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## EXPERIENCE OF VALEOLOGICAL EDUCATION IN COMMUNITIES' ACTIVITIES IN SOUTHERN UKRAINE (LATE 19<sup>th</sup> – EARLY 20<sup>th</sup> CENTURY)

*The article deals with the activities of communities of the south of Ukraine (in the late 19<sup>th</sup> – early 20<sup>th</sup> century) and their representatives in the development of advanced valeological education. The practical activities of progressive representatives of southern societies created the conditions for the use of active methods, forms and means of education aimed at strengthening and preserving of health, which was one of the components of valeological education.*

**Keywords:** valeological education, community organization "Sokil", community organization "Ridna Shkola", community organization "Prosvita", south of Ukraine.

**Introduction.** The current state of health and valeological education requires from teachers finding new approaches in supporting it. Rethinking of methods, forms and means of upbringing and education, which were successfully used in the past, significantly raise the level of public interest in educational systems that contribute to the protection of health, development of physical culture and valeological education of young people.

Inseparable connection between history and the present is a necessary condition for cognition of objective historical reality, including educational phenomena and processes. The historical approach makes it possible to ensure that any modern educational institution does not "come out of the blue", does not ignore progressive past but involves studying and creative development of everything important in the history of teacher education formation and development in Ukraine. In this respect, the history of teacher education in the South of Ukraine in late 19<sup>th</sup> - early 20<sup>th</sup> century is of particular interest. This period is characterized by global transformations, first of all, of socio-economic content, as well as socio-political contradictions in Ukraine caused primarily by new geopolitical situation in Central and Eastern Europe.

Many modern scholars deal with valeological education. The importance of focusing on valeological values in education was grounded by A. Vishnevskiy, O. Sukhomlynskou, G. Tarasenko et. al. The issue of healthy lifestyle is investigated by S. Zakopailo, A. Zhabokrytska, and V. Gorashchuk.

In the period from late 19<sup>th</sup> to early 20<sup>th</sup> century the issue of valeological education development by means of health preserving and strengthening, and formation of a healthy lifestyle was of special important and was studied by P. Bilaniuk, J. Boberskyi, P. Budz, S. Haiduchok, P. Paraschyn V. Pachovskiy, J. Yarema and others. However, a complete interpretation of valeological education development in Southern Ukraine in this period is still remains understudied.

Thus, the article is aimed at reviewing the forms, methods and means of valeological education in the activity of communities in Southern Ukraine (late 19<sup>th</sup> – early 20<sup>th</sup> century).

The period of the second part of 19<sup>th</sup> – first part of 20<sup>th</sup> century is characterized by considerable socio-economic development of Ukraine in general and its southern region in particular. At that time a territorial separation of Ukrainian lands took place, the formation of the Ukrainian nation was completed, the social structure became more complex and social life was politicized. All these phenomena and processes have affected the development of the educational sphere.

Life of people dwelling in the south of Ukraine in the mentioned period, in all areas of production, education, culture, lifestyle is characterized by considerable achievements in improving the education of healthy youth through creation of various organizations, communities, based on educational work which formed the progressive ideas of valeological education. Those communities and organizations used effective methods, forms and means of supporting valeological education.

The strengthening of national educational thought of Ukraine in this period confronted acute state resistance. The expression of national Ukrainian commitment was considered as hostile. Under these circumstances, many teachers were on the side of the revival of national schools and their components (including valeological education), and often faced authorities' harassment. Thus, opened in the South of Ukraine by M. Arkas school existed for only one year (1905 to 1906), and later was closed, but its experience was useful because it paid great attention to the development of children's valeological knowledge by means of traditional Ukrainian art [ 8].

Another well-known pedagogue M. Pirogov criticized the caste character of the educational system, developed several plans to reform Richelieu Lyceum. Due to his persistence and consistency, the institution acquired the status of Novorossiisk University, becoming the focus of secondary and higher education in the south of Ukraine.

Progressive pedagogical ideas were promoted by Ivan Derkachov, who in the late 19<sup>th</sup> century worked as a teacher at schools and colleges of Sevastopol, Odessa, Kherson, Yelisavetgrad. He organized an experimental class of visual education at the Simferopol gymnasium.

Due to the fruitful activities of these two teachers and the like-minded people two educational rallies were organized and held in Odesa, which became a significant event not only in southern lands, but also in the whole national system of education [1, p. 154]. At the congresses conducted in 1864 and 1865 a lot of problems were discussed, among which was the issue of valeological education and development of children.

