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## **USING THE MEMORIES OF TOMSK OBLAST INHABITANTS TO TEACH REGIONAL HISTORY AT SCHOOL**

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### **Abstract**

The pedagogical and scientific community actively discusses the problems of teaching regional history at school. The article discusses the possibilities of using the memories of Tomsk Oblast residents to teach regional history. A general description of the situation in the pedagogical and methodological support of regional history teaching is given. It is emphasized that a comprehensive study of regional history is impossible without working on the regional level, which offers a link to local history. Since there are currently no didactic-methodological materials on the history of Tomsk Oblast, the emphasis is placed on memoirs that can be included in an anthology or a collection of documents that are an obligatory part of the didactic-methodological complex. These are the collections “Нарымская хроника” (Narym Chronicle), “Как мы жили: воспоминания и устные свидетельства томских крестьян” (How We Lived: Memories and Oral Testimonies of Tomsk Peasants) and “Я вам, родные, излагаю быль” (I Will Tell You, My Dears, a True Story), in which the memories of residents of Tomsk Oblast are published. The characteristics of the stories contained in them are given. The advantages of including these collections in the educational process at school are shown. The use of the collections will help the teacher to demonstrate one of the main features of modern historical science – the interest in the “little man” that arose in connection with the development of micro-historical approaches in historical research, as well as to show the potential and uniqueness of family archives, where memories can often be preserved. The use of these materials allows students to understand better the diversity of the historical and cultural heritage of Tomsk Oblast. The information content of the memoirs presented in the collections can be understood by studying the following sections on the history of Russia: “The Russian Empire in the 19th and Early 20th Centuries” (topics “Ethnocultural Appearance of the Empire,” “National-Religious Peculiarities”), “Russia in the “Years of Great Upheavals.” 1914–1922 (topic “Civil War and its Consequences”), “Soviet Society in the 1920–30s”) (topics “The USSR in the Years 1929–1941: “Stalinist Socialism”, “Cultural space”), “The Great Patriotic War. 1941–1945”, “The Zenith and Crisis of the Soviet System. 1945–1991” (topic “Late Stalinism” (1945–1953)).

**Keywords:** *regional history, didactic-methodological complex, anthology, document collections, memoirs, Tomsk Oblast*

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The discussion about the place and role of regional history in the system of school history teaching in Russia has been going on for decades. The concept of a new didactic-methodological complex on Russian history states that Russian history lessons should combine the history of Russia and the peoples inhabiting it, the history of the regions, and local history (the past of the hometown, the village) [1, p. 5]. However, the inclusion of a regional component in the educational process is associated with various problems, including organizational uncertainties, insufficient regulations on this topic [2, p. 23], the issue of class time allocated for the study of regional history [3, p. 57], and difficulties in didactic and methodological support.

Experts from various regions point to the lack of textbooks on regional history. Thus, the question of creating a textbook on the history of the Kursk region remains topical. The experts note that the publications used in schools do not meet the requirements of students, teachers, and parents regarding content, methodology, and health [4, p. 4]. The possibility of introducing the history of the Nizhnevartovsk region into the school educational process is severely limited by the lack of textbooks and the absence of developed methodological recommendations and educational programs [5, p. 106].

However, some Russian regions already have successful experience in implementing the regional component based on the created didactic-methodological complexes. In 2015, an electronic version of the textbook “History of the Saratov Volga Region” was made by the specialists off the Saratov Regional Institute for Educational Development department for the first time in the country [6]. A team of Orenburg historians and researchers developed the book “The History of the Orenburg Region” [7] as part of the federal scientific and educational project “History of Russia through the “History of Regions.” In 2020, the didactic-methodological complex “History of Stavropol” was published, which includes textbooks and an approximate educational program for the class “History of Stavropol” [8, pp. 119–120]. In the schools of Udmurtia, a series of textbooks were published in the early 2000s, forming a unified didactic-methodological complex for school teaching in the republic. However, experts criticize the lack of a unified set of textbooks on the history of Udmurtia and new textbooks for studying the history and spiritual culture of the peoples of Udmurtia now [9, p. 153–155]. In the 2000s, the didactic-methodological works of Professor Z. Rabetskaya, Doctor of Historical Sciences, were published, and they are still very important for teaching history in Irkutsk oblast [10, p. 456].

