

1953 року їм було надано приміщення [6, с. 36]. Деякі спортивні бази потребували негайного ремонту та повного оснащення. Більшість ЮСШ для проведення начально-тренувальної роботи відділень із окремих видів спорту орендували бази ДСТ «Спартак», «Динамо», що значно ускладнювало навчально-тренувальну роботу ЮСШ (Полтавська, Дніпропетровська, Вінницька). Як свідчать документальні джерела, укомплектованими спортивними базами на той час були ЮСШ у Артемівську, Запоріжжі, Кам'янець-Подільську, Чернівцях.

Отже, аналіз документальних джерел про діяльність ЮСШ у 50-ті роки ХХ століття дозволяє зробити висновок про те, що на той час досить значна увага на державному рівні приділялась як фізичному вихованню підростаючого покоління, так і створенню відповідної інфраструктури для забезпечення поставлених завдань. Саме з цією метою діяльність ЮСШ чітко регламентувалася, на належному рівні знаходився медичний контроль за здоров'ям вихованців шкіл, постійно удосконалювалася навчально-методична та матеріально-технічна база шкіл такого типу. Проте, як засвідчує вивчення документальних джерел, у роботі ЮСШ діагностувалися певні недоліки, такі, як: неповна замученість тренерсько-викладацького складу у зв'язку із роботою за сумісництвом; відсутність учбових програм з окремих видів спорту; невідповідність приміщень для занять, ЮСШ користувалися спортзалами інших шкіл; недостатність фінансового забезпечення; недостатнє забезпечення методичними та наглядними посібниками тощо. Проте дослідження показало, що питання розвитку позашкільних початкових закладів спортивного профілю на той час було досить актуальним, так само як і усвідомлення освітянами того, що саме в юнацькому віці

зкладаються основи фізичного та психічного здоров'я людини.

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ВІДОМОСТІ ПРО АВТОРА

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Коло наукових інтересів: питання, що стосуються вивченню у післявоєнні роки ХХ століття в Україні, а саме: становлення та розвиток позашкільної освіти; типів, структуру, нормативно-правову базу діяльності позашкільних навчальних закладів спортивного спрямування; стан роботи періодичної преси, засобів масової інформації в діяльності цих закладів освіти.

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FORMATION OF THE INSTITUTE OF GUARDIANSHIP AND UPBRINGING ORPHANS IN UKRAINE FROM ANCIENT TIMES TO THE XIII CENTURY

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One of the main directions of state social policy in Ukraine is to protect children, children's rights to life, health, education, upbringing in the family. In this connection special importance gets the issue of custody and education of children without family, creating conditions for them for socialization. Solving these issues contributes to the actualization of pedagogical experience with the education of orphans in the past.

As for helping deprived children, in Ukraine it

has deep historical roots and traditions.

Throughout the development of human civilization every society, one way or another, faced with the problem of the attitude to those of its members who could not provide their own complete life: children, the elderly, the sick and others. Attitude to such people where the most vulnerable are orphans, in different societies and states on different stages of development was different – the physical destruction of the weak and juvenile people

towards full integration into society, which was determined by the typical for the society stable system of valuable for society members' opinion. This system, in turn, is always conditioned by ideological, social, economic, moral views of society.

Historical research and pedagogical issues of custody and care for orphans and children deprived of parental care taken V.Vynohradovoyu-Bondarenko, A. Karpenko, V. Orzhehovskoyu, I. Chenbay, V. Shpak, T. Janchenko. Modern scientists have devoted their labor to analysis of various aspects of this problem, besides their researches are related to different periods of Ukrainian history. But in general, the specificity of care for orphans of the Eastern Slavs remains understudied.

The purpose of the writing this article is a characteristic of historical and educational experience connected with the care and education of orphans in Ukraine from ancient times to XIIIst.

History of the Ukrainian people as a descendant of the Eastern Slavs shows that its culture in the period of tribal relations were laid traditions of humane, compassionate attitude to the sick and destitute people, and especially – to the children, the most helpless and vulnerable among them. The desire to help a neighbor occurred with the development of the society. The need to unite the efforts of people in the struggle with nature to receive food, during the construction of home – these and lots of other factors of human coexistence gave rise to the sympathy to each other, mutual support, caring for those who couldn't independently provide their full life: children, the elderly, the sick.

Such phenomena as the upbringing and guardianship of orphans, were characteristic of the society since the birth of human civilization. On Slavic tribal community, they were very important, because only the community was the only environment where the individual could find not only the security and the possibility for existence, and the possibility of communication and social development.

In pre-Christian period, upbringing and guardianship of orphans were done as a help to them in mastering the elements of a positive social experience and the creation of favorable conditions of socialization (accommodation, meals, etc.) and there were two basic forms: individual and collective. It should be stressed that in both cases the Slavs considered such assistance as "adoption."

