

DOI: 10.12731/2218-7405-2013-7-45

THE TIMELINESS OF A. TOPOROV'S PEDAGOGICAL HERITAGE STUDY

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For the realization of modern educational field reforming there is a demand for the closer studying of teachers' and reformers' of past educational and upbringing area heritage. A.M.Toporov's personnel hasn't been a subject matter of special scientific research. The historic and retrospective, problem and search methods, as well as interpretation and generalization of the processed materials have been used for the detailed studying of A.M.Toporov's pedagogical heritage. Factors of Adrian Mitrophanovich's development as teacher, educator and writer are established. The concept of Toporov's method of writing compositions on one's own supervision and experiences is entered into a scientific turn. A.M.Toporov's pedagogical dogmas are considered and analysed. The parallel concerning pedagogical doctrines of great Ukrainian teacher V.A.Suhomlinskiy and Adrian Toporov is drawn. Conceptual principles of humane education formation in Toporov's scientific and pedagogical and literary heritage are given. It is emphasized on pedagogue's close attention to the teacher's personality and environment in which he developed and worked. The material received during the research maybe used by preparation of textbooks, tutorials, scientific development, writing of qualifying works on history of pedagogics, at lecturing on history of pedagogics, history of Ukraine, history of Russia in secondary and higher educational institutions. Later on detailed study of the pedagogical methods applied by A. M. Toporov in the practice is planned.

Keywords: teacher-innovator, humane pedagogics, pedagogical heritage, A.M. Toporov.

АКТУАЛЬНОСТЬ ИССЛЕДОВАНИЯ ПЕДАГОГИЧЕСКОГО НАСЛЕДИЯ А.М. ТОПОРОВА

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Для осуществления современного реформирования системы образования возникает потребность в более тщательном изучении наследия педагогов и реформаторов сфера воспитания и обучения в прошлом. Персоналия А.М.Топорова не была до этого предметом специального научного исследования. Для детального изучения педагогического наследия А.М. Топорова были использованы историко-ретроспективный, проблемно-поисковый методы, а также интерпретация и обобщение обработанных материалов. Установлены факторы становления Адриана Митрофановича как педагога, просветителя, литератора. Введено в научный оборот понятие метода Топорова написания сочинений по собственным наблюдениям и переживаниям. Рассмотрено и проанализировано педагогические догмы А.М. Топорова. Проведена параллель относительно педагогических учений великого украинского педагога В.А. Сухомлинского и Адриана Топорова. Освещены концептуальные принципы построения гуманного образования в научно-педагогическом и литературном наследии А.М. Топорова. Сделан акцент на пристальном внимании педагога к личности учителя и среде, в которой он развивался и работал. Полученный в процессе исследования материал может быть использован при подготовке учебников, пособий, научных разработок, написании квалификационных работ по истории педагогики, при чтении лекций по истории педагогики, истории Украины, истории России в средних и высших учебных заведениях. В дальнейшем планируется детальная работа по изучению педагогических методов, применяемых А.М. Топоровым в своей практике.

Ключевые слова: педагог-новатор, гуманная педагогика, педагогическое наследие, А.М. Топоров.

The necessity of essential variations in the field of education first of all is caused by the demand of intellectual and cultural potential of the nation formation. In the Law of Ukraine prologue «About Education » is told: « Education in Ukraine is based on principles of humanism, democracy, national consciousness, mutual respect between the nations and peoples » [17]. According to the State national program « Education (Ukraine of XXI century)» the reforming of education system should provide an output of the state on a level of civilized countries of the world, assist the revival of intellectual, spiritual possibilities of people, democratization of a society and formation of statehood. The scientific-theoretical background of innovative approaches to the organization of teaching and educational process assists this process. Reconsideration and unbiased interpretation of historic and pedagogical process both in Ukraine and in all post Soviet space are indispensable, review and creative approach to the use of the previous generations' experience as one of the most important factors of science progress for improvement of scientific base of a modern educational system and upbringing are necessary.