For the Siberian region, the first module of the innovative didactic-methodological complex “History,” which was made to ensure the implementation of the regional component of history teaching, was a textbook “History of Siberia,” written by a team of authors from Novosibirsk State Pedagogical University, edited by V. Zverev and O. Khlytina, professors of the Department of Russian History of the Institute of History, Humanities and Social Pedagogy [11].

However, a comprehensive study of regional history is impossible without turning to the regional level, which links to local history, where the focus is on

the hometown and village. Unfortunately, there are still no educational materials on the history of Tomsk Oblast. Within the framework of this study, I would like to draw attention to historical sources that can be useful in compiling an anthology or a collection of documents that are a mandatory part of the educational system [1, p. 7].

The study of regional history requires documentary material of different origins, types, and content that comprehensively covers the historical processes. In this case, memoirs written by inhabitants of the region must be given their due place.

More than a dozen memoirs by residents of Tomsk Oblast have been identified as dealing with the history of their homeland. In the literature, the content of these texts is described according to the plot, the coverage of the populated territories, the period of the events, and the genre described [12, pp. 107–119].

In today's conditions, the texts of the memoirs are available both in published form and electronically on the websites of various organizations. The project "Siberians, Free and Involuntary" is particularly noteworthy. It was implemented by the Tomsk Regional Museum of Local Lore in 2013 and offers residents of the region a unique opportunity to publish their memoirs on the website with the same name.

To understand the possibilities of using memoirs in the educational process, I would like to turn first to the published collections, the documents of which, it seems, can be valuable material for studying specific periods of the history of Tomsk Oblast.

First, I would like to mention the collection "Narym Chronicle" [13], published in 1997 and dedicated to the particular resettlement in the 1930–40s. Its author was the famous Tomsk writer V. Maksheev, whose fate also included a tragic side of the repressions. His father was sent to a camp in 1941, and together with his mother and sister, he was exiled from Estonia to a settlement in Narym. In addition to the documents, the collection also contains memories of some settlers and farmers who were deported in the early 1930s and 1940s. For example, the collection includes the memoirs of V. Kurchenkov [13, pp. 43–44], M. Abramenko [13, pp. 34–35], E. Lukina [13, pp. 36–37], children who were deported together with their dispossessed parents.

The collection "How We Lived: Memories and Oral Testimonies of Tomsk Peasants" [14] contains memories and oral stories collected and recorded by students of the Tomsk Agricultural Institute under the direction of the associate professor of this institute, G. Shipilina: this book's author, N. Dmitrienko was a professor at the Tomsk State University. The collection contains more than 40 stories. The editor titles all the documents. Each publication is accompanied by a legend indicating the informant's full name, first and last name, year of birth, place of residence (during the interview), and the type of reproduction – own memories or record of the speech [14, p. 10]. This study focuses specifically on memories.

We are also talking about the collection "I Will Tell You, My Dears, a True Story" [15], which was created and published with the financial support

of the Russian Foundation for Basic Research in 2019 as a part of the scientific project “Ethnic History of Tomsk Villages in the Twentieth Century Through the Prism of Personal Texts of the Region Residents.” The collection includes four memoirs of residents of Tomsk Oblast, which were unpublished and unavailable to the public. These include the “Autobiographical Sketch” by Nina Matveevna Babul from the village of Pervomaisky, Tomsk Oblast. It also contains the original manuscript as a 20-page typewritten text, which the author personally handed over to the municipal archives of the Pervomaisky district in Tomsk Oblast. The collection contains a family story in verse, “The Fable of Relatives,” whose author is Alexander Andreyevich Malinovsky from Borokovka (Chesnoki) village in the Asinovsky district of Tomsk Oblast. The booklet with texts by A. Malinovsky was kept in the family archive of his niece, T. Potoshkova (Asino), for many years. The collection contains another poetic work created by a resident of the village Teguldet of Tomsk Oblast by Ekaterina Kharina. The original memoirs are kept in the archive of her son, V. Kharin (Teguldet village). The collection also includes the memoirs of the Pervomaiskoye village resident Flegont Yubin. The original of this document is in the Regional Museum of Local Lore in Pervomaiskoye.

Using the memoirs contained in the above collections in the educational process is advisable for several reasons. First of all, it is noteworthy that they have collected stories of ordinary residents of Tomsk Oblast. Using these texts, the teacher can show one of the most important features of modern historical science – interest in the “little man,” which arose in connection with the development of micro-historical approaches in historical research. Thus, the collection “I Will Tell You, My Dears, a True Story” contains biographical information about each author, indicating the place of birth and residence, information about the profession and place of work, which makes the material more personal and has a more profound impact on students.

