

## **School Museum as A Center of The Educational Environment in The Cadet Cossack Corps**

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### Abstrac

The purpose of this study is to identify and scientifically substantiate the potential of the school profile museum as a scientific and creative center for children's associations in mastering the spiritual, moral and artistic values of the folk traditional culture. The article presents a model of the educational environment, built on the experimental program of scientific and creative children's associations at the School Museum "History and Traditional Culture of the Cossacks" on the basis of the Municipal Budgetary Educational Institution of Secondary School (MBEI SES) No. 22 "Cadet Cossack School", Chelyabinsk. The urgency of the appeal to national traditions, national-cultural values as a means of training and education is substantiated; the attention is focused on the culture of the Russian Cossacks and as a regional component – the Orenburg Cossack army. The tasks of studying and reuniting Cossack traditions with the conditions of modern education are set, problems in creating the educational environment in the cadet corps

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are identified. As a result of deductive chronological and etymological analysis of the term “environment”, it is argued that it is necessary to centralize the study, preservation and reproduction of phenomena and facts of traditional culture at the school museum, which, by virtue of its name, is intended to become a foundation, accumulator of popular knowledge and experience turning into the activity form of children's scientific and creative associations for familiarizing the Cadets with historical and cultural heritage. It covers the goals and objectives, features of the program and the main provisions, the directions of students' activities (research, museum studies and creative), types of cadet associations, methods and educational technologies. A model of the educational environment is created and tested, in the center of which is a school museum.

Keywords: traditional folk culture, the Cossacks, the Cadet Cossack School, environment, educational environment, school museum, program of museum associations.

## Museo de la escuela como centro del entorno educativo en el cuerpo de cosacos cadetes

### Resumen

El propósito de este estudio es identificar y demostrar científicamente el potencial del museo de perfil escolar como un centro científico y creativo para las asociaciones de niños en el dominio de los valores espirituales, morales y artísticos de la cultura tradicional popular. El artículo presenta un modelo del entorno educativo, construido sobre el programa experimental de asociaciones científicas y creativas de niños en el Museo Escolar "Historia y Cultura Tradicional de los Cosacos" sobre la base de la Institución Educativa Presupuestaria Municipal de la Escuela Secundaria (MBEI SES) N° 22 "Escuela de cosacos cadetes", Chelyabinsk. La urgencia de la apelación a las

tradiciones nacionales, los valores nacionales-culturales como un medio de capacitación y educación está justificada; La atención se centra en la cultura de los cosacos rusos y, como componente regional, el ejército de cosacos de Orenburg. Se establecen las tareas de estudiar y reunir las tradiciones cosacas con las condiciones de la educación moderna, se identifican problemas para crear el ambiente educativo en el cuerpo de cadetes. Como resultado del análisis deductivo cronológico y etimológico del término "medio ambiente", se argumenta que es necesario centralizar el estudio, preservación y reproducción de fenómenos y hechos de la cultura tradicional en el museo de la escuela, que, en virtud de su nombre, pretende convertirse en una base, un acumulador de conocimiento y experiencia popular que se convierta en la forma de actividad de las asociaciones científicas y creativas de los niños para familiarizar a los cadetes con el patrimonio histórico y cultural. Cubre las metas y objetivos, las características del programa y las disposiciones principales, las direcciones de las actividades de los estudiantes (investigación, estudios de museos y creatividad), tipos de asociaciones de cadetes, métodos y tecnologías educativas. Se crea y prueba un modelo del entorno educativo, en cuyo centro se encuentra un museo escolar.

Palabras clave: cultura popular tradicional, los cosacos, la escuela de cosacos cadetes, medio ambiente, ambiente educativo, museo escolar, programa de asociaciones de museos.

## 1. Introduction

The active movement of Russia along the path of urbanization and technologization regarding domestic comfort, organization of labor and business meets the needs of society, but at the same time distorts axiological guidelines, focusing and firmly strengthening them on material values. Accordingly, the samples of spirituality and morality, which were formed in the traditional culture of the millennium and brought the meaning and purpose into human life (Kulev, 2000, p.5; Zetkina, 2016), go to the periphery or are lost. The search for ways of returning and adapting those cultural areas that were responsible for preparing children and young people for further life, taught truthfulness, humanity, sanity, and finally, creative attitude to the world around them to modern conditions are the most pressing tasks of the present time (Hovhannisyan, 2003). After all, traditional values serve as benchmarks of human culture and are the basis of stability and order of society (Kashina, 2016, p. 18-19).