Nowadays the possibility to interpret events and the facts which have not been investigated in a soviet-period or reflected as ideologically directed appeared. The study of scientific and pedagogical heritage of teachers, public figures, educators XX of century which brought a considerable contribution in the pedagogical idea progress gets special significance. O.V.Suhomlinskaja affirms, that « The fullest and most representative research of educational and upbringing phenomena of the past is possible only in the context of the national pedagogical idea progress. Studying and the analysis of individualities as a separate subject of historic and pedagogical research are very significant as the personal biography is often a basis of scientific reconstruction of an epoch, the display of general pedagogical experience of a certain period [9]. We need to address as soon as possible to the experience of the last years and to recollect

literally each of eminent teachers of the past. Adrian Mitrofanovich Toporov, an educator, a teacher, a writer, and public figure from Ukrainian city Nikolaev, maybe, undoubtedly, carried to that group of people also [18].

The outstanding pedagogue V.A.Suhomlinsky, the teacher from Siberia E.S. Kulakova, the Nikolaev scientists and writers T.K. Peresunko, Ye.G. Miroshnichenko, G.A. Toporov, I.G. Toporov, the public figure from Moscow N.S.Igrunov, the publicist D.G.Shevarov, M. Gorkiy, M.A.Rubakin, A.Lunacharskyi, K.Chukovskyi, A.Tvardovskyi, M.Isakovskiy, American professor Ch. Malamut, the Esperantist from Sydney I.Seryshev and many others at different times.gave the assessment of A.M.Toporov's political and pedagogical activity

The systems analysis of a content of A.M. Toporov's educational activity, his pedagogical ideas, educational and pedagogical aspects of his oeuvre haven't become a subject of special dissertational research yet.

The purpose of the given article is to prove an indispensability of detailed research of A.M.Toporov's oeuvre. Such general scientific methods were used during the analysis: searching and bibliographic method of studying library and archival materials; confrontation and comparison of events, phenomena and facts for the purpose of illumination of the development process of A.M.Toporov's pedagogical sights; historic and retrospective method for the analysis of a content and directions of A.M.Toporov's pedagogical activity; problem-search (with the purpose of thematic selection of teacher's scientific material); interpretation and generalization of the processed materials for inferencing.

Methodological base of research: the theory of scientific knowledge, the regulations of dialectic interrelation and interconditionality of the phenomena, the necessity of their illumination in concrete historical conditions; philosophical regulations of historical and logical unity; the theory of personality development where the humanism is in the center, enrichment by universal and national values, directed on the harmonization of person's different sides and his creative self-development.

The imperial Russia pedagogics (the beginning of XX century) saw an essence and purpose of a comprehensive school in education of children in spirit of Orthodoxy, autocracy and nationality the aim of which was to bring up, give more useful skills, to develop religious feelings instead of to learn, to give knowledge, to develop child's intelligence. Such state of affairs has led to depreciation of ideals and achievements of culture. Adrian Toporov studied in one of such kind of schools. A.Toporov in detail describes his childhood in the book « I am a teacher », repeatedly mentioning his mother: « ... she was mild, good-natured, tender. In her brown eyes the pure spark was shining. She was never angry with anybody, did not quarrel, did not beat children » [10, p.17]. She played an important role in education of A. Toporov's universal qualities. He said, that « At school they taught us to read, worse – to write, and even worse – to count. And the main subject was Bible chairs» [10, p.57], « ...they should "to reason " under strictly certain scholastic diagram. None free word, none original thought. There was no place for free creative work", " They did not teach us to think, but taught to believe, imagination was pursued, they encouraged only memory. Even arithmetic rules should be remembered without reasoning, as a pray. I came to study in memorable year of the first Russian revolution, but also such storm which has shaken all the country, was hidden from us» [10, p.57-58]. In his article-response « When there is a love » on S.P.Titov's article « If not to love ... » about formal teaching the literature at school Toporov «...remembered by a warm grateful word Leonid Petrovich Eshin and his family: they were my original university » [10, p. 86].