S. Holachov developed a program of teaching lessons in sculpture and dancing in institutes, cadet corps, female and male high schools [12, p. 1]. Grammar of dance and choreography was composed by A. Zorn. In the male gymnasiums teaching dancing was one of the measures promoting a healthy lifestyle. The use of different kinds of dances (such as ballroom, lezginka, quadrille, cossack and others) distracted the youth from daily hard work and brought necessary physical activities into the educational process.

Under difficult socio-political conditions the society "Ridna Shkola" (which means "native school") which was responsible for the management, supervision and maintenance of private schools was actively working. It focused its activities on the struggle for the national school and valeological education, understanding that preservation of national culture, customs and traditions that encourage young people to a healthy lifestyle was possible only through educational work. That is why the community referred the native language and native history to the valeological important means of education in southern lands.

It is known that the community "Ridna Shkola" had the greatest impact on schooling; it opened professionally-complementary schools for girls in Odesa and for boys - in Kherson, Mykolaiv [2, p.18]. In these schools at the beginning of the 20<sup>th</sup> century lectures with the valeological character were conducted.

Among the means of valeological education in the south of Ukraine (up to 1939) the community prominently assigned the subjects which were aimed at making young people active listeners, taught them to ask questions, find solutions, think critically; making their minds creative and independent. In this way the community encouraged the youth to deep and comprehensive mastering of different subjects, which led to the implementation of studying valeological values in education.

In the 30s, despite the bans, the community "Ridna Shkola" was creating a network of educational institutions, based on the national, physical and spiritual education of youth [9, c. 153].

The most common method of the community's work was preparing the reports. Among the popular ones were papers about hygiene, harmful effect of alcohol and nicotine, the basics of good behavior. National holidays devoted to commemorative days and events in honor of famous people with organization of games and amusements that became an important form of supporting healthy lifestyle were among the educational measures as important forms of work [9, p. 156].

One of the popular forms of the community's educational activities was carrying out various trainings and lessons. In 1938, in the Southern Ukraine 64 courses, which involved 1.480 participants, were conducted. Also the community paid attention to the creation and expansion of libraries. Thus, in 1938, there were 79.207 books in 653 libraries [3, p. 117]. "Parent groups" positively influenced the development of valeological education of children and youth, as they took care of school children's health, helped them with books and clothes, founded scholarship funds for poor children and young people to help them in gaining general or special education [10, p. 353].

The community's activities included extensive development of kindergartens. The task of kindergartens, which worked in summer, was to "preserve and consolidate physical health" [10, p. 171].

The creative reports to parents and celebrations of mothers' day were traditional events in pre-schools. Different songs, recitations, games, rhythmic exercises and dances were performed, which showed that the education was carried out in the national patriotic spirit, providing the desire to grow healthy and live a healthy lifestyle. In order to give young people an opportunity of self-development different sports and fitness clubs and sections were created, as well as conferences and debates were held. It accompanied upbringing of a healthy generation [10, p. 94].

A significant role in the development of valeological education in the Southern Ukraine by creating a system of physical education belongs to the Ukrainian Cultural and Educational Society "Prosvita".

Under the leadership of "Prosvita" community, many cultural, educational, sports, hygienic, economic, political organizations were set. They were mainly engaged in self-education: studied the Ukrainian language and literature, promoted valeological education, rules of individual health preserving and strengthening, were interested in the historical past of Ukraine [10, p. 13].

Ukrainian community "Prosvita" did a lot for the development of national schools in the province and promotion of a healthy lifestyle. Since its establishment it was very popular among the people who played a leading role in political and public life. It initiated foundation of reading rooms, there were many branches of "Prosvita" in many villages and towns, 2230 clubs, 133 women sections worked in the reading rooms, which by joint efforts annually staged more than 20 thousand various public performances, national holidays, which widely propagated valeological ideas [10, p. 136].

Its primary task was to help Ukrainian farmers in dissociating themselves from drunkenness, finding sense of life in work; it promoted healthy ideas among people. It was the role of "Prosvita" as secular and general national institution to perform such tasks. Forms of educational work, of course, were expanding: articles on methodological issues, which contained their classification, and where the methodology of educational activities was considered, were published; great importance was as-

cribed to self-education and self-upbringing of people, the creation of so-called groups led by a tutor, who had certain education, was recommended.

As long the educational activities of “Prosvita” community involved a goal to awaken the need in the valeological self-education among Ukrainians, to cultivate hardening spirit and willpower, it played a significant role in raising the level of education of people, their culture, their health and national identity [5, p. 18].