Studying the memoirs of compatriots will also allow students to understand better the diversity of the historical and cultural heritage of Tomsk Oblast. They will recognize that heritage is created at different levels, including the level of ordinary people. In addition, including this collection in the educational process makes it possible to demonstrate the potential and uniqueness of family archives since it is precisely such archives that can contain memoir texts. As the specialists noted, the reconstruction and understanding of the characteristics of a place and a community of people in a particular area is most evident and concisely achieved through the study and demonstration of the everyday life of the “little man” fate through the study of the personal archives of compatriots [16, p. 102].

The technical design of the texts in the collections corresponds to the modern trend of increasing the role of visualization in the educational process. A visible image, one of the most popular forms of presenting information in recent decades, is given the significance of a fully-fledged unit of information [17, p. 108]. The collections contain photographs of the authors, photographs illustrating one or another aspect of peasant life, and photographs of the covers of the original memoir pages of the texts.

If you use the suggested sources in your history lessons, you should bear a few points in mind. In the collection “I Will Tell You, My Dears, a True Story,” the texts are published in authentic form, i.e., the author’s style, spelling, and punctuation are fully preserved, which probably requires correct explanation by the teacher. In addition, when working with memoirs, creating a glossary that considers the terms and concepts contained in the texts that existed in the period described may be necessary.

The teacher can use the proposed collections for independent analysis and for further presentation of the material and direct work of students with the sources.

We will now outline the possibilities of using the documents to study specific topics. The memoirs presented in the collection cover the period from the end of the 19th to about the last quarter of the 20th century and are, therefore, in demand in the context of Sections IV–VIII. Let us begin with Section IV, “The Russian Empire in the 19th to early 20th Century,” which introduces the topic “Ethnocultural Appearance of the Empire,” in the context of which individual regions, including Siberia, are examined. The study begins with the observation that ethnic diversity in the region increased considerably in the period after the reform. At that time, numerous diasporas formed in Siberia, and national settlements emerged within the borders of Tomsk Oblast.

In this context, it is very important to look at the memoirs of the children of post-reform migrants, some of whom were also locals and residents of the national villages. F. Yubin’s parents were among the founders of the Belarusian village of Lomovitsk, Pervomaisky district, Tomsk Oblast. He was born in the neighboring village of Petrovsk, a Belarusian community region. In his memoirs, he describes the history of the three nearby Belarusian settlements of Lomovitsk, Petrovsk, and Konstantinovka, which were founded around 1900 by settlers of the post-reform period. A. Malinovsky’s parents – immigrants from Ukraine – founded the Ukrainian community village of Borokovka (Chesnoki) in the Asinovsky district of Tomsk Oblast. Alexander Andreyevich was born there and spent his childhood and youth there.

In their memoirs, F. Yubin and A. Malinovsky mainly discuss the reasons for their parents’ resettlement to Siberia. As F. Yubin writes, “Many peasants could no longer remain in the Belorussian provinces. All the land suitable for cultivation was in the hands of large landowners” [15, p. 95]. The following lines can be found in A. Malinovsky work on this occasion: “... Stolypin and the famine drove the peasants out of Ukraine” [15, p. 41]. N. Popelygin writes about his father’s resettlement to Siberia at the end of the 19th century: “Around 1885 poor people gathered, discussed the fact that there were no more landowners in Siberia and much land was empty – taiga, animals, birds, fish, so they went to Siberia” [14, p. 114].

A. Malinovsky wrote poetically about the founding of his native village: “And here in the forests of distant Siberia as if on a piece of Ukraine, the wanderers Kovalchuks and Ratnyuks settled the village of Chesnoki.” [15, p. 43].

The history of the foundation of Belarusian villages written by F. Yubin takes up more than one page. It contains detailed information about the starting points and the names of the first settlers. The memoirs devote much attention to the description of economic and everyday life in the new place, describing the cultivation of the land, hunting and gathering of wild plants, handicrafts, flax processing, and weaving; the interior decoration of the houses is also described [15, pp. 96–101].

Ethnographic material about the economic life, crafts, and life of the inhabitants of the Belarusian settlements studied in the 1930s–40s can be found in N. Babul's memoirs, who was born on a farm near the village of Lomovitsk. For example, the author describes a Russian stove as "enormous size, which could accommodate two adults or a whole crowd of children on one stove bed" [15, pp. 14–15].

