

МУЗЕИ НАГЛЯДНЫХ ПОСОБИЙ КАК КУЛЬТУРНАЯ ФОРМА ВТОРОЙ ПОЛОВИНЫ XIX ПЕРВОЙ ТРЕТИ XX ВЕКА

MUSEUMS OF VISUAL AIDS AS A CULTURAL FORM OF THE SECOND HALF OF XIX - THE FIRST THIRD OF THE XX CENTURY

XIX ASRIN SONU VE XX ASRIN 30'LU YILLARINDA BİR KÜLTÜR ŞEKLİ OLARAK KULLANILAN GÖSTERİMLİ MÜZELER

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АННОТАЦИЯ

В данной статье автор исследует музеи наглядных пособий как специфическую культурную форму конца XIX - первой трети XX в., предлагает их классификацию, включающую две группы: педагогические музеи наглядных пособий (светские) и церковные музеи наглядных пособий. На примере западносибирских музеев наглядных пособий установлены причины формирования, реорганизации, ликвидации музеев каждой группы; выявлена специфика музеев наглядных пособий региона; произведен сравнительный анализ их деятельности. Автором определены перспективы развития современных церковных музеев в контексте концепции наглядного обучения и актуализации изучения истории православной культуры.

Ключевые слова: культурная форма, наглядное обучение, музеи наглядных пособий, педагогические музеи, церковные музеи, охрана памятников, церковное историко- археологическое общество.

ÖZET

Makalede XIX asrın sonu ve XX asrın 30'lu yıllarında bir kültür şekli olarak gösterimli müzeler incelenmiştir. Müzeler ikiye, pedagoji (sivil) ve dini olarak ayrılmıştır. Batı Sibirya müzeleri örnek alınarak yukarıda anılan her iki grup müzelerin kuruluşu, reorganizasyonu ve feshedilmesi sebepleri ortaya koyulmuştur. Bütün bölgenin gösterimli müzelerin ayrıntıları incelenmiş ve faaliyetlerinin kıyaslanması yapılmıştır. Ayrıca gösterimli eğitimle birlikte günümüz dini müzelerinin gelişmesi perspektifleri belirlenmiş ve Ortodoks Kültürü Tarihi'nin incelemesinin güncelleşmesi konusu tetkik edilmiştir.

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Anahtar Kelimeler: Kültür şekli, gösterişli eğitim, gösterişli müzeler, pedagoji müzeler, dini müzeler, anıt koruma, dini tarihi-arkeoloji cemiyeti.

ABSTRACT

In given article the author investigates museums of visual aids as a specific cultural form of the second half of XIX - the first third of the XX century, offers their classification including two groups: pedagogical museums of visual aids (secular) and church museums of visual aids. On the example of the West Siberian pedagogical and church museums of visual aids the reasons of formation, reorganization, elimination of museums of each group are established; specifics of museums of visual aids of the region is revealed; the comparative analysis of their activity is made. The author defined prospects of development of modern church museums in a context of the concept of evident training and updating of studying of history of orthodox culture.

Keywords: cultural form; visual training, museums of visual aids, pedagogical museums, church museums, preservation of monuments, church historical and archaeological society.

In the second half of XIX century on the wake of the bourgeois-democratic reforms in Russia the dynamic processes in science, education, culture which changed socio-cultural sphere of the country began. Forming of educational institutions has led to extraordinary outburst of cultural development, and to appearance of various national cultural forms, and museums are one of them. Gradually, interest to national history and monuments became an integral feature of Russian culture, which was reflected in organization of new types of museums, including the least studied museums of visual aids, which played a huge role in development of education system and fundamental knowledge. At the present stage, some of this type of museums sometimes became the subject of scientific investigations, in connection with their role in the development of primary education and all of their types and activities on a broader level were not taken into account. In this paper, museums of visual aids are discussed in the theoretical and empirical aspects of their history that can justify a new system of classification. From the theoretical point of view a museum of visual aids as a cultural form differs from the usual interpretation of the term "museum". This group has several distinguishing features, among which the most specific are: the orientation meeting the educational objectives in accordance with specific teaching programs; a rather narrow range of audience, including teachers, tutors, students; equivalence of the real and auxiliary materials (layout). The very creation of such museum took place within the educational and cultural policy in order to improve the quality of education. Museums of visual aids were orderly way of organizing, storing and presentation of teaching materials, technologies, and were divided into teaching and church.