The appeal of educational institutions to the culture of the Russian Cossacks is currently highly relevant, as loyalty to serving the Fatherland, organization, special endurance, courage and assertiveness of the military class in achieving

victory over the enemy have no equal. This is especially observed in the areas of origin of the Cossacks – on the Don and Kuban, where the Cossack spirit permeates all sectors of society. At the same time, the military-patriotic traditions of the Cossacks are used as an educational tool in the locations of other troops, including Orenburg, formed in the 1730-40s on the present territory of the Orenburg, the Chelyabinsk, the Kurgan regions of Russia (Shibanov, 2006). Thus, in 1995, in the industrial center of the Southern Urals, the city of Chelyabinsk, the Cossack Cadet Corps was opened on the basis of the Municipal Educational Institution of Secondary School No. 22, named after St. George the Victorious (modern name is MEI SES "Cadet Cossack School"). This became possible as a result of deep restructuring processes in the 1990s and the transition to variable learning and educational technologies (The Law of the Russian Federation on Education, 1992; Rubtsov & Ivoshina, 2002; Yasvin, 2001). The positive role was played by the development of the concept of ethnocultural education (2006), designed to “ensure the constitutional rights and freedoms of Russian citizens in the field of preserving and developing the national and cultural heritage of every nation in the country” (Shpikalova, Baklanova et al., 2006).

The organization of militarized form of education within the school, based on modern power lines, is not particularly difficult, for example, the cadet schools and classes of Chelyabinsk, whose chiefs are the Emergencies Ministry, the FSS, the border service, the flight school of civil aviation and others. Another thing is the appeal to ethnocultural and military traditions of the past, which as a result of the reforms of the Soviet period were largely lost or leveled in the modern cultural space. The school, as an experimental platform, faced the task of studying and reuniting Cossack traditions as a mechanism for accumulating, transmitting and updating human experience (Chistov, 1986) with the conditions of modern education, which could not be fully realized without creating the appropriate educational environment.

## 2. Literature Review

To conduct the study, scientific and scientific-methodical literature was analyzed concerning the topic of the article, the purpose, the problems posed. In the works of Russian and foreign authors, such categories as "tradition", "environment", "educational environment" "subject environment", "developing environment" are considered (K.V. Chistov, M.B. Musokhranova, L.M. Belimova, S.T. Shatsky, M. Heidmets, M. Chernoushek, L.S. Vygotsky, L.I. Novikova, V.G. Vorontsova, A.A. Makarenya, A.N. Leontiev, V.I. Slobodchikov, M. Montessori, J. Gibson, and others), the interaction of traditional and man-made cultures in conditions of globalization and urbanization is studied (N.N. Kozhevnikov, V.S. Danilova), the

centuries-old history, livelihoods and cultures of phenomenon of the Cossacks including the Orenburg Cossacks are revealed (A.P. Pronshteyn, .N.S. Shibanov, Yu.G. Gorshkov, V.F. Mamonov, V.S. Kobzov, V.M. Voynov, V.A. Kuznetsov, A.A. Rybalko), the processes of children's and youth's mastery of traditional cultural and artistic values based on the material of the musical culture of the Cossacks (N.I. Kashin), traditions of education in the Cossack environment of the 18th-19th centuries, the phenomenon of artistic culture as a means of understanding the ethnic worldview of the Cossacks are discussed (A.A. Abramovsky and A.P. Abramovsky, E.M. Beletskaya, A.F. Grigoriev).

In addition to the listed literature, the following sources containing the necessary documentary and informational material were studied: the requirements of the Federal State Educational Standard (FSES) for the subject-developing environment, the guiding principles of the FSES and their implementation in supplementary education, the concept of ethnocultural education developed by T.Ya. Shpikalo, T.I. Baklanova and L.V. Ershova.

### 3. Methods

The study aims to identify and scientifically substantiate the potential of the school profile museum as a scientific and creative center for children's associations in mastering the spiritual, moral and artistic values of folk traditional culture. It sets and solves the following tasks:

- study of scientific literature and sources on the research topic;
- determination of methods of students' familiarization with the cultural traditions of the Cossacks;
- creation of a program and a model of the educational environment, concentrating on the basis of cooperation, activities of cadets, teachers and parents in the scientific and creative center, which is the school museum;
- development and implementation of current and future plan for creating integral exposition, video and bibliofund and replenishing the ethnocollection of the Cadet Museum "History and Traditional Culture of the Cossacks";
- organization in accordance with the program of activities of scientific-creative cadet associations;
- approbation of the program and educational model on the basis of the Cadet Cossack School MEI SES No. 22 of Chelyabinsk.

The main research methods for implementation of the proposed program in the educational process are folkloristic, historical and cultural studies, design and modeling, observation and experiment, analysis and synthesis, construction of definitions and deductive-chronological analysis of terms.

