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Memoirs as a source on the history of first teachers' everyday life

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Abstract

The article discusses the daily routine of the first Russian teachers in Tuva on the basis of their memories. Based on the methodology of oral history, the authors reveal the daily life of the first Russian teachers in Tuva. As a result, a rather large material of oral historical sources was collected that revealed the peculiarities of the teachers' everyday life, their experiences and feelings during the period of social changes. As a conclusion, the teachers' memories fill the history of Tuva with the human dimension, making its understanding closer to the younger generation.

Keywords. History, Oral History, Teachers, Memoirs.

Memorias como fuente en la historia de los primeros maestros de la vida cotidiana

Resumen

El artículo analiza la rutina diaria de los primeros maestros rusos en Tuva sobre la base de sus recuerdos. Basados en la metodología de la historia oral, los autores revelan la vida cotidiana de los primeros maestros rusos en Tuva. Como resultado, se recopiló un material bastante grande de fuentes históricas orales que reveló las peculiaridades de la vida cotidiana de los profesores, sus experiencias y sentimientos durante el período de cambios sociales. Como conclusión, los recuerdos de los maestros llenan la historia de Tuva con la dimensión humana, haciendo que su comprensión sea más cercana a la generación más joven.

Palabras clave: Historia, Historia Oral, Maestros, Memorias.

1. INTRODUCTION

In 1944, Tuva became part of the USSR as an autonomous region of the RSFSR (Russian Soviet Federative Socialist Republic). The period of Tuva's integration into the system of the Soviet state began suggesting radical changes. During the years of independent development in the People's Republic of Tuva, since 1921, the system of education, industry and national writing have been created. The own base for training specialists in the People's Republic of Tuva was insufficient, so the specialists were trained in the USSR and Mongolia. After entering, the first specialists were sent to a distant and unknown Tuva who were supposed to carry out transformations in the life of

nomadic herders. Then, en masse, the Tuvans collided with representatives of another European culture differing from local Russians, Minusinsk and Krasnoyarsk peasants. A special place among specialists was occupied by school teachers. They made a great contribution not only to the system of education and upbringing, but also to the development of society, left a trace in the souls of their students.

Memories are an important source of studying the daily life of teachers. This article aims to study life conditions, everyday workdays, life difficulties of the first teachers who came to Tuva on the basis of their memoirs. In the year of 2010 dedicated to teachers in Russia, in Kyzyl, the capital of Tuva, a monument to the first teachers who came from Soviet Russia, thanks to whom the formation and development of schools and Tuvan intelligentsia began, was installed. In the Soviet period, the history of everyday life was not seen as an area deserving attention of professional historians, scientific works revealed socialist transformations in all spheres, and focused attention on the eventual political history of Tuva. A large body of memoirs on the history of the Russian self-governing labor colony (hereinafter RSLC) was assembled by (Mollerov, 1988).

Shcheglova (2017) deals with studies on the methodology of oral history in Russia, the main problems of theory and practice are covered in a collection of scientific articles by Russian and foreign researchers on the subject matter. The article by Lavrikova (2017) is devoted to the problem of interpretation of an oral source and its

reliability. In modern historiography, it is necessary to single out the work of such researchers dealing with the history of education in Tuva, as Mongush, Sat, Mongush. The articles of Mongush reveal the history of education in the period of the People's Republic of Tuva. The first activities of the Tuvan government on the expansion of the school network are given in the work; Soviet schools had a significant impact on Soviet citizens who were on the territory of the People's Republic of Tuva and schools formation in Tuva during the period under review (Mollerov, 1988; Mongush, 2016).

The study of A.K. Sat disclosed in detail the history of the formation of the school system on the basis of official sources and party documents (Sat, 2016). The history of the development of primary education is considered in the articles by Mongush. The author focuses on the role of the state and the party in the formation of the school system under the conditions of a cultural revolution (Mongush, 2015). The article of Sultanbaeva and Oyun (2014) reveals the role of the first Russian educators during the revolutionary transformations in Tuva in the early 1920s. In these studies on the history of education, despite their value, everyday life of teachers, problems and approaches to solve domestic difficulties are not considered, there is no human dimension of history which does not allow to reconstruct an objective historical past.