From a historical point of view, these museums as a unique cultural form are not actually described. The pieces of information involved in investigation process are related to teaching museums of visual aids only (Iukhnevich, 1990, Poliakova, 2009) and no links to similar museums in religious schools are mentioned. On the basis of archival and museum materials the genesis of this cultural form can be considered and its history up to the XXI century can be reconstructed.

The founder of a new type of museums was the Pedagogical Museum of military educational institutions of St. Petersburg (1864), which after a few years after its

foundation, had become the largest educational and scientific-methodical center and had gained wide popularity in the society. The results of its activity were evaluated at the World Exhibition in Paris (1875), in which the museum won 8 out of 40 awards (Iukhnevich, 1990). Subsequently, similar institutions were opened in the cities of Europe and remote parts of Russia that confirmed the relevance of new cultural forms. The main reason for the mass creation of museums of this type in our country were the educational reforms of the second half of XIX century, which was purposed in transformation of the national education system by the scholastic method of visualization. The basis of their expositions were collections of devices, tables, maps, diagrams, models, casts, paintings, cards, magic lamps, books, and textbooks used in the learning process as visual aids. These museums are focused on primary education (here - the school) were called educational, mobile, non-school educational museums of (visual) aids. Public demand for these institutions is confirmed by the fact that the initiators of their discovering were public authorities of education, provincial educational societies. M.Iu. Iukhnevich, who researched pedagogical museums of European Russia, notes that collections of mobile educational museums were given for temporary use, and almost always were outside their expositions. Ability to obtain any necessary aids for a certain period and used them in teaching attracted teachers and identified such type of museums as the most rational (Iukhnevich, 1990). The stationary type of the museums was established by different societies, educational districts, management of public schools, schools' commissions. The specific character of collections and the narrowness of the audience provided with students only, converted museums to the center of methodological assistance for teachers (Poliakova, 2009. Pedagogical ...).

Until recently, the boundaries of the concept of "museum of visual aids" have been associated with a teaching museum. The author's study of historical documents allowed to expand the existing limits of the term by including church museums of visual aids aimed at improving the quality of professional education in this group.

Some other social processes are at the heart of the genesis of the church museum. In the analyzed period, the community faced the problem of the Orthodox heritage. The low degree of conservation of church monuments was due to many reasons. One of them is that graduates of religious schools have a lack of knowledge on church archeology. That's why loss or damage of ancient monuments as a result of the restructuring, renovation, mismanagement or purposeful destruction, stemming from a misunderstanding of their national values took place (Svitin, 2012. New Approaches ...).

At first, issues of specialized training of church archeology were put on the first archaeological congress (1869), in which professor F.I. Buslaev proved the necessity of church museum of visual aids in religious schools. Since 1869 the church archeology has become a compulsory part of archeology in educational process in theological schools, but it was absolutely not supported by the visual teaching aids (Poliakova, 2012. Church ...).

The problem of organization of specialized museums was discussed at the Second Congress (1871) by professor of the Kiev Theological Academy, P.A. Lashkarev, who proposed a project of "Museum of Christian Antiquities" with "scientific teaching" purposes (Mansvetov, 1872 : 262). From that time the process of public awareness of the need for concrete and practical measures to build the church museum of visual aids began. In 1872 in the "Orthodox Review" published the article by the famous archaeologist, professor of the Moscow Theological Academy, Chairman of the Board, "Society of Fanciers of Spiritual Enlightenment" I.D. Mansvetov "On the Structure of church and