Such pedagogues as A. Voloshyn, J. Zelenkevych (Chepiga), M. Skrypnyk, S. Cherkasenko, P. Bilaniuk, who were active members of contemporary communities, referred the good example of parents and teachers to the means of valeological education. They advised not to deprive children of liberty in deeds and actions, but to keep them so that over the years they could be themselves; to make them accustomed to the decent and proper work. So, P. Bilaniuk compares a teacher with a doctor, and the process of education with treatment.

The leading part of Ukrainian movement both sports and gymnastics one and the movement for the preservation of individual health and a healthy lifestyle, was the community “Sokil” (sokil is Ukrainian for falcon), which consisted of men, women and the youth, whose goal was defined as “the comprehensive, harmonious education under physical and spiritual survey that could serve well to the people” [7, p. 5].

Supporters of “Sokil” community tried to convey to the Ukrainian society the opinion about the need of taking care of upbringing the young and strong generation, who is healthy in a physical and spiritual way.

Valeological education of young generation by means of physical culture helped to recover the broad masses of the peasantry and educate new more powerful generation. In order to achieve the educational goals such forms of work like sport competitions in various kinds of sport, organization of training courses with instructors (healthy staff), tourism activities, music lessons, singing, maintenance of amateur clubs and libraries were used.

In general, the activity of “Sokil” community was aimed at bringing up conscious, physically healthy citizens. In the articles of “Odesskiy Vestnik” (The Odessa Bulletin) it was noted: when the human body is healthy, hardy, when the whole organism works harmoniously, the man really feels strong, vigorous, confident in his/her actions and courageous. Thus, “Odesskiy Vestnik” paid a lot of attention to physical education as an integral component in the development of valeological education, healthy lifestyle, and struggle for a free democratic development of the statehood.

The development of valeological education in Southern Ukraine was mostly carried out by means of popular physical culture, which passed the way from the ancient cult-magic value to more significant – therapeutic and educational.

The main form of employment was physical exercises, connected with everyday peasant life. The results and achievements were checked during the festivals, concerts, exhibitions, evenings, and games. The sets of exercises

were performed to music, which was extremely valuable in pedagogical respect, which, in its turn, contributed to the formation of cheerful mood, elevated healthy spirit, discipline and sociability, valeological education [11, p. 4]. Unfortunately, these traditions are not used in physical education today, although the scientific studies in this area show the great effect of musical accompaniment to physical exercise on people and improvement of their physiological abilities.

The organizations “Odesska spilka ukrainsiv” (Union of Ukrainians in Odessa) and “Medykoformakolohichne tovarystvo” (Medical Pharmacological Community) in Odessa, which participated in the development of valeological education and formation of young people’s need for healthy lifestyle, contributed to the spiritual and physical development of youth in Southern Ukraine. The first groups of these communities were organized as far as in 1911 at the teachers’ seminary of Academic Gymnasium. The leaders of Ukrainian sport movement aimed to raise healthy future elite from young Ukrainian people.

The communities promoted valeological education among the youth and organized physical education. The leading methods of educational system and way of life were self-education and self-perfecting. An important requirement was obedience and feeling of guilt to oneself. To achieve this, it was necessary to observe the following main principles: do not waste time; get rid of laziness; perform the duties accurately and faithfully; daily devote a few minutes to talk with oneself; do not fall into dependence on details and rise above the ordinary things. The groups’ system with well-defined division of labor also had to provide self-education.

The communities were a really important factor in raising healthy young people, using tools such as local history, the nature of their native land. The native history, national traditions, customs, rituals, family and consumer culture, art, etc. were used as a means for providing valeological education as well.

The above-mentioned communities chose effective methods and forms of work, which were built on their own initiative, the positive and useful deeds. That is why such an importance was ascribed to games and work that involved some physical exercises. On a voluntary basis, children were exposed to sunlight, air, felt the beauty of nature, strengthened their health, get accustomed to a healthy lifestyle.

The need for a healthy lifestyle was an integral component of behavior. Taking care of one’s health meant supporting the body at the level that could provide the necessary conditions for spiritual and physical development, self-improvement and self-realization. The position of communities’ members as to valeological education had a considerable impact on young people. On the eve of the students’ congress, which was held in 1930, a survey was conducted. It was found that 2/3 of the students did not smoke, and half completely refrained from using alcohol [6, p. 341].