### 4. Results and discussion

First of all, we consider the notion of the environment, which in the most general sense is understood as the surroundings, conditions. In the works of psychologists and educators who study the relationship and interaction of a person with his/her environment, it, according to its semantic content, is characterized by phrases "human environment", "people environment", "living environment", "ecological environment", "developing environment", "emotional environment". (Gibson, 1988; Heidmets, 1980; Chernoushek, 1989; Yasvin, 2001; 2010; Duncan & Schnore, 1969; Leff, 1980). Most often, the combination of any conditions, influences and factors is called the environment. One of the reference definitions that served the further study of many Russian scientists is the interpretation given in the Dictionary by S.I. Ozhegov (1949), where the environment is understood as the unity of space, surroundings and conditions. In the Big Explanatory Phraseological Dictionary of M.I. Michelson (1912), it is "the society in which we live; conditions of life that surround us". In the Explanatory Dictionary of the Living Great Russian Language of V.I. Dahl (1880-1882) the environment is called the "inside", "depth", "core", "axis", "center". In accordance with this, the designation of the word "environment" (Russian "sreda") in traditional folk life as the middle day of the week goes back to the common Slavic "serda"– "middle", the same basis as "heart" (Russian "serdtse"), "middle" (Russian "seredina") (Dictionaries and encyclopedias on Akademik).

The chronological location of the definition of the environment from broad to narrow is not used by accident. It performs a methodological role, showing the expansion of the semantic meaning of the term, its concretization regarding the modern understanding and usage, but at the same time its moving away from the original traditional meaning. Each of the proposed interpretations of the word in the close examination can be applied when organizing the profile educational environment that having a lot of interpretations is defined in the FSES as a set of conditions purposefully created to ensure the full education and development of children (FSES Requirements for the Subject-Developing Environment).

Of three constituent parts of the first vocabulary example with respect to educational institution, the "space" is the school itself, with its functions of organization and management; "surroundings" is considered as interaction and relations of children, teachers, parents and others, providing and supporting the profile orientation of the institution at the intellectual, physical and psychological level; "conditions" are closely related to the way of life, in which, due to the efforts of teachers, the formation of the personality, "the growth of the essential forces of a child" occurs (Musokhranova & Belimova, 2005). In the

second example, the environment is narrowed to the framework of society and conditions of existence in it. The last interpretation of the term unambiguously leads to the idea of the presence and importance of the central component (core, axis, center, middle, heart) in creating a project and model of the educational space. This judgment became the basis for the formation of educational environment of the cadet Cossack corps in Chelyabinsk, where in 2005, the program of scientific and creative children's associations was created and tested at the School Museum of the History and Traditional Culture of the Cossacks (Ovanesyan, 2009).

The peculiarities of the educational model under study is that it considers the museum not only as a visual picture of the Cossack life but also as a living world of "talking" things, each of which stores the material and spiritual memory, reflects the interaction of man and nature, which brings the process of mastering cultural traditions to a different quality level (Ketova, 2012). Inductive and deductive approaches to study represent a kind of "circle of knowledge" and contribute to the gradual expansion of the world of ethnic culture in the minds of children as an integral structure, the period of life of many generations. Acquaintance with museum objects involves the study of the history of their creation, semantic significance, functioning in everyday or festive time, in service or in the world. During the practical lessons involving playing and singing the Cossack folklore, the cadets learn about the historical and cultural context of the works, musical and combat instruments, and ethnic exhibits involved in creative acts. As a result, the students receive theoretical information about the subject, work of traditional art, on the basis of which a certain amount of knowledge is formed, which can become the basis in subsequent scientific research. The variants of in-depth study and familiarization with the national heritage arise in the lively educational process and represent a whole complex of educational technologies, the use of which depends on the interests of schoolchildren, their physiological and psychological characteristics, degree of talent in one or another form of art, which stimulates the manifestation of the active principle in comprehending the environment through the world of the past (Gibson, 1988). In a number of presenters, the technology of learning in cooperation is used, which implies joint development activities of adults and children (teachers, cadets, parents), the presence of common (collective) interests and team solutions to problems that arise. It is impossible not to draw a parallel to the traditional term – "collegiality", which in the definition of the Russian thinker D.A. Khomyakov means "the integral combination of freedom and unity of many people based on their common love for the same absolute values", which corresponds to the old Russian concept of harmony (Cathedralness, n.d.). Living and working in harmony is not only the



main principle of the museum but also, for many, the collective way of life (Berry et al., 2002).

