornytskyi, well known researcher of the history of Zaporizhzhia, also refutes the popular view that there were no women in the Sich. For instance, in a legend «Nastia's grave» he tells about the Ukrainian Amazons who lived in Zaporizhzhia. Nastia wore men's clothes, was of surprisingly great endurance and warlike, men were not aware that they were led by a woman. However, O. Kryvoshyi criticized the statements of D. Yavornytskyi about a complete absence of women in the Sich and their partial sharing Zaporizhzhia liberties [8, p. 23]. Referring solely to the views of S. Myshetskyi and A. Skalkovskyi, D. Yavornytskyi made an unreasonable conclusion

about a complete asceticism of the Cossacks due to their being busy with war affairs. O.P. Kryvoshyi believes that D. Yavornytskyi deliberately ignores most of the information recorded in folklore sources about military activity of women.

Another supporter of the objective approach to the Cossacks, their human qualities, moral principles is H. Popadynets. In her opinion, it is wrong to create a refined image of Cossacks, as among their officers there were cases of imposture, strifes, collaboration with enemies of Ukraine, the tendency to anarchy, weakness of national statehood consciousness. The Cossacks were brave Ukrainian samurai, but even though they possessed some human flaws, weaknesses, and therefore they should be taken comprehensively. It was the serious flaws that influenced the development of the Ukrainian people mentality in the further centuries [11, p. 230]. According to the researcher, the wrongdoings in the nineteenth and twentieth centuries, the defeat of national liberation movements, disorientation of the elite, cultural assimilation – it all began at the time of the Ruin, when Hetman would become traitors, and, guided by their own interests, served another nation.

It is interesting to find out how the Cossacks combined their deep faith in God with military service, which was dominated by other laws and regulations. Speaking of the value system of the Ukrainian Cossacks, we note that the idea of brotherhood and a true comradesly friendship runs all through the whole cycle of the Cossack legends, the friendship, which is declared as one of the most important values in life [24, p. 320]. Their life in constant danger during campaigns stipulates strengthening the importance of mutual trust, support, willingness to help, reliability. Religiosity of the Cossacks had its own feature – the Cossacks very negatively perceived other religions, associating infidels with their enemies. Perhaps this understanding of Christian faith allowed the Cossacks to go to extremes in the fight against infidels, to use the tricks incompatible with the image of a knight, traps, violation of oath. Cossacks did not put up with the transition to a foreign faith. [24] They were ready to be in captivity for ages, but not to abandon their parents' faith.

A. Korniev considers the Orthodoxy to be a determining factor which formed the Cossack world [6, p. 119]. However, he says, the fact alone of being an Orthodox did not mean that this person was a Cossack, therefore it should be a soul calling as not anybody could become a member of the brotherhood, when the latter is an active one, creating its own structures that are at odds with

the official ones, with very strict rules of existence. Their worldview was shaped influenced by the then religious context – under the conditions of dual faith, that is, when the Orthodox Cossacks in pursuit of privilege and influence could go over Catholicism [6, p. 120].

The idea of individualism and free life became especially important for the Cossacks. Military way of life of the Cossacks caused the features in actualization of their value principles. They believed bravery, courage, adventurism – the characteristics belonging to the extravert type, to be positive ones while passivity, and consideration – the traits owned by introverts – were considered as the negative ones. It was a special religiousness of the Cossacks that made them regard their lives as a way of serving to and protecting the Orthodox faith. Therefore the Cossacks understood death as something inevitable, but not fatal. This author refers to folkloric sources: «Those who want to be impaled for the Christian faith, or to be quartered, to be broken on the wheel, who are willing to suffer all kinds of torments for the holy cross, who are not afraid of death – join us. Do not be afraid of death – it is inevitable» [24, p. 97]. That is why the Cossacks considered the war to be a holy cause [24, p. 97].

Describing the Cossack's ideology, I. Lyman observes, that their religiousness largely depended on the spiritual autonomy of Zaporizhzhia. The Cossacks were not supporters of the dogmatic adherence to all canons, rites, although they were deeply religious. «The specifics of the formation of Zaporizhzhya society, Cossack lifestyle, associated with the constant threat of death and frequent warfare led to the development of their religious traits which were not typical for the population of the Hetman Ukraine» [17, p. 528–529]. Their sincerity in prayers, respect for the Saints was combined with the belief in the magic and various superstitions. They were very generous to the church, they donated to the church schools, being aware of the importance of education. In Zaporizhzhya church a chest with the Cossack Regalia, often with jewelry, was kept beneath the altar. But the Cossacks could not always politely go to church, sometimes they were drunk, they did not observe the fast.

A holistic mental portrait of the Cossacks is possible provided one of the most important activities of the then Cossack elite – the charity one- patronage and churchwardenship. Donating was deeply embedded in the minds of Hetmans, Cossack chieftains and other officers, associating with generosity, patriotism, belonging to the elite. The most common was the work for the construction of churches and monasteries or churchwar-

denship [1; 2]. V. Vecherskyi reviewed the history of churchwardenship exemplified in Ivan Mazepa, Adam Kissel, Bohdan and Yurii Khmelnytskyi, Oleksii and Kyryl Rozumovskyi, whose money had been donated to build a lot of masterpieces of temple architecture, residences [1; 2].