"The individual adoption of the Slavs is the adoption of orphans in the family of relatives, neighbors and other community members to provide accommodation and food, the transmission of social experience, organizing of education, mastering labor skills and rules of behaviour. Modern scientists stress the presence of the economic basis in adoption motives in the middle of the clan and

occurrence of the institute "acceptance" in the Eastern Slavs. The orphan was taken into a family of elderly people when it was already hard for them to farm themselves and when they had no heirs. Adopted in the family had to farm, to respect foster parents, and was obliged to bury them. Also families that had their own children took the orphans on care too.

Adopted children were kept and brought up on the basis of labor, most of the conditions as the native children. But "adoptee" after the death of their parents had no rights on their property if they hadn't left the appropriate instructions in oral form in the presence of several witnesses.

In addition, the adoption could also have religious reasons: the desire to secure a burial complex for pagan rituals. Besides, the individual adoption required the agreement of all family members.

If a child was left without relatives or foster parents. It was outlaw and was "adapted stranger kind." Reed was also interested in new members who would work and participate in the defense against enemies. By collective "adaptation" (adoption) often turned when the members of the genus were dying of starvation, diseases. This form of support orphans modern researchers call as social welfare and the scholars of late XIX – early XX century. – "Collective adoption" [3].

The child passed from house to house "for feeding" (food). A "community" of parents could be appointed to the orphan, who took her on hold. However, if the child had a farm, community resisted from adoption because unscrupulous adopters could assign it. Such orphans called fatherless or feeding inmates (3. P. 5.7).

Basic proforma assistance to orphans developed in most ancient period of Ukrainian history. Adoption in primitive society was non-legal, but social and religious act, and always accompanied by religious ceremonies and activities.

The Slavs, and later in Russia the adoption was accompanied by such ritual actions: imitation of childbirth, "passing" through the mother's shirt. Similar traditions existed in many countries of medieval Europe.

VI century Byzantine historian Procopius of Caesarea, wrote: "These tribes, Slavs and the anti ... has long live in the people's rights and so their's happiness and unhappiness in life is considered to be a common cause". [1] Love to neighbor was understood primarily as the need to feed the hungry, thirsty to drink. Mercy and charity, understood as free aid, were an important part of ancient Slavs. The communal principles of life of the Eastern Slavs, practice of the protection of rights in the system of a kind and the community were reflected in specific traditions of help and mutual assistance, among which were: various sacred cult attributes, community or clan within kind, family, village,

business.

Religious forms of assistance and support on various sacred attributes closely associated with the mythological world of ancient Slavs, with the traditions of worship the gods.

Those included "brotherhoods" that celebrated rural communities. They were held all of the village, or a few villages pooled their savings, where everyone gave a fraction of products on social needs. Besides, holidays functioned as "peaceful redistribution of property" and natural products were the mechanism of economic equilibrium. That is why is so a large number of holidays in the year of our ancestors. If we consider that many holidays could last from three to eight days, it was becoming an essential help in the distribution and redistribution of wealth.

Another important mechanism associated with sacred settings were ancestral rites of honoring the ancestors. Sacralization these processes disclosed in the tribal system of space when the dead ancestors became gods and everybody turned to them through the religious rites, which ultimately led to some ancestral connection. In honor of the dead were held feasts, funeral events, outgoings, meals, and it was observed in many nations. It was believed that the dead was invisibly present and participating in the overall performance. Either on the day of the funeral, or days of remembrance the relatives sacrificed some alms. By communal and tribal forms of assistance usually referred the Institute of elders Institute "acceptance."

Institute of elders does not appear immediately. The community gradually determined the attitude to people who are not active participants in the labor and collective life. Attitudes toward the elderly was the same as for children. Types of "old" and "small" as a social group in some cases determined on the basis of "abandonment" when a person is left without the care of close relatives. [3] Archaic people's understanding of children and the elderly identified them as a "pure" which are not sexually active, that's the reason of the commonality of dress, and equal treatment of them. It's possible to suggest that gradually formed and other institutions support orphans within their tribal, communal space. Thus, at the stage primitive community relations arose between members of different communities – "presentschanging" or "repaying." A gift was a shift things from ones property to the property of another, and necessarily involved "restoring." Institute of donation was associated with the emergence of surplus products. Public opinion forced the owners to distribute this surplus to the tribesmen. The reason for this could be the construction of a new house, birth, death, commemoration, etc. II.

This economic system and gift restoring clearly seen in the grounds of adoption within the clan and

the appearance of "Institute of Child abandonment" – the institute "acceptance" in ancient Slavs.

