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**FEATURES OF VOCATIONAL TRAINING
OF PRIMARY SCHOOL TEACHERS IN THE REFLECTION
OF RELIGIOUS AND PEDAGOGICAL IDEALS OF V. V. ROZANOV**

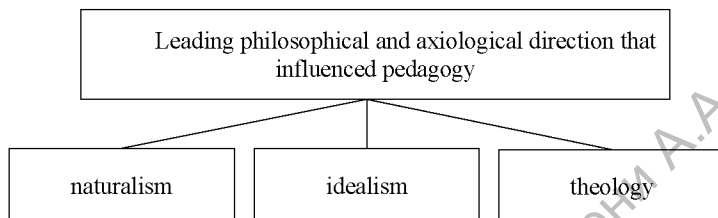
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Reflecting on the situation of Russian secondary and higher schools, on the problems of the formation and upbringing of the younger generation, answering the

most important practical question, what is pedagogy: is it craft, is it art, – V.V. Rozanov clearly formulated the fundamental didactic requirements for the art of educating a person's personality, which are still relevant for academic teachers.

In order to understand what Russian pedagogy created in the 20th century in order to understand the internal dialectics of Russian pedagogical thought, it is necessary to first point out the main directions of pedagogical thought. Essentially, we can distinguish three areas in Russian pedagogical thought, which have been developed thanks to leading philosophical and axiological directions.



Directions of Russian pedagogical thought

In many ways, pedagogical naturalism is connected with the philosophic thinking of prior decades - it is all imbued with belief in the essence of the youngster, confidence in the chance of rationalizing pedagogical effort. Russian pedagogical naturalism has coupled roots - in "enlightenment", in the theory of progression, in the utopian belief in the transforming power of raising - in full of life reverence of the child's ordinary gifts, in the trust in the marvelous powers of the child's vital spirit, in the uselessness and harmfulness of any regulation of pedagogical affairs.

The motive of enlightenment and the motivation of liberty, belief in forward movement and belief in imaginative forces in the vital spirit of a youngster exempt pedagogical naturalism in Russia from the narrowness of positivism; rather, it is semi-positive, as were many common systems semi-positive, tending towards naturalism, and sometimes materialism (Herzen, Chernyshevsky, Pisarev, Cavelin, Mikhailovsky and others). Under the aspect of naturalism, we have always ripened a lot of authentic idealism, which did not find only its enough verbalization. Well thought-out and philosophically conscious pedagogical idealism - except for Ushinsky (in the 19th century) - we find at the beginning of the 20th century with only a few authors [1]

In pedagogical naturalism, in accordance with its dual sources, we find two main areas: scientific and "free education". We will arbitrarily call the latter trend romantic naturalism and distinguish two directions in it - semi-positive (Wentzel and others) and religious (L. Tolstoy and his followers).

From the aforesaid, the following areas of pedagogical thought follow, which were the basis for the value filling of the content of pedagogical training of primary school teachers in Russia at the beginning of the 20th century:

1. Pedagogical naturalism:
 - Scientific course;
 - Romantic trend (semi-positive and religious);
2. Pedagogical idealism.
3. Religious and pedagogical course.

A special contribution to the formation of teacher education in primary school teachers at the turn of the 19th and 20th centuries was made by the philosopher and teacher Vasily Vasilievich Rozanov, whose activities we relate to the religious and pedagogical movement. Having worked as a teacher in the Russian hinterland for more than ten years, he knew about the problems of pedagogy as an active figure, and not an outside observer. He expressed his opinion about the features of teacher training and its values in the work "Twilight of Enlightenment".

The title of the book can be considered "talking" in many ways, because it is partly a reflection of the current situation with education in the late XIX - early XX centuries. V.V. Rozanov compared education to a tree: he emphasized that the roots "on which the barren tree of modern enlightenment stands ... gives rise to painful twilight." Thus, the philosopher came to the conclusion that in Russia there is no clearly developed philosophy of education [3, p. 15]. "Bare leaves of culture," according to Vasily Vasilievich, lay at the heart of a formally faceless school education. Rozanov argued that the current education system of the younger generation as a whole is based on collectivist education, in which the individuality of education is lost and this largely explains why "in the field of pedagogy we take giant steps backward, why the youth in schools is dimming" and "narrows to ugliness, to no teacher" [3]. Therefore, Vasily Vasilievich puts the teacher "from God" and the student who freely chooses him, who is in a leisurely conversation, a priority. Such a teacher in children does not form the sum of religious knowledge, but religiosity itself as a deep, serious feeling. It is the conciliar organization of life and culture of V.V. Rozanov considered an important condition for continuous spiritual work through which a person is enlightened.

However, the teacher-philosopher also drew attention to the adequacy of the study of religious postulates, which should not be too carried away, because "The anti-religious movement in our literature was created mainly by people who left spiritual institutions." [2, p. 648]. As for the school - it should not be divorced from local life. The youngster will then deeply perceive the import of the issue, when this stuff is based on his existence knowledge. This is also significant for the training of prospective teachers of elementary public schools, because teachers must have a correct cognition of nearby communal, climatic and environmental conditions. A hard school is better than an simple one. Training at school should awaken the student's abilities, and for this, education should be based on the search for a discovery to the dilemma, that is, on the procedure that stimulates the child's power in scholarship activities!

Rozanov emphasized that the child should know the difficulties of existence and the needs of the family, since spiritual health is brought up by need and labor. From youth, he should be implicated in solving problems that refer parents and relatives. Children caressed and surrounded by toys, globes and books flourish satiated, without the need for mental nourishment, and children fed by heed and worry are corrupted.

Reference

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3. Rozanov, V.V. Twilight of Enlightenment: [Collection] / V.V. Rozanov; [Comp. and auth. essay about V.V. Rozanov, p. 595-621, V. N. Shcherbakov]. – M.: Pedagogy, 1990. – 620, [2] p.