When N. Popelygin reports on the resettlement of his ancestors to the present-day Pervomaisky district in Tomsk Oblast, he emphasizes that the indigenous population lived there, the Evenks. His story about them contains ethnographic information and examples of interethnic interactions. "The Evenks are very honest and hospitable; they helped us with food and taught us how to hunt animals, birds, and fish. The Evenks did not farm; they sold furs to traders; they were illiterate and did not know prices, but they stocked up on guns, ammunition, sewn clothing, and even matches, which was a great scarcity" [14, p. 115].

In part IV, the memoirs contain interesting material on "national-religious characteristics." It is worth mentioning that Belarusian Catholics lived in the above-mentioned villages of the Pervomaisky district in Tomsk Oblast. In the memoirs of F. Yubin, there is an account of the religious life of these villages' population, including reports on the construction of a church in Lomovitsk and the holding of services in this church. As the author describes, the priest (*ksiądz* in Polish) from the village of Andreevka only came on major holidays such as Christmas, Easter, and Trinity. All Catholic believers went to the church to pray: "All rituals took place there: the wedding of newlyweds, the baptism of children and even adults, the confession of their sins, and on smaller religious holidays, the local assistant priest organized prayers and other rituals" [15, pp. 104–105].

Information about the religious life of the inhabitants of the village of Lomovitsk can also be found in the memoirs of N. Babul. For example, she writes, "The school was in the house where the priest lived. Our village was dominated by Belarusian-Polish Catholics, so there was also a Catholic church (kościół)" [15, p. 15–16].

In the collections examined, Section V, "Russia in the Years of the Great Upheavals," contains occasional references to the subject of civil war and its consequences. Here, one can refer to the memoirs of N. Popelygin, who tells the story of his father, who witnessed the events of those years as a child: "In 1918, two armed units, called Whites and Reds, clashed in Markovo. <...> 12 Red partisans and the commander of the unit, Lubkow, whose given name I do not know, died. Later, their bodies were taken to Zimovskoye and buried

there; a memorial was erected, the so-called “mass grave,” which still stands there. But the White Guards took the bodies away, and no one knows where they were buried. [14, p. 116].

Let us now turn to the Section VI, “Soviet Society in the 1920–30s”. The topic “The USSR in 1929–1941: Stalinist Socialism” involves the question of “dekulakization,” in answer to which it is advisable to turn to the memories of some settlers in the early 1930s. E. Kharina was deported with her parents from Bashkiria to Siberia, to Tomsk Oblast, at the age of 8. In her poem, as she calls it, the author writes about the deportation to Siberia: “The thirty-third year came when we were in disarray: First they took everything from us, then they banished us” [15, p. 70]. Despite her young age, the author fully grasped the drama of the situation: “I remember everything as if it were real because I was eight years old at the time when they carried us on carts, and although my heart was that of a child, it hurt too.” [9, p. 70]. The narrative contains a description of the journey full of drama: “And sometimes the train stood still for more than an hour when they buried a mother or a child, then everyone rested, mourned the unfortunate and breathed the clean May air” [9, p. 71], difficulties and privations in special settlements: “For most of the spring we were housed in stinking Tomsk camps, sick people died, they were buried everywhere and in the fields and meadows” [9, p. 73], “And the people are poor! Where should they go? They began to build dugouts and dig like moles in the damp earth, which they could not even think about before” [15, p. 77]. In the pages of her memoirs, the author shows various aspects of life in the Timofeyevka settlement of special settlers, one of many located in Tomsk Oblast.

E. Lukina’s memoirs about exile in the Narym district mention birch-bark huts in which the dispossessed peasants initially had to live, subsisting on flour and water [13, p. 36]. Hard child labor is described in the memoirs of M. Abramenko: “The little ones felled birch trees, and the younger ones tore up the birch bark and made birch tar.” I also remember the touching words of her father: “My dear workers, what an unhappy childhood you have. Why, oh why?” [13, p. 35]. V. Kurchenkov writes: “People found themselves in a swampy taiga, without a roof over their heads, with a huge accumulation of mosquitoes, and had to work hard. They ate mash with a little flour, grass, young shoots of shrubs, and at the same time, they had to clear the forest and build huts” [13, p. 43].