Another form of support orphans – communal, the worldly aid. It by its nature coincided with "feeble old people" when the child passed from house to house for feeding. An orphan could also be appointed a 'public' parents took him to his feeding. The research the life of the ancient Slavs showed that caring for orphans by the entire world is a tradition which origins from pre-Christian times. This can be seen in proverbs: Alien weasel – orphan big day. The only family that sandals days. In the orphanage to live – the tears shed. Life orphans – that peas on the road: he goes past, he gets. These proverbs reflect the essential element of national educational culture – the care of the children left without parents.

New level of care and education of orphans reached by the Kievan Rus, especially after the adoption of Christianity. In the X century. a change of paradigm of help and support the poor, including orphans too. This is due to the changing socio-economic and socio-cultural situation: schedule of primitive society, the destruction of tribal relations, the emergence and development of feudal society, the introduction of Christianity, the adoption of relevant legislation. In our opinion, the main feature of the further development of care and education of orphans is that except of family care appeared public institutions such as shelters in churches and monasteries that were established on the initiative of the princes and priests.

After the adoption of Christianity in Kievan Rus' (988) public outreach objectives pursued not change structure of society, but it was of great educational value for the formation of the moral potential that persisted for many years. Institute of Church played a special role in the formation of Christian approaches to philanthropy and charity toward the neighbor. Christian canons have expanded paradigm of charity care and protection guidelines built on the basis not only of life but also the spiritual needs of the individual.

Formed in the period of matriarchy a tradition to take care by the entire clan of the child in a class society was transformed into a care of home for poor children in other types of care for orphans [4].

Thus, the order of Yaroslav the Wise in Novgorod was founded an orphanage, where were kept and brought up about 300 boys.

In the churches and monasteries there were separate structures that took care of the orphans and children of poor parents. Excerpt from "Stepenny book" clearly points to a duty of the clergy as "bringing up and feeding of children" [11, p. 61].

The responsibility of inokyn in Kievan Rus considered education of poor children and orphans. Modern scholars point out that at the same time shelters for children without parental care in hospice

also were created in almshouses (although they have existed also in the churches). In this case, teachers of abandoned children were elderly. In addition, financial assistance to such institutions provided all the congregation or "world" [1, c. 86].

According to the "Statute of Vladimir Sviatoslavovich" in the late X century. were created the religious courts, in particular, considered the cases concerning women who left children born out of marriage [1, p.87].

The first Slavic the Code of Laws, which included the origins of the social program was "Russian Truth". Some articles of the law were devoted to the problems of protection of orphans: the division of the inheritance, regulation of the child's relationship with his stepfather, etc. [1. c. 10-11]. In particular, the article 99 "Russian Truth" specifies the conditions of guardianship of orphans: the appointment of guardians in the presence of members of the peasant community, upon reaching adulthood by orphan the guardian must totally give all the inheritance. In addition, other articles of the law are considered specific cases concerning aid for orphans, such as:

if the child's father was a free man and a slave mother, children together with mother got freedom. It should be noted that such measures, in one hand, contributed to the prevention of child abandonment (child received freedom with his mother) on the other hand, provided the conditions necessary for the child's upbringing and its assimilation of social experience (getting freedom). – If a woman after her husband's death married a second time, the property of the deceased husband inherited both women and children. Such a measure protected the material interests of the children, helped to prevent from family conflicts.

The term "to sorrow" that existed in Kievan Rus and used the "Russian Truth" about the characteristics of children orphaned, meaning care of and concern for them [1, p.87]. It must be emphasized that the law of Kievan Rus did not define steps that must be carried out concerning orphans. Upbringing and guardianship were irregularly mostly due to the activity of the church, the village community and personal initiative of some princes. That help to orphans wasn't provided on the state, but in church, community levels.

Prince Vladimir Monomakh in "Instructions for Children" recalls the need to support unprotected layers of population, "Most of all poor do not forget, but, as far as you can feed them, bring up the

orphan and not let the strong one to kick the other man [1, c. 89-90]». So Volodymyr Monomakh defines orphans as a separate category of people who need to be assisted to create conditions for the care, education and social development.

After the middle of the XIII century, specially wide was extended the practice of social and educational aid for orphans from the church.

Thus we see that at the time of the clan are born mechanisms of support those subjects of society who for various reasons can not be equal participants in its life. Among the traditions and forms of assistance and mutual importance is given to the care of orphans – they, like all children, brought up in a spirit of mutual aid, hospitality, respect for elders and humanistic traditions of the Slavic people. With the adoption of Christianity in Rus the tradition of humane, compassionate attitude towards orphans, as the most defenseless and vulnerable, received the strengthening of various forms of mercy and charity, which existed in all phases of the further development of society and the state.

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ВІДОМОСТІ ПРО АВТОРА

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