The principles of a healthy lifestyle, which formed the basis of valeological education in communities, were not based just on theoretical discussion. It was the inner conviction of all their members, to not only refrain from the use of alcohol or tobacco themselves, but also to promote the dissociation from bad habits in their environment.

Consequently, the communities played an important role in educating the young generation, laying the foundation of a healthy lifestyle, spiritual and physical hardening, which was not limited to pumping muscles but had to contribute to the development of willpower, courage and self-discipline. That is why, the physical education program combined physical exercise with exercises aimed at the development of practical skills in training and of the worldview, in particular the orienteering in locality, knowledge of the plant world, medical care, body hygiene knowledge.

A little bit different was the situation in the Crimean-tatar population of the South of Ukraine. The accession of the Crimea took place in 1873, it became a member of Taurian province. However, by the time most people did not speak any Russian. The significant language barrier, lack of getting the information badly affected the cultural and social life of the people.

I. Gasprinskii, who contributed to the development and education of the Crimean Tatar people by his teaching, tried to remove the obstacles. Due to his assistance the national schools, adapted to the conditions of the time, in which the learning process was consistent with national traditions of the people, appeared, and valeological education was of extreme importance [4, p. 246].

**Conclusions.** In order to sum up, it is necessary to mention that there was the problem of choosing methods, forms and means of upbringing in valeological education. They used traditional methods of education – techniques of forming the consciousness of an individual (interviews,

lectures, debates, persuasion, suggestion, for example), methods of work and communication (educational requirement, civic opinion, trust, teach, training), methods of stimulating activities and behavior (game competitions, incentives, penalties), and non-traditional ones (methods of “self”: self-knowledge, self-assessment, self-regulation, creating a positive experience behavior, etc.). They all were implemented through exercises, sports, dissociation from bad habits, through negative attitude towards smoking and alcohol, involvement in recreational and sporting traditions, creating and spreading libraries, sport clubs, performing sets of exercises to music, health promotion, training, etc.

The communities which operated in Southern Ukraine at that period were characterized by the following forms of work: creating libraries, choirs, theater groups, holding public hearings of valeological nature, even in the most remote villages, where during the meetings all sorts of tools were used to promote healthy lifestyle among the population. In addition to sport competitions, these centers organized numerous cultural, educational and artistic events, which were focused on the development of health among young people. Such cultural and educational activities as energizer performances and classes, walking; festivals, performances, games, rituals; evenings, concerts, public readings, loud reading debate often had health-focused character.

Besides, the following means were also used as significant ones in valeological education: native language, ancestry, native history, local history, national traditions, customs, rituals, family culture, example of parents and teachers, art, folklore. They expanded the content of valeological education, based on the history of the previous generations, national values of the Ukrainian people, traditions and customs.

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## ДОСВІД ВАЛЕОЛОГІЧНОЇ ОСВІТИ В ДІЯЛЬНОСТІ ТОВАРИСТВ НА ПІВДЕННОУКРАЇНСЬКИХ ЗЕМЛЯХ (КІНЕЦЬ ХІХ – ПОЧАТОК ХХ СТОЛІТТЯ)

У статті проаналізована діяльність товариств південного краю України кінця ХІХ – І пол. ХХ ст. (громадська організація «Сокіл», громадське товариство «Рідна школа», просвітянське товариство «Провіта») та їх прогресивних представників у розвитку валеологічної освіти відповідно до історичних особливостей розвитку півдня України. Автор доходить висновку, що практична діяльність прогресивних представників товариств південного краю створювала умови для активного використання методів, форм та засобів виховання, спрямованих на зміцнення та збереження здоров'я, що було одним із компонентів валеологічної освіти. Перед освітньою діяльністю проаналізованих товариств стояла проблема вибору методів, форм та засобів виховання у валеологічній освіті. Ними використовувалися традиційні методи виховання – методи формування свідомості особистості (бесіди, лекції, диспути, переконання, навіювання, приклад), методи організації діяльності та спілкування (педагогічна вимога, громадянська думка, довіра, привчання, тренування), методи стимулювання діяльності і поведінки (гра, змагання, заохочення, покарання), – і нетрадиційні (методи самовиховання: самопізнання, самооцінювання, саморегулювання, формування позитивного