The phenomenon of patronage has been interpreted by scientists as a cultural policy, writers, foundation of art schools, theaters, libraries, large construction [18; 7; 16; 20]. The idea of this policy was not in charity, but it was rather a social obligation, indispensable attribute of belonging to the elite, conscious state position, aimed at creating a cultural medium, meeting the high criteria that have always irritated Moscow [18].

Since the charity was an integral part of the image of the Cossack elite, it is interesting that scientists tried to study this phenomenon on the example of a particular figure [12]. Studying abroad, knowing foreign languages, access to European science and culture brought K. Rozumovskyi as a philanthropist and a patron. The lack of outstanding abilities was substituted by his love for his native land, truthfulness, sincerity. During his presidency in the Russian Academy of Sciences (20 years) and due to his personal promotion the whole galaxy of local academics and adjuncts became known [12, p. 46]. After the restoration of Hetman government in Ukraine the rebuilding of cities Baturin and Hlukhiv started [12, p. 54–55]. The Hetman himself invited an artist Carlo Pelli from Italy, architects Veneroni and Bartoliani who started building the brick Hetman house. Several buildings were also constructed in Baturin. During the reign of K. Rozumovsky the work on the creation and further development of Moscow University and its high school was deployed. It was him who initiated a threefold increase of the number of students who studied at public expense. It is interesting to know, that in 1759 it was decided to publish the «Tales of Past Years» according to the Radzyvil list [12, p. 75]. Since the second half of the eighteenth century the Kyiv Academy began to lose its importance as a common status higher school and at the end of the century it finally turned to a higher spiritual educational institution mostly for children of Orthodox clergy. That is why the Hetman initiated an appearance of first draft of secular higher school in Ukraine in 1760. K. Rozumovsky was the founder and the protector of the relevant project of the Baturyn University foundation in 1760 [12, p. 82].

Thus, recreating the mental portrait of Ukrainian Cossacks, it should be noted that it reflected the heritage of previous eras – proto-state

Scythian-Sarmatian times and the Middle Ages. These archetypes of strong courageous warrior-knights, men-at-arms absorbed European influences of training. Over the centuries there has risen a kind of intertwining human virtues, generosity, faith in God, physical and psychological

endurance. However, it should be noted that the Cossacks also had human flaws and weaknesses that led to strife, violations of promises and dual faith. All of this has been deposited in the subconsciousness and has been creating the contemporary Ukrainian archetype.

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МЕНТАЛЬНИЙ ПОРТРЕТ КОЗАЦТВА ЯК КОМПОНЕНТ НАЦІОНАЛЬНОГО ХАРАКТЕРУ УКРАЇНСТВА

Ментальність інтерпретується як своєрідний стан, спрямованість індивідуальної та групової свідомості. Здатність до засвоєння норм, цінностей, відтворення спільного досвіду попередніх поколінь. Вивчення архетипів національної культури, відтворення рис характеру, відродження морально-світоглядних образів доби козацтва має теоретичний та практичний характер. Існує необхідність пошуку нових підходів до створення системи формування сучасної еліти, органічно пов'язаної з національною культурою та національним характером. Проаналізовано особливий стиль світосприйняття козаків, а, відповідно, організації військового побуту, створення власної системи цінностей, правової системи. Доведено, що культура козацького землеробства, ремесел, високий рівень воєнного мистецтва, глибока віра у поєднанні з дохристиянськими обрядами, егалітаризм, формування ідеї народовладдя – це ключові постулати, на яких будувалося життя Запорозької Січі. Саме тому козацтво стало феноменом, який міцно укорінився в архетипі українців як приклад мужності, звитяги і боротьби.

Ключові слова: ментальність, етнос, національний характер, козацтво, меценатство, архетип.

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МЕНТАЛЬНИЙ ПОРТРЕТ КОЗАЧЕСТВА КАК КОМПОНЕНТ НАЦИОНАЛЬНОГО ХАРАКТЕРА УКРАИНСТВА

Ментальность интерпретируется как своеобразное состояние, направленность индивидуального и группового сознания, способность к усвоению норм, ценностей, воссоздание совокупного опыта предыдущих поколений. Изучение архетипов национальной культуры, воссоздание черт характера, воспроизведение морально-мировоззренческих образов времён казачества имеет теоретический и практический характер. Существует необходимость поиска новых подходов к созданию системы формирования современной элиты, органически связанной с национальной культурой и национальным характером. Проанализирован особенный стиль мировоззрения казаков, а, следовательно, организации военного быта, создания собственной системы ценностей, правовой системы. Доказано, что культура земледелия, ремёсла, высокий уровень военного искусства, глубокая вера в сочетании с дохристианскими обрядами, эгалитаризм, формирование идеи народовластия – это ключевые постулаты, на которых строилась жизнь Запорожской Сечи. Именно поэтому казачество стало феноменом, который крепко укоренился в архетипе украинцев как пример мужества, борьбы и отваги.

Ключевые слова: ментальность, этнос, национальный характер, казачество, меценатство, архетип.

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