Toporov's educational and pedagogical work began in 1908 in a deep Russian Kursk province, then he worked as a teacher in Barnaul, in the Altay village Verkh-Zhilino. He was the organizer of a known agricultural commune « May morning ». During 20 years he studied children and trained senior communards the literacy. A.M. Toporov founded a library, a museum and 2 theatres in that deaf region. The Communards put on the stage "At the bottom" by M. Gorkiy and "Uncle Vanya" by A.P.Chekhov, there were L.N. Tolstoy, A.N.Ostrovsky, Molière and others in

repertoire. The teacher established a chorus and a string orchestra which executed classical works in the commune.

But certainly, the main thing was reading. A.M. Toporov organized fiction readings. That very thing grasped both Toporov and the peasants for many years. The communards heard hundred books by classics and the Soviet writers in bright actor's execution of the young teacher. The teacher carried through all his life the love of the book and popularization of reading, the proof of it was a considerable quantity of articles: « The long-awaited book » [4], « Read aloud » [14], « I stand up for loud readings » [15], « What the teacher reads » [16], etc.

A.M. Toporov's pedagogical activity in the commune « May morning » is an enthusiast's of national education selfless work, the talented teacher-innovator. For three-four years his pupils acquired not only a teaching material, but also freely enunciated the ideas orally and in writing. The school of the commune « May morning » compared with Yasnapolyana school by L.N. Tolstoy [13].

A.M. Toporov left a significant pedagogical heritage – valuable manuscripts, publications in periodical press, pedagogical magazines and newspapers, textbooks, methodical course books, correspondence. It involved and attracts the attention of the scientific and pedagogical public both in Ukraine, and in Russia. And this is not by accident. The pedagogical system developed by him in the certain degree enriched a pedagogical science with innovative ideas and regulations, brought the contribution both to the theory and to the practice of upbringing and education.

That fact, that A.M. Toporov was the teacher –innovator is proved by his capacity to resist to principles and requirements of authoritarian pedagogics of 20-30 years XX century. He managed to connect teaching the pupils with their everyday labour nurturing though manual labour were considered to belong to bourgeois - individualistic schools. Toporov affirmed that manual labour was great achievement of a pedagogical idea which should be introduced and distributed at the Soviet school by all available means. The teacher wrote: « Only through work children receive healthy moral education, they grow honest, modest, obedient, strong, fair, pure... At

the school „May morning“ ... theoretical study of children contacted with work, games and physical culture. The labour was a basis of study and education ... Special diversified agriculture with ancillary workshops was allocated to children ... The children being peasants grew always in work, now it got new character. The labour still was not a game, not overindulgence („ I want - I do not want “), but was a vital indispensability for family and for the society. It accustomed schoolchildren to the order, discipline, accuracies » [10, p.126-127].

Decades after known Ukrainian teacher V.A.Suhomlinsky developed these ideas in his scientific works and put them into practice. He aspired that there were neither «handicraft lessons », no a game in work, but the very work was at school. He understood the work as the activity which was directed on creation of public abundance. That is why in children it should have as much as possible elements which draw it together with efficient labour of adults concerning both the public importance and technics, and in technology of labour processes [7].

These two teachers and writers were not personally acquainted, however there is an indication that Suhomlinsky was well informed about multilateral activity of the senior colleague and about his book «Peasants about writers ». Some Vasily Aleksandrovich's letters to the Nikolaev scientist and writer Ye.G.Miroshnichenko were kept.

Being the counter-revolutionary in pedagogics Adrian Mitrophanovich refused to apply in 20th years the American method of training reading skills- a method of the whole words. Soon the practice showed that the teacher was absolutely right, not having applied this method in his work [10, p. 26-27]. He constantly addressed to the question of training writing compositions and progress of speech. Studying K.D.Ushinskiy's works he emphasized such an idea: „ The basis of reasonable speech consists of correct logical thinking, and correct logical thinking arises from correct and precise supervision“. Toporov searched the ways of liberation of children's language. The methodology is in detail described by him in the book « I am a teacher » and in numerous articles in the central and Siberian pedagogical printed editions,