2. METHODOLOGY

The study of everyday life on the basis of memories of direct participants in events may be implemented with oral history methods. Historical reality in the interpretation of its participants allows us to disclose the human dimension of history objectively. Official documents do not allow full-fledged reconstruction of the past. Using of historical interviews as a method allows the researcher to simulate a purposeful conversation about a person's vital world in the context of historical events. The authors of the article collected memories of Russian teachers, their students; memories of teachers, published on the pages of local periodicals, were also used.

The methodological basis of the study was the works of foreign and domestic researchers engaged in oral history, the history of everyday life. In the second half of the 20th century, the direction of oral history is actively developing, as the technological base of research is being improved. Historians began to refer to the testimonies of contemporaries of events in order to supplement written sources. In late 1948, in Columbia University (USA), the Research Center for the Study of Oral History headed by Allan Nevins, was established (Nevins, 1962). Having arisen as a narrow direction, oral history gradually won the recognition of professional historians. Since the late 1960's, in the framework of oral history, marginal sections of society have begun to be studied, which led to the formation of the concept of oral history as a kind of social movement aimed at democratization and combating the legacy of anti-democratic regimes. At present, most

researchers are inclined to conclude that oral history has never been able to detect any real memory as some special, alternative picture, as it failed to escape from imperative, dominant discourses, and that the truth of oral history does not always lie in its actual authenticity (values, attitudes, beliefs, feelings – that is what kind of truth in oral sources can only be discussed).

Among the researchers involved in oral history, the problem of the veracity of the oral source has not been solved yet. Any historian should check the sources, when the written materials are silent, one must use oral materials. Besides the problem of verifying the veracity of oral testimonies, there is another shortcoming of oral history - the problem of the so-called matrix texts, when the respondent issues a standard, almost official text for his opinion, experience or personal testimony, which he has learned and considers his own opinion. At the same time, the substitution of their personal impressions by a strange and unreliable matrix text in the minds of the authors of the memoirs took place so long ago that the respondent is not always able to realize that he is simply translating the viewpoint he has once imposed from the outside. Such cases are especially often encountered in a totalitarian system of power, when some historical episodes are copied for the sake of the dominant ideology or in case of creation of certain heroic historical myths. Oral history makes it possible to re-create the past more realistically and objectively, to question the official version, thereby exerting an effective influence on the social goals of historical science as a whole. Only oral sources allow us to see on the stage the history of an ordinary, no-one important person whose views and

values were previously deprived of the right to exist by history from above.

The man is constantly aware of the events of his/her life, his/her generation, the surrounding society. Michael Frish noted that the further the oral testimony lags behind the events themselves, the more they store the changing correlation of memories and generalizations, reflections, judgments about the historical past and specific data related to the person. Oral history shows how people's assessment of the event series varies with the time, the social situation, and it allows to observe how some interpretations of events are suppressed, while others start to dominate (Frish, 2003). The article uses memories of Russian teachers, unpublished materials from the scientific fund of the Tuvan Institute for Humanities and Applied Socio-Economic Studies, interviews of Russian teachers and their students collected by the authors of the article in different years.

3. DATA, ANALYSIS, AND RESULTS

Unfortunately, there are few memories of Russian teachers who started working during the protectorate and the People's Republic of Tuva. In the first half of the 20th century, with all dramatic twists, the formation of school, secondary and higher education in Tuva took place. In 1908, the first school was opened in Turan, initially there were only 36 students in it. Unfortunately, there is little information about the teachers of this school. In Turan School, L.I. Yefimenko was

the first teacher who taught the children basic literacy. In the early 1920's, Chugunova-Veremej from Soviet Russia was already sent to Tuva to work in the schools of the RSLC:

... In 1923, the district political courses of teachers were held in Minusinsk. At the end of the course, we, teachers, were offered to go to work abroad. There were forty people. A few days later, a rumor spread that in the Sayans and in Tuva appeared white gangs [White Guard detachments]... Many took their application requests back. The Commissioner for Recruitment of wishing Teachers, Vasilij Mikhailovich Ivanov, a young, energetic, persevering communist, conducts a lot of explanatory work, reveals the fake story ... The number of volunteers is gradually growing again, and here we are, girls and boys – forty-two people - make preparations for a journey to Tuva (1902: 19).