досвіду поведінки тощо). Усі вони здійснювалися за допомогою фізичних вправ, спортивних змагань, відмежування від шкідливих звичок у своєму оточенні, через негативну оцінку куріння, алкоголю, залучення до оздоровчих та спортивних традицій, створення і поширення бібліотек, спортивних комплексів, виконання комплексів вправ під музику, зміцнення здоров'я, загартування тощо. Товариствам, що діяли на південноукраїнських землях у цей період, були притаманні такі форми роботи: створення бібліотек, спортивних комплексів, хорів, театральних колективів, проведення публічних читань валеологічного характеру, причому 9 – навіть у найвіддаленіших селах, де під час зустрічей вони всілякими засобами пропагували здоровий спосіб життя серед населення. Крім спортивних змагань, ці осередки організували численні культурно-просвітницькі та мистецькі заходи, в яких акцентували увагу на розвитку здоров'я серед молоді. Оздоровчий характер часто мали такі культурно-освітні заходи, як рухливі виступи та заняття, прогулянки; свята, театралізовані вистави, забави, обряди; вечорниці, концерти, публічні читання, дискусії. Важливими були також такі засоби: рідна мова, родовід, рідна історія, краєзнавство, природа рідного краю виховні традиції, народна фізична культура, національні традиції, звичаї, обряди, родинно-побутова культура, приклад батьків та вчителів, національне мистецтво, фольклор. Вони розширювали зміст валеологічної освіти, ґрунтувались на пам'яті про минуле попередніх поколінь, національних цінностях українського народу, традиціях і звичаях.

**Ключові слова:** валеологічна освіта, громадська організація «Сокол», громадське товариство «Рідна школа», просвітянське товариство «Просвіта», південь України.

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#### ОПЫТ ВАЛЕОЛОГИЧЕСКОГО ОБРАЗОВАНИЯ В ДЕЯТЕЛЬНОСТИ ОБЩЕСТВ НА ЮЖНОУКРАИНСКИХ ЗЕМЛЯХ (КОНЕЦ XIX - НАЧАЛО XX ВЕКА)

В статье проанализирована деятельность обществ южных земель Украины конца XIX – 1-й половины XX в. (Общественная организация «Сокол», общественное объединение «Родная школа», просветительское общество «Просвита») и их прогрессивных представителей в развитии валеологического образования в соответствии с историческими особенностями развития юга Украины. Автор приходит к выводу, что практическая деятельность прогрессивных представителей обществ южных земель создавала условия для активного использования методов, форм и средств воспитания, направленных на укрепление и сохранение здоровья, что являлось одним из компонентов валеологического образования. Перед образовательной деятельностью проанализированных обществ стояла проблема выбора методов, форм и средств воспитания в валеологическом образовании. Ими использовались традиционные методы воспитания: методы формирования сознания личности (беседы, лекции, диспуты, убеждение), методы организации деятельности и общения (педагогическое требование, гражданское мнение, доверие, тренировки), методы стимулирования деятельности и поведения (игра, соревнования, поощрения, наказания); а также нетрадиционные (методы самовоспитания: самопознание, самооценка, саморегулирование, формирование положительного опыта поведения и т.д.). Все они осуществлялись с помощью физических упражнений, спортивных соревнований, отучение от вредных привычек в своем окружении через негативную оценку курения, алкоголя, привлечение к оздоровительным и спортивным традициям, создание и распространение библиотек, выполнения комплексов упражнений под музыку, закали и т. п. Обществам, которые действовали на южных землях в этот период, были присущи такие формы работы: создание библиотек, спортивных комплексов, хоров, театральных коллективов, проведение публичных чтений валеологического характера, причем даже в самых отдаленных селах, где во время встреч они всевозможными средствами пропагандировали здоровый образ жизни среди населения. Кроме спортивных соревнований, организовывали многочисленные культурно-просветительские и художественные мероприятия, в которых акцентировали внимание на развитии здоровья среди молодежи. Оздоровительный характер часто имели такие культурно-образовательные мероприятия, как подвижные выступления и занятия, прогулки; праздники, театралізованые представления, игры, обряды; вечеринки, концерты, публичные чтения, дискуссии. Важными были также следующие средства: родной язык, краеведение, природа родного края, воспитательные традиции, народная физическая культура, национальные традиции, обычаи, обряды, семейно-бытовая культура, пример родителей и учителей, национальное искусство, фольклор. Они расширяли содержание валеологического образования, основывались на памяти о прошлом предыдущих поколений, национальных ценностях украинского народа, традициях и обычаях.

**Ключевые слова:** валеологическая образование, общественная организация «Сокол», общественное объединение «Родная школа», просветительское общество «Просвита», юг Украины.

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