Section VI presents the topic “Cultural Space,” which concerns the question “From Compulsory Primary Schooling to Mass Enrolment.” First of all, it is worth looking at the history of the national schools that emerged in the 1920–30s as part of the indigenization policy briefly pursued in Siberia. There is little information about these schools in the archives, which makes the memories of contemporary witnesses all the more valuable.

In his memoirs, F. Yubin mentions Belarusian schools in the Pervomaisky district. He writes that the first school in Petrovsk, where Belarusian was taught, was opened in 1925. The section dedicated to the schools contains the teachers’ names and describes financial difficulties and academic successes. It even contains poems in Belarusian [15, pp. 111–113]. He ends his story by

describing the closure of the schools: "In 1935, the first graduates left the seven-year Petrovskaya School. However, the teaching of the Belarusian language at this school was soon discontinued" [15, p. 131].

The "Fables About Beloved People" contains information about the national school that opened in 1930 in the village of Chesnoki, where two languages – Ukrainian and Russian – were taught. It was in this school that A. Malinovsky received his primary education. In one of the parts of his narrative, he recalls his school days as follows: "Povkh was my first teacher – A kind man – He taught me the basics of science – I will never forget his words. "Не цурайся своей мовы (do not be ashamed of your language)," – Povkh said while reading the primer. The notebook is "zoshit," and "Lyutyn" is January" [15, pp. 52–53]. I want to draw your attention to the fact that the memoirs of F. Yubin are very revealing regarding the topic "From Compulsory Primary Education to Mass Enrollment." Flegont Afanasyevich went from being an elementary school teacher to the director of Petrovskaya Elementary School (since 1940). Then, after graduating from the Tomsk Pedagogical College in 1940 and surviving the whole war, he was the director of the seven-year Petrovskaya School (since 1946), the seven-year Zimovskaya School (since 1949), and the seven-year Lomovitskaya School No. 1 (since 1953). He retired in 1974. He was awarded the title "Veteran of Pedagogical Work" [15, p. 92]. He devoted more than one page of his memoirs to the history of the schools with which his entire career was connected. I want to give a brief excerpt about the seven-year Petrovskaya School, which was founded in 1932: "In the first two years, the school had few teaching and few illustrative materials, there were not enough exercise books, and the blackboard was written on with lumps of white clay. The pupils wrote on various types of wrapping paper and newspapers, made ink from different colors, and solved math problems on slates. But these were only the difficulties of the early years. After that, the school had sufficient teaching and visual aids" [15, pp. 130–131].

The memoirs contain information on Section VII, "The Great Patriotic War. 1941–1945." A. Yubin shared his memories of Sunday, June 22, 1941, when he and his friend returned from hunting: "... there was not a single person on the street. Where did the people go? Where are they? With difficulty, they opened the window, changed their clothes, and went outside. We met an older woman on the street crying and wiping a tear with a handkerchief. We asked her: "Why are you crying, Grandma?" She replied: "How can you not cry, children? The Germans have attacked us." [15, p. 134]. The very next day, he was sent to the front with other villagers and returned home in 1945. A. Yubin's memoirs contain detailed lists of the villagers who died at the front and those who returned [15, pp. 148–150].

N. Popelygin shared his childhood memories of the difficult everyday life of the war years: "The hunger has begun. With tears in their eyes, they picked nettles, sow thistles, dock leaves, sweet peas, wild garlic, horsetail shoots, and lungwort. But they did not give up their work" [14, p. 119].



The war also took place in N. Glazkova's childhood: "It also happened that when a cow or a horse died in a collective farm, it was divided among the whole village. They ate everything they could get their hands on: vegetable tops, nettles, dock leaves, quinoa, angelica, hogweed, and pestle (horsetail that grows in the cultivated areas and makes a good porridge). Generally, all grasses that were not bitter. The potatoes frozen in spring were taken from the fields and used to bake good flatbreads" [14, p. 109].

The expectation of news from the front by relatives is also remembered forever in the memory: "The letters were read out, and when the funeral came, the whole village mourned: they did not believe that the person had really fallen. They waited and thought that perhaps he had been taken prisoner or was lying wounded in a military hospital" [14, p. 118]. In his memoirs, A. Malinovsky recounted an astonishing fact from his family's history concerning the war. All his brothers who went to the front returned home alive: "Five fought through the war – all the brothers returned – that was simply incredible! – No wonder people kept saying to their mother: "That's a miracle" – your children were probably born under a lucky star" [15, p. 56].