archeological museums," which was devoted to the draft of organization of Russian antiquity stocks. In his work he noted that "special archaeological collections and our vestries in most cases are not comfortable, ... objects stored in the windows are not available for immediate acquaintance with them ... they do not have a proper plan for completeness and so necessary in the interest of academic affairs," and "research of pieces of art without a visual acquaintance with them will never reach its goal (Mansvetov, 1872 : 264). The most honest description of the ancient monument is unable to give a live, clear and complete idea of it as visual acquaintance can"(Mansvetov, 1872 : 264). Church archeology as the discipline put the problem of methodological support of educational process and substantiated the need for a church museum of visual aids, focused on educational research, and educational and religious purposes. Soon, at archival commissions, archaeological societies, and specialized educational institutions and diocesan church brotherhoods museums of visual aids, named by church and archeological offices and antiquity stocks were organized. Their funds were provided with casts, models and models of works of antiquity, complemented by examples of the canonical iconography, orthodox art objects, and liturgical books. Audience of church museums, unlike pedagogical ones, was presented by teachers, students, and researchers. The first church museums of visual aids were the church and archeological offices in Kiev (1872), St. Petersburg (1879) and Moscow (1880) theological academies (Poliakova, 2012. Church ...).

The development of educational and church museums proceeded independently of each other, and had a different reason. Pedagogical museum of visual aids were very popular and demanded cultural form. A distinctive feature of the museums of this type was that their activity was mainly focused on the solution of educational problems. Originating in 60's of XIX century they are, in most cases, continued to operate until the second half of the twenties of twentieth century. In the first few years of establishment of the Soviet government educational museums, in spite of reduction their number due to lack of funding in connection with the change of regime, not only lost its relevance, but they became quite popular cultural and educational institution. The reason was the implementation of the new state educational reform aimed at accessibility for all segments of the population. Changing political and ideological situation by the end of the first quarter of the twentieth century, completion of the formation of the Soviet school system, which provided a complete methodical, didactic, technical provision of schools, led to the disappearance of pedagogical museums of visual aids. At the end of the twentieth century in the wake of local history movement new museums devoted to the history of education emerged, but they had no relationship to the form of museums of visual aids (Poliakova, 2009. Pedagogical ...).

Church museum of visual aids, opposed to educational became widespread only in the first decade of the twentieth century and yielded to them quantitatively: educational museums was approximately in every country town, and about 50 antiquity stocks, archaeological and church offices took place (Poliakova, 2012 . Church ...). The main difference between church and teaching museums was in providing not only education but also research activities, which contributed to the accumulation fund of authentic items. With the establishment of the Soviet government in the country, the development of museums, subordinated to the Holy Synod, was forcibly interrupted. They were eliminated, and the funds of some of them had been adapted to meet the new political and ideological objectives.

In the fifties of XXth century in the European part of Russia the process of reconstruction of the individual church museums began. The periods of twentieth century and the turn of the twenty-first century were marked by the formation of new church museums at the diocesan offices and theological school. As their collections and specific of their activity corresponds to the pre-revolutionary tradition, we can talk about the revival of museums of visual aids as a cultural form.

We can prove the theory of the thesis on the example of the West Siberian museums of visual aids. The first educational museum of the region was the Tomsk Pedagogical Museum of parochial schools, which opened in 1881 and existed until 1924. In addition to this, in Western Siberia acted eleven more educational museums: the museum of visual aids in Novonikolayevsk, museum of visual aids in Barnaul, Biysk mobile museum of visual teaching aids, museum visual aids of Kainsk, mobile school museum of teaching aids in Tyukalinsk, school museum of the Directorate of public schools in the province of Tobolsk and mobile museums in cities of Tyumen, Ishim, Kurgan, and the Pedagogical Museum of the Society for assistance to students and teachers in Akmola region and its subsidiary (Poliakova, 2012. Pedagogical ...).