such as: «As I taught to write students the composition on a method of supervision » [11, p.121], « Make wider the circle of words » [1, p.22-46], « Unpunished propagation of illiteracy » [2, p.67-72], « The language drought », etc. The article « A school newspaper instead of a textbook » [12] today is perceived negatively, but within the period of sharp textbooks shortage and in search of alive language it had actual character. Especially sharply the teacher responded to incompetence of Russian literature teachers and could not remain indifferent when the Nikolaev institute of teachers' qualification improvement published the textbook « Methodical recommendations to the use of local history material at the Russian literature lessons ». Toporov wrote a friendly article « The valuable manual to the Russian literature teacher »

A.M. Toporov's pedagogical system was presented by such methods: humanization and democratization of school, its openness, close connection of study and labour, cooperation of the teacher and pupils, self-education, mutual aid. The teacher considered that the main sources of teaching and educational process were science and education, work and culture.

A.M. Toporov in children's education used creatively advanced by him humanistic methods and teachers' of the past modes: the personal example, a friendly chat, discussion, methods of persuasion, self-knowledge, self-education and etc. The teacher insisted on improving an individual by means of self-education. Work, indissoluble communication with the nature, bookwork and an idea which was laid in it were the basic means of developmental teaching in his pedagogical system. The differentiated approach in training students gave its positive results. In the commune school the talented and gifted children were trained under the individual plan.

Toporov considered a word to be the basic tool in the work. The word had to be substantial, with profound meaning emotionally rich, turned to a certain pupil and undoubtedly truthful. Much later Valery Nioradze will write in the article « Spiritual aspect of a word in the education of students »: « If the word is without an idea, there is nothing in it», « ... the Buddha – the seeker of eternal truths– considered the Word

and power of persuasion as the unique weapon applied by the Teacher for influence on people around him» [6, p.8]. Toporov put in a word fundamental, secret essence; he was able to bring it up to everyone, being based on a firm system of his own viewpoints.

Adrian Mitrophanovich assigned a part to the teacher a special role. He described the position of a teacher, his activity, way of life, relations with the authority in 20-30ths XX century in a sketch « Days of our life (Life of a mass teacher) » where he represented habitation, conditions, food, clothes and footwear, laid emphasis on school and public work, on teachers' trying circumstances of concerning party ideology, he paid attention to the labour safety of the rural teacher. Those years A.M.Toporov spoke about possibility of the countryman education by means of a cinecamera and filmstrips and about impossibility of its purchase because of underfunding from the authority [3, p. 80-132]. These sketches were published in the magazine « Education of Siberia » in 1927 (№№ 1,2,3; Novosibirsk). There was a note from the editorial board: « Placing Toporov's interesting sketches, the editorial board does not assume responsibility for a number of peracute and sometimes wrong conclusions and generalizations which have been done by sir Toporov» [3, p. 132].

Results. Summing up told, we should note, that novelty and theoretical value of the received results are the following:

- for the first time on the basis of the retrospective analysis A.M.Toporov's pedagogical heritage has been considered and the currency of the further studying of his views in pedagogues has been proved;

- the system of A.M.Toporov's pedagogical views characterized by individualization and humanization of educational process has been analysed;

- the basic means of teaching such as creative combination of industrial and other work, constant supervision over the nature, daily bookwork and etc., which to the full extent answered to the goals of pupils' all-round education have been studied.

- a number of archival materials-articles which are the subject of the further studying with objective of revealing new aspects for the progress of modern humane pedagogics has been entered into a scientific turn.

Practical implications. « Humanistic ideas of A.M. Toporov's pedagogical system have interested recently the outstanding teacher of the present Shalva Amonashvily, the head of the International association of public consolidations « International center of humane pedagogics and All-Russian public organization « The Center of humane pedagogics », as well as his nearest associates from various corners of the country » [5].

Materials of research can be applied at writing textbooks, manuals, qualifying works on history of pedagogics and also could be useful for teachers of various areas of pedagogics.

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