Almost all teachers remember the first hard way to the republic. It was not easy to get to Tuva, they needed to overcome the Usinsky tract with a length of more than 400 km on carts through the Sayan Mountains and cross the Yenisei, almost a third of the road had to be crossed on foot. In the RSLC in the territory of the People's Republic of Tuva, there was a network of general education schools of the 1st stage (grades 1-3) and one Kyzyl school of the 2nd stage (4-7 grades). Vasily Mikhailovich Ivanov, the former commander of the Tal regiment of the peasant army of Shchetinkin-Kravchenko, was responsible for the recruitment of teachers in the district bureau of the RCP (b).

Conditions of work and life were heavy, that is how Chugunova says: "In the village Atamanovka, where I was appointed, there was no

school yet. We had to work in a people's house: a small stage and a hall where all the mass events were held – meetings, rehearsals, performances and concerts" (Chugunova-Veremej, 1902: 15). Thanks to the tireless work of the first Russian teachers, the school system was developed and strengthened, not only for Russians but also for Tuvan children. In the 1920s, Tuvans had no written language, but Russian teachers tried to help to organize training for Tuvans: We, teachers, we thought it would be better to adopt the Russian alphabet. We justified it by the fact that we would be able to solve the problem of literacy among the Tuvan population more quickly. Tuvan writing was created in 1930 on the basis of the Latin alphabet, and it was translated into the Russian alphabet in 1940. In the 1920s, schools were built in all settlements where the Russian population lived. By 1940, teachers have mostly been local, then the first graduates finished a pedagogical school. Already in 1942, all Soviet Russian schools were transferred to the People's Republic of Tuva due to the fact that the USSR directed all its forces to the war with fascist Germany.

During the period of the People's Republic of Tuva, Palmbach a representative of the Russian intelligentsia, a creative and efficient person, was one of the brightest representatives of the teachers. He did a lot to develop the literary Tuvan language, he became a mentor and teacher of the first Tuvan writers who left warm memories about him. One of the great teachers of that time was P.P. Filippov, a native of a peasant family, a participant in the Great Patriotic War: "We, the children, tacked on him, because he had an exceptional attitude towards us - kind and sensitive. During the day he dealt with us, and in

the evening he conducted an educational program among the adult population" (Martynova, 1930: 29). In the first half of the 1920s, children from poor peasant families visited a summer pioneer camp for the first time:

The first pioneer camp was on the bank of the Serebryanka River! The camp was very small, there were only a few tents. The main task of the staff of this camp was to teach the children the most basic skills: to wash their hands with soap, brush their teeth daily, make a bed themselves ... For example, I still remember the procedure for cleaning teeth. To show how to do it, Pavlik (so called all his children) climbed on a small slab-stone and with jokes he used a brush. We were delighted with him. I think that for each of us, for the first time in our lives, there was a man who gave himself completely to children, respected them, was square with them ... That first camp I would have named after Filippov, he deserves it ... (Martynova, 1930: 18).

In the period of the People's Republic of Tuva, a Training school was formed, where workers were trained for different spheres. A lot of memories were collected about the teachers of the school No.1 in Kyzyl. Many graduates later became teachers themselves and recollected their teachers with gratitude: Our well-remembered cunning Valery Alexandrovich Raevsky, when doing a test, he picked up a newspaper, made a hole in it and stood at the door jamb watching in the hole, - students who were cribbing and who were honestly working. He was also a good artist. The teacher was not only engaged in educational activities but also participated actively in pedagogical work and cultural education. In schools of that time they tried to diversify the leisure time of students:

At that time, the recesses were for 20-25 minutes. To conduct such a recess, the grades were prepared in turn. At the recesses the students sang, danced, recited, showed excerpts from the plays. There was a puppet theater in the school. A great fan of it was the teacher of mathematics of the senior classes, V.A. Raevsky. He shaped from clay and painted funny puppets and animals, pupils sewed dolls costumes under his leadership. Raevsky composed himself plays for the puppet theater (Lavrent'eva, 1919: 15).

Subsequently, when the theater was organized in Tuva, V.A. Rayevsky took an active part in forming the repertoire of the Tuvan troupe. During the war, the schools worked in a routine mode, but the schools were orphaned, the teachers-men went off to war. The time was difficult, many Russian teachers had husbands fighting, but they were not discouraged and engaged in enlightenment:

The Patriotic War was on. I was in charge of the school in Kara-Haak then. My husband was at the front. A teacher, Ekaterina Matveevna Manina, worked with me. It was necessary to get dalemba [cotton cloth of blue color] to sew uniforms for students in Oblpotrebsoyuz [regional consumer's association] in Kyzyl. We were given a horse and a cart, and we went together to Kyzyl in October 1943. We passed over by a ferry through the Small Yenisei. There was no slush. On the way back we drove up to the ferry, and it does not go – there is slush ice. I passed over by boat to open a school in the morning. I had to walk on the mountains of Vilana to the village of Chikhachevka. Discipline during the war was strict. I was afraid of punishment and from four p.m. to 12 a.m. was walking alone along the mountains from Kyzyl to Chikhachevka. There was no road, no one went there. It snowed, I was scared alone at night, but I had to go. Wolves howled in the distance. At 12 o'clock in the morning I came to the village. I knocked at my friends' and spent the night there. I was very tired, and in the morning I was brought to Kara-Khaak. I opened a school, taught alone for two

shifts. A week later, the second teacher returned (Kvitnyh, 1921: 17).

During the war, it was teachers who were the first to go off to war, the rest were engaged in public work:

Teachers were agitators and propagandists. In addition, we deducted part of our salary in the defense fund and at the reception points we left good, valuable things (bicycles, suits, coats, watches, etc.), that money went to the defense fund. Interest groups were organized to study a rifle, a machine gun. At the pedagogical conferences, in addition to discussing questions of methodology and pedagogy, we learned how to shoot a rifle, learned war songs (Kurchenko, 1920: 20).

Of all schools in the republic, school No.7 in Kyzyl is named after Lidia Sergeevna Novikova. Memories of her students are very bright: a just, sincere and sympathetic person. Lidia Sergeevna collected the school staff attentively, many excellent teachers, A. Kazantseva, A. Golubtsova, A.P. and M.M. and I.K. Firsovs, V.M. Oskina, etc. started their work when she was a principal. Lidia Sergeevna remained in the memory of her students as an indefatigable figure, sincere and creative: In the 6th grade there was an unruly fellow Gena Esmontov, who after a trip to the forest with the whole school, participation in amateur artwork, suddenly admitted in his composition: When I played the father of Chernomor, I felt something good, as if my soul was singing ... (Martynova, 1930). The destinies of teachers are different for everyone, but the epoch of Stalinism left a mark on many of them. For example, the fate of Pokoyakova-Kyzyl-ool (1930) is interesting, her family did not avoid repression, and

during the war, when a teenager, she had to work to help her mother. In the Abakan National Boarding School, she finished her studies, she mastered the Khakass language with great difficulty. In those years, party bodies gave training assignments to different universities for admission on more favorable terms, Claudia Arkhipovna received a training assignment to a medical institute in Alma-Ata, but there was no money in her family, so she entered the Abakan Pedagogical Institute and became a teacher of Mathematics. She was assigned to Kyzyl school No.2, where she has worked for a year. Household conditions were severe: "The third room, no kitchen, no washstand. There was a bed, a table and a stool. In it we were three: I, my little brother and my husband have lived for a year" (Pokoyakova-Kyzyl-ool, 1930: 12). Problems with health forced to move to Chaa-Khol, where the spouses Kyzyl-ool worked all their life. In her work, Pokoyakova-Kyzyl-ool always tried to find new forms of training:

Once Vera Sereevna asked me to help her in arithmetic ... She had 37 students in the class, it was necessary to explain to children the division and multiplication. We started to play in physical education classes, first to add and subtract, we compared where there was more, where less, what happens when dividing or multiplying, I do not remember how many lessons we used, but the children understood what happened during arithmetic operations (1930: 17).

In the first period after joining the USSR, all spheres of life activity were reconstructed into the Soviet system including the education system. It was not easy to get to Tuva:

The train arrived in Abakan. Then the joy has quickly gone, as it turned out there was nothing to go by. Everyone thought that they would transfer from the train to the bus and go on. But it was not to be. There was no bus, and it is not known how to get to Tuva. We were advised to look for a truck. A truck was found, but no one agreed to take five passengers. We were afraid of going separately. Tired of long searches, by the evening, we have found a driver who agreed to take us all. It was an ordinary truck, stacked up to the top with large, plywood boxes. The driver moved the boxes apart, releasing a little space for passengers in the middle of the truck, covered us with a tarpaulin from the top, saying not to stick out, he started off. We have left by night. It was not comfortable at all and it was impossible to sleep as the car shook on the pits and boxes hit us. Of course, we did not see any bizarre beauty of the Sayan Mountains. Finally, the next day we arrived in Kyzyl. When we got off the truck, on the right bank of the Yenisei, on the other side we saw yurts. The girls just sat down on the ground and wept bitterly. The driver brought us to his home, fed us and put up for the night (Kozhevnikova, 1930).