All educational museums have been opened by the permission of the Ministry of Education of Russia and were administered by the provincial Directorate of Public Schools. They ensure the implementation of visual method of teaching and thereby improved the quality of primary education. Museums provided documenting, cultural, educational, exposition and exhibition kinds of activity that meet the demands, technology and level of museum knowledge in turn of XIX-XX centuries. Acquisition of pedagogical museums of Western Siberia was made by purchase and donation. The basis of the structural division of assets and exposures of teaching museum was the collection principle according to which museum objects shared by branches of scientific knowledge and in accordance with the disciplines. Teaching museum based on its holdings held extensive educational activity, the main forms of which were consultations, the theoretical and practical trainings, short-term training courses for teachers. Because of this, they played an important role in the cultural and educational process in the region. The establishment of Soviet government in this region did not contribute to the development of educational museums. Weak infrastructure, low wages of museum workers or complete lack of wages, the political situation in the country (war, destruction, unformed unit of power) led to the disappearance of almost all the educational museums by the end of the first quarter of the twentieth century. Despite of some similarities with the nationwide trend, the activity of the West Siberian museums of visual aids had its own peculiarities. Thus, during complete closure of educational museums the Museum of Science and Education (1920) and several museums of visual aids in schools were opened in Omsk. It was necessary for further development of the region's schools to ensure education facilities. In connection with it the form of teaching museum of visual aids began to transform: scientific concept changed, sections reflecting the ideology of the state were organized and the activity of the museums itself got political-educational features. Restructuring led to qualitative change in collections and expansion of real and potential visitors, who were represented not only by teachers, but also educators and students. Except this, a qualitatively new audience of museum demanded entirely new forms of work, such as guided tours, lectures, talks, conferences, seminars, workshops. One of the distinguishing features of the Omsk museum was conducting research on the history of education in the region, included publication of scientific papers. Only at the end of the 1930s when the Soviet school system was finally established, the shape of the museum of

visual teaching aids in the territory of Western Siberia became socially irrelevant and was completely lost (Poliakova, 2012. Pedagogical ...).

Church museums of visual aids in Western Siberia also had their specific features. The first museum of such type was Tobolsk antiquity stock, opened in 1902 at the Orthodox Brotherhood of Great Martyr Demetrius of Thessalonica. One of the important tasks of the Brotherhood was to make "monuments and the preservation of real ecclesiastical antiquity, existing in the churches of the Tobolsk diocese or private individuals famous, as well as to promote researches on the history and current state of the Church in the Diocese of Tobolsk" (Poliakova, 2011 . Tobolsk ...). In the future, activity on preservation of monuments became mandatory for the West Siberian ecclesiastical museums, which, unlike European ones not only provided visibility of teaching, but were research and development centers. The work in Tobolsk antiquity stock was carried out under church policy of Tobolsk diocese. From its establishment, the antiquity stock had documenting, educational, research functions: its funds were generated by donations and expedition collections, provided the clarity of teaching, missionary education of the public on matters of orthodoxy in the Tobolsk diocese, and were the basis for conducting scientific research, which resulted in scientific use a significant amount of previously unknown sources. Scientific research was the main component that made possible implementation of educational and outreach mission of the museum. In the course of research work historical and statistical, historiography materials about the history of the diocese were described and classified, and in some cases published.

The funds of antiquity stock included materials describing the history of the spread of Christianity in Siberia, which attracted the attention of Russian and foreign scholars and missionaries of the Brotherhood. Until 1916 the church antiquity stock of Tobolsk was the only one in Western Siberia exercising security and preservative and research functions in relation to the monuments of the history of the Orthodox Culture (Poliakova, 2011. The church antiquity stock .).

Significant role in activity of the church museums was played by church committees and archaeological societies. In 1916 by the initiative of Tomsk Church Archaeological Society "in order to familiarize the clergy with antiquities, as well as to interest them in protecting the ancient church" the antiquity stock was created (Poliakova, 2009, The church-archeological society, ...). Reasons and objectives of opening the museum were the same as it was in Tobolsk. During 1916-1917 the museum held active monument preserving and educational activities, but since 1918 there had been no information about the museum.

Establishment of the Soviet regime in Tobolsk also affected the church antiquity stocks of the city. Historical reality of the 20's of twentieth century influenced the termination of their activity. A significant part of the funds had disappeared, but preserved materials, because of their value were transferred to Tobolsk district archives (the archive of Archpriest A. Sulotskiy) and Museum of North of Tobolsk (among them are real, visual, written ones). During the process of transformation of Russian society, the funds of the former antiquity stocks were adapted to the needs of contemporary politics and ideology, and used as the basis of sub-division named "History of religion in Tobolsk district" which became foundation for carrying out anti-religious propaganda. The possibility of usage of religious collections for state needs actually preserved them. At the present stage the former sites of the church antiquity stock of Fraternity of St. Dmitriy Solunski are stored in

Tobolsk Historical and Architectural Museum-Reservation and the State Archive of Tobolsk. As these processes had taken place not only in Tobolsk, but also in other regions of Russia, by the end of the 20's of twentieth century, church museum as a cultural form ceased to exist (Poliakova, 2012. Adaptation ..).