The collection also presents material for Section VIII, "The Apogee and Crisis of the Soviet System. 1945–1991." In particular, the topic "Late Stalinism" (1945–1953), within which the impact of the consequences of the war on the Soviet system and society is discussed. F. Yubin, in his memoirs, paid attention to the difficulties of the post-war Siberian village: "On the Chervonnaya Zorka collective farm in the village of Petrovsk, five old horses and several working bulls remained after the war. <...> It was mainly women and teenagers who plowed the land with steers; there was not a single able-bodied man in the village except older men and teenagers. <...> Various edible herbs were collected from the gardens, dried, pounded in mortars, and this herbal flour was mixed with bread flour" [15, p. 150–151].

Within the framework of this study, only brief excerpts from the memories in question are given. Accessing full-text documents will allow you to become more immersed in the atmosphere of different eras and feel involved in the events that took place in your native places.

As we see, further work is required to provide didactic-methodological materials for the course of regional history, including the history of Tomsk Oblast. It appears that memoir texts from the collections "Narym Chronicle" can become valuable materials for a reader on the history of Tomsk Oblast, "How We Lived: Memories and Oral Testimonies of Tomsk Peasants," "I Will Tell You, My Dears, a True Story" which touches on different aspects of the life of Siberians. Memoirs are informative when studying the following sections on the history of Russia: "The Russian Empire in the 19th – early 20th centuries." (topics "Ethnocultural Appearance of the Empire," "National-Religious Features"), "Russia in the "Years of Great Upheavals." 1914–1922 (topic "Civil War and Its Consequences"), "Soviet Society in the 1920–30s." (topics "USSR in 1929–1941: "Stalinist Socialism," "Cultural Space"), "The Great Patriotic War. 1941–1945", "Apogee and the Crisis of the Soviet System. 1945–1991." (theme "Late Stalinism" (1945–1953)).

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## ИСПОЛЬЗОВАНИЕ ВОСПОМИНАНИЙ ЖИТЕЛЕЙ ТОМСКОЙ ОБЛАСТИ В ПРЕПОДАВАНИИ РЕГИОНАЛЬНОЙ ИСТОРИИ В ШКОЛЕ

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**Аннотация.** Проблемы преподавания региональной истории в школе активно обсуждаются педагогическим и научным сообществом. В статье рассматриваются возможности использования воспоминаний жителей Томской области в преподавании региональной истории. Представлена общая характеристика ситуации с учебно-методическим обеспечением преподавания региональной истории. Подчеркнуто, что полноценное изучение региональной истории невозможно без обращения к уровню области, выступающего в качестве связующего звена с локальной историей. Учитывая, что к настоящему времени отсутствуют учебно-методические материалы по истории Томской области, сделан акцент на воспоминаниях, которые можно включить в хрестоматию или сборник документов, являющихся обязательной частью учебно-методического комплекса. Рассматриваются сборники «Нарымская хроника», «Как мы жили: воспоминания и устные свидетельства томских крестьян», «Я вам, родные, излагаю быль», в которых опубликованы воспоминания жителей Томской области. Дается характеристика содержащихся в нем нарративов. Выявляются преимущества привлечения рассматриваемых сборников в образовательный процесс в школе. Обращение к сборникам поможет учителю продемонстрировать одну из ведущих черт современной исторической науки – интерес к «маленькому человеку», возникшему с связи с развитием микроисторических подходов в исторических исследованиях, а также показать потенциал и уникальность семейных архивов, в которых зачастую могут храниться мемуары. Школьникам обращение к этим материалам позволит более серьезно осмыслить многообразие историко-культурного наследия томского региона. Показана информативность представленных в сборниках мемуаров в изучении следующих разделов по истории России: «Российская империя в XIX – начале XX вв.» (темы «Этнокультурный облик империи», «Национально-религиозные особенности»), «Россия в «годы великих потрясений». 1914–1922 гг. (тема «Гражданская война и ее последствия»), «Советское общество в 1920–30-е гг.» (темы «СССР в 1929–1941 гг.: «сталинский социализм», «Культурное пространство»), «Великая Отечественная война. 1941–1945 гг.», «Апогей и кризис советской системы. 1945–1991 гг.» (тема «Поздний сталинизм» (1945–1953 гг.)).

**Ключевые слова:** региональная история, учебно-методический комплекс, хрестоматия, сборники документов, мемуары, воспоминания, Томская область

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