The first teachers were sent to Tuva from among not only graduates of pedagogical universities, but also quite experienced teachers. Among them was Ivan Ivanovich Printsev, the founder of the famous teacher's dynasty in the republic.

People went voluntarily to Tuva dreaming about the benefits that they would bring to society. But no difficulties could break the enthusiasm. The well-known teacher in the republic, Regina Rafailovna Begzi, talks about her decision: I grew up in Sokolniki, graduated from secondary school in Ostankino, our institute trains specialists in Moscow. For all the years of training I have had only best marks, and Yevgeny Borisovich Tager recommended to follow my

postgraduate studies in Soviet poetry. An invitation to the department's party bureau changed everything: Soon will be postgraduate work assignment. You know: we cannot assign outside of Moscow by law. But we must send four people to the Tuvan Autonomous Region. You are a Komsomol organizer of the course year and agitate four people just for two years. Ah. My Komsomol education! I came home and said: I am going to Tuva. Only my thirteen-year-old brother, a schoolboy, knew about Tuva: he had Tuvan stamps. The rest of the family learned from the encyclopedia. Well. It is rather possible to bear two years... In oblast [region] Board of Education, N.A. Serdobov reviewed our diplomas and supplements. He sent Galya and Shura to school №1. Larissa to school №3. And then he said a phrase that turned all my later life: And you, Comrade Rosenberg, will go to the most difficult and responsible section: in the 8th and 10th grades of school No.2. You will be a form-teacher of the first Tuvan 10th grade [graduating class] in the history of Tuva (Begzi, 1924).

Many of the teachers stayed here and did not regret it at all. Visitors were distributed in all areas of the Tuvan autonomous region where new villages, towns were built, and had to live and give classes even in yurts. In such conditions, curricula were developed, textbooks were translated from Russian into Tuvan. When the schools were built, there were boarding schools, where children were brought, and their parents moved closer to them. The creation of a material base of schools was a collective affair, with the active support of the population, 77 boarding schools have been opened by 1947. School buildings were being built all together, teachers also participated. They

have made titanic efforts for the functioning of schools: The conditions of work and study were not good at that time. In the winter, it was cold in school, we were sitting in coats and fur coats. Although the stoves were stoked in the classrooms, they did not warm up well. But the pupils studied and tried to do their best. And the teachers had a hard time, the electricity was bad. Sometimes they were preparing for lessons with petroleum lamps, it was difficult to get methodical literature, and there were no visual aids. But we have all overcome, tried to do our best and worked (Kuular-Mashkovceva, 1933). For teachers in Tuva, the first years were difficult: It was very difficult for me to work. There were no programs, textbooks, norms of assessments, at nights I was writing abstracts on literature, drawing tables on Russian grammar. When I was explaining and if I could not find the pictures, I drew a lot on the board, widely used facial expressions, gestures. I invented the methodical wheel intuitively, gropingly – I discovered to myself something already known in science that I had not been taught.

The everyday life of the first teachers in Tuva was difficult, many recall that in the regions food supply was meager, and there were no vegetables or fruit to be found. Therefore, many of them began to plant kitchen gardens, although there was no time to look after them. In many villages, especially in remote ones, there was no electricity, radio, mail, roads. They adapted as best they could, many teachers-women married Tuvan men and learned to live in yurts, to milk cows, sheep, and goats, to make Tuvan traditional products: dalgan, hoytpak, etc. In addition to work at the school, teachers had to help in illiteracy

eradication: According to the schedule of the village council, I had to travel 3 times to the yurts, carrying out the resolution on the eradication of illiteracy. Senior high school students went with me. We went only horse riding. We were very hospitably received (Manchina, 1934). The schools were small, the classrooms were heated with iron stoves, so it was always cold, especially in frost, and even the ink froze. The supply of schools was meager, there were not enough textbooks, copybooks, there were not enough clothes for children living in boarding schools, and there was also a meager supply of food. In school lunchrooms there were just potatoes and millet porridge (Martynova, 1930).