The process of organization new church museums in Western Siberia began in the first decade of the twenty-first century. One of the first, in 2004, were Museum of History of Orthodoxy in Altai (Barnaul), in 2006 - Museum of History of the diocesan administration of Novosibirsk, in 2008 - Museum of Altai Ecclesiastical Mission (Biysk) and Church Archaeology office at Tomsk seminary (Poliakova, 2011. Educational), and in 2011- Museum of Orthodoxy in Kuznetsk (Kemerovo). At the present time, these museums have funds of significant content and high historical value. In most of them large work of documenting, studying and presentation of the collected funds of museum heritage museum for a wide range of visitors who are interested in not only the history of Orthodoxy, church archeology but Russian culture at all has been done. The audience of church museums is mainly represented by the clergy, parishioners and pilgrims, students of religious and secular schools and institutions. Despite the fact that their cultural and educational activities is still in the making, there is variability in forms of work with visitors: sightseeing tours, theme tours on theological topics, literary and music meetings, lectures, festivals, tours and pilgrimages. From the point of this study an important fact is that the employees of these museums, still unknowingly, continue the tradition of pre-revolutionary activities of religious museums of visual aids. Expositions of these museums demonstrate and explain the meaning and purpose of liturgical objects and on the basis of specific things acquaint visitors with the material component of the history and culture of Orthodoxy (Polyakova, 2011. Educational ...). Collections of church museums act as visual aids for students studying Orthodoxy in religious schools, schools students studying the course "Basics of religious cultures and secular ethics" and a wide range of visitors to educate themselves.

Establishment of a museum of visual aids as a cultural form was justified by the socio-cultural situation formed in Russia in the second half of the XIX century. Museums of visual aids were represented by two types - pedagogical, to provide effective teaching in educational schools and church antiquity stocks, functioned at professional religious institutions (seminaries, academies).

Achieves in pedagogical science and practical necessity of introducing a visual method in school teaching to improve its quality stimulated development of pedagogical museums. The predominant function of such museums was educational and enlightening.

The genesis of the church museum of visual aids was connected with the development of church archeology as a science (the direction and quality of its documenting function), and as an academic discipline (orientation of educational function). Church museums, as opposed to teaching, began researching and teaching as engaged not only methodical support of the educational process, but also the scientific acquisition, research, publication and presentation of the heritage of Orthodox history and culture.

History of museums of visual aids in Western Siberia and the European part of Russia is different. Most teaching museums in Russia ceased to exist in the first years of Soviet power. In the region of Western Siberia, the transformation of the scientific concept of pedagogical museum in accordance with Soviet ideology and orientation of its activities not

only in education, but also in research has led to adaptation to the new socio-political conditions.

Specifics of development of ecclesiastical museums in Western Siberia, was in the fact that they, unlike the European, more focused on the preservation, protection, scientific study, the presentation of monuments of Orthodox history and culture, and missionary service. Providing visibility of teaching was secondary. Active monuments keeping and researching activity, introduction of a large number of scientific sources led to the church antiquity stocks of Tobolsk were considered valuable and partly preserved in collections of the local museums and archives.

The most important conclusion of the study is that the West Siberian educational museums, having passed all the way of their development turned out not relevant to the social conditions of the middle of the twentieth century. The development process of church museums in 20s of twentieth century has been interrupted, and their potential, as time had remained, turned out to unexhausted. Therefore, at the beginning of the XXI century, being in line with the national public interest in the Russian Orthodox Church, Orthodox Church history and culture museums of visual aids as a cultural form begin reviving (Anurin, 2013. Religion ...). At the present stage, their activities are conducted in accordance with the traditions of educational museums of visual aids (educational focus) and have some development perspectives in the study and promotion of the Orthodox heritage.

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