To implement the above provisions, the work was done on organization and acquisition of the central facility – school-specific museum, in which all types of educational activities of cadets in the study and development of Cossack culture are carried out. From several previously existing showcases and tablets intended for passive-excursion work in 2006, the school exposition grew to a full-fledged museum with the fund of up to 550 units of objects of the national life of the late 19th – early 20th centuries. In a separate room, the full-sized section of Cossack two-chamber hut (hall and room) is constructed in compliance with the layout and decoration of a dwelling, in which sacral places are clearly defined – the "red corner" with icons and the "furnace corner". The furnishing consists of genuine furniture, the decoration corresponded to the rules of the Cossack way of life. The show-windows display authentic women's clothing and the male form of the Orenburg Cossack, the shoes of residents of villages, church utensils, etc. The collection also presents models of rural houses, churches and guards, made by folk craftsmen and reflecting the architectural features of villages. The important part of the museum is the stands, which reflect in the photographs and texts the historical path of the Orenburg army, awards, religious convictions, elements of military ammunition, statutory military order, moral precepts. The library has been replenished and systematized: there is photo and video library of scientific and methodical direction. For the organization of children's associations, cadets of elementary and middle classes, teachers, parents are involved in the work.

According to the program, the activities of students are carried out in three directions: research, museum and creative. Several cadet associations are focused in the school museum. The first association – "Young Ethnographers" works on the reconstruction and restoration of the inventory of museum objects, maintaining the proper type of museum premises, and compiling thematic compositions. Carrying out the work of mechanical nature, the students unwittingly join in the cognitive activity, which is developed into the daily need for knowledge of local history and historical and cultural nature. Gradually, this knowledge becomes material for excursions, survey stories and conversations. The second group of children is united by empirical and theoretical scientific research carried out in folk-ethnographic expeditions by finding and fixing facts and phenomena of traditional culture in the museum funds, studying specialized literature, preparing reports, written works and participating in scientific conferences. The third group is a creative team performing Cossack songs. The cadets recreate authentic singing art in a military household, family, ritual, marching, calendar, lyric genres. Demonstration of the



achievements of the group takes place at festivals from school to All-Russian level, at patronage concerts, solemn and festive events. The next, fourth association is a workshop where various types of manual labor are restored and mastered: weaving belts, carpets, bast shoes, wood carving, making clay and patchwork toys, embroidery, knitting lace, etc. The workshop participants constantly present their works in the school museum exposition, at city and district exhibitions of children's creativity, festival and holiday exhibitions, fairs. First of all, the demonstration of the work of all museum teams as the important component of creating the educational environment, cadet community, takes place at school cadet and folk calendar holidays, which are organically integrated into the modern calendar and reproduce the forgotten and lost Cossack fighting and creative traditions, folklore, worship of shrines and cults. The full-fledged activities of the museum, a center focusing on traditional cultural values, are impossible without infrastructure, which is a part of the educational space and provides communication and interaction with the relevant public and state organizations. Among them are ethnocultural and ethnonational centers of local history, Cossack societies, centers of folk and children's art, regional and local history museums, school museums, exhibition centers, galleries, scientific and educational institutions. The important factor in this network is mass media attracting children as the exit to the public space and expression of public interest in the business they are engaged in. An example of this is the permanent participation of the cadets in the program of the regional radio – "Bless and Save".

## 5. Conclusions

The article captures the creation and introduction into the cadet school's educational environment of the experimental program of scientific-creative children's associations at the school museum "History and Traditional Culture of the South Ural Cossacks", as well as demonstrates the innovative educational model offering children's research, museological and creative activities concentrating within the boundaries of the museum in the form of children's associations. In fact, children are taught by what surrounds them (Lillard & Else-Quest, 2006; Montessori, 1964). Thus, the school museum of the Cossack culture performs not only the characteristic excursion-passive functions but more importantly, on the basis of learning technology in cooperation, it becomes a center of activities for students, teachers, parents, representatives of public and state organizations, bringing real results in cognitive-educational, informational, cultural and leisure, sports and fitness, search and research, spiritual and moral, creative areas.

It is worth noting that in the conditions of modern city and rapidly developing technologies, on the basis of museum associations program, the Cadet Cossack school implemented the program associated with distant traditional past that is not familiar to the younger generation, as well as their parents, therefore, the school essentially performs the noblest mission, being a translator and actualizer of human experience and eternal human values.

Over the years of implementation (2005-2012), the program was selected, some of its components were refined and screened out, the spatial boundaries and environment of the educational environment expanded, specific conditions evolved where the militarized structure acquired a deeper meaning, which enhanced the professional status of the Cossacks in modern times.

#### Acknowledgments

The article was prepared with the financial support of the FSBEI of HE "Mordovia State Pedagogical Institute named after M.E. Yevseyev" "Innovative technologies in additional education and adults in the field of Folk Artistic Culture".

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