It was particularly hard to live in the post-war period throughout all the country. But, despite the difficulties, much has been done for the Tuvan autonomous region. Teachers, of course, recall the life difficulties that they had to face. Russian teachers, starting to work in the districts of the region, faced with the fact that the Tuvan pupils did not understand them. Then the teachers were given helpers from Tuvan teachers who became their translators. And if there were no translators, we had to communicate with the dictionary, teachers mastered Tuvan and students learnt the Russian language (Martynova, 1930). In the 1940s-1950s, the cut of teachers' jib was modest, since the salary was small, although for those who came to Tuva, a surcharge of 15% of the salary was supposed. Informants note the teachers' cared-for look first of all. One of the teachers Manzanova (1937) remembers how difficult it was to iron clothes:

The teacher should always be neat, tidy, and how to do it if there is no electricity, and if I came only with a suitcase of books and clothes. The first time I ironed my clothes with a principal's iron, he had an old box iron. And then I began to buy clothes from crease-resistant cloth (1930: 18).

Teacher's family Kozhevnikova had a hard time when the children were born:

At that time, maternity leave for child care was given for one month, it was necessary to go to work. Oh, it was not easy: we baby-sat ourselves with our son in turn, then asked friends. At school, lessons were put at different times. We ran from school to home and back several times a day. Sometimes we left our children in the boarding school for an hour or two under the care of high school girls (1930: 12).

In 1950-1960-ies, the living conditions and work of teachers gradually improved. In the villages the houses for teachers were built, in the towns they were given apartments, kindergartens, and material support for schools improved gradually too. In 1950-1960-ies, students had to buy textbooks for the upcoming school year. Almost all the teachers recall that they devoted much time to school, and their children grew on their own. Giving their all to schools, Russian teachers became an example of selflessness, decency, intelligence, a role model. Memories of teachers about their life, everyday life are permeated with warmth and nostalgia for those times. Despite life's difficulties, they managed to overcome them and maintain a positive attitude to life. The collected materials are oral memoirs, they helped to reveal the peculiarities of the everyday life of Russian teachers whose week days were hard, but interesting and busy. Materials

collected by other researchers, involved in the history of education, must be supplemented with oral sources. The methods of oral history helped to reconstruct historical processes more objectively and reveal the role of a personality, the reflection of event history in the life of a particular social group in the conditions of the society transformation.

Interpreting the memories received, the authors of the article used the methods of thematic analysis adopted in the methodology of oral history. In science, it is suggested to use a structural analysis of the text that is the opposite of the thematic one, which stresses the researcher's attention to the how they say, and not they say. This method requires painstaking work and is appropriate either in individual or in so-called typical cases, when an individual case can be assumed to be a mass phenomenon or trend. On the basis of oral stories, of course, it is possible to fix vectors of social mobility, horizontal and vertical, to illustrate ways of additional earnings, pictures of the changes in morals, i.e. to work in the field of social history (Bertaux, 2004). It is difficult and not so productive to use structuralist analysis under conditions when the information was collected among respondents about the Soviet past. Memories of teachers were strongly influenced by their social environment, there was a constant comparison then and now.

The modern researcher Cherepanova suggests using the methods of psychology in interpreting the texts of memoirs:

By applying the plot analysis to the texts of oral history, one can see how the contradictions, strangenesses and absurdities that are diverse and existing in almost every complete narrative find surprisingly an explanation and line up in a single picture of the past (of someone's own personal experience and someone's country, the individual and collective) (2010: 14).

Despite the existence of various methods for interpreting the results obtained, the authors of the article considered from the standpoint of traditional methodology confirming the materials and using official documents.

4. CONCLUSION

The scientific value of the article is due to the fact that the authors have collected a large enough material of memories that reveal daily life. Personal memories of Russian teachers and their students fill everyday life with emotional content. On the basis of the methodology of oral history, the authors disclosed the peculiar features of the first Russian teachers' life activities in Tuva, their participation in social transformations, and the evaluation of their activities. These materials of memoirs illustrate cardinal transformations in the life of nomads, they have a huge educational potential for the younger generation. The creation of an archive of oral historical sources is an important contribution to the development of historical research, contributes to an objective study of Tuva's past. Memories of Russian teachers reveal the peculiarities of the work of schools, secondary schools and a pedagogical institute. In full view of them, there were not only major

changes, but they also actively participated in them. A huge contribution was made by Russian teachers in the development of writing, Tuvan language, literature and culture. They were an example for their students, their parents. Their memories fill the history of Tuva with the human dimension, making its understanding closer to the younger generation.

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