



Видный российский педагог второй половины XIX в. В.И. Водовозов. К 200-летию со дня рождения

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АННОТАЦИЯ

Введение. Актуальность исследования состоит в потребности современной российской педагогической науки в освоении позитивного педагогического опыта, накопленного отечественным образованием в предшествующие исторические периоды. Цель исследования заключается в анализе и оценке педагогических идей видного российского педагога-демократа второй половины XIX в., одного из основоположников методики преподавания русского языка и литературы в средней школе Василия Ивановича Водовозова (1825-1886).

Материалы и методы. В процессе исследования автор использовал сравнительно-сопоставительный метод и метод ретроспективного анализа, аксиологический методологический подход. Применение указанных исследовательских средств позволило выявить ценностное содержание методической и практической педагогической деятельности Водовозова.

Результаты. Методическая и практическая педагогическая деятельность В. И. Водовозова имела большое значение для разработки и внедрения в практику работы российской средней школы передовых методов преподавания русского языка и литературы. Именно Водовозов был первым методистом, обосновавшим познавательную и воспитательную значимость словесности для развития личности школьника. Его труды (учебные пособия, статьи) стали фундаментальной основой развития методики преподавания русского языка и литературы в российских гимназиях. Плодотворная методическая работа осуществлялась В. И. Водовозовым в качестве преподавателя и организатора учительских курсов. Его жена Е. Н. Водовозова внесла существенный вклад в развитие мемуаристики, отечественной дошкольной педагогики и педагогики начального образования.

Обсуждение. Ведущие российские педагоги (К. Д. Ушинский, Д. Д. Семенов и др.), высоко оценивали значимость личности В. И. Водовозова и влияние его трудов на развитие российской педагогики и школы. Объективный, всесторонний анализ методической и практической педагогической деятельности В. И. Водовозова дает основание для вывода о том, что она имела прогрессивный характер и оказывала воздействие на развитие профессиональной педагогической среды, чем, в частности, и объяснялось в условиях царского режима его отстранение от работы в школе и учительских курсах. Его наиболее значимые труды, такие как «Словесность в образцах и разборах с объяснением общих свойств сочинения и главных родов прозы и поэзии», «Новая русская литература», «Древняя русская литература», «Практическая славянская грамматика», «Идеал народного учителя», «Новый план устройства народной школы» и другие, активно использовались в школьной практике; они оказали определенное влияние на развитие российского образования и на формирование методики преподавания русской словесности в российской школе.

Заключение. В. И. Водовозов – один из крупнейших российских педагогов-методистов второй половины XIX в., автор большого количества трудов, заложивших основы методики преподавания русского языка и литературы в средней школе. Его теоретические и методические работы сохраняют, в целом, свою актуальность, служат важным источником изучения состояния образования в России. Их дальнейшее изучение представляется достаточно актуальной задачей современной российской истории педагогики.

КЛЮЧЕВЫЕ СЛОВА

Водовозов, Цевловская (Водовозова), Ушинский, Семенов, Смольный институт, Щербина, российская гимназия XIX в., преподавание латинского и греческого языков, Рачинский, священники как учителя в русской школе

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A prominent Russian teacher of the second half of the XIX century, V. I. Vodovozov. On the 200th anniversary of his birth

V. B. POMELOV

ABSTRACT

Introduction. The relevance of the research lies in the need of modern Russian pedagogical science to master the positive pedagogical experience accumulated by domestic education in previous historical periods. *The aim of the study* is to analyze and evaluate the pedagogical ideas of a prominent Russian democratic teacher of the second half of the 19th century, one of the founders of the methodology of teaching Russian language and literature in secondary school Vasily Ivanovich Vodovozov (1825-1886).

Materials and methods. In the course of the research, the author used a comparative method and a method of retrospective analysis, an axiological methodological approach. The use of these research tools made it possible to identify the value content of Vodovozov's methodological and practical pedagogical activities.

Results. The methodological and practical pedagogical activity of V. I. Vodovozov was of great importance for the development and implementation of advanced teaching methods of the Russian language and literature in the practice of the Russian secondary school. Russian methodologist Vodovozov was the first methodologist to substantiate the cognitive and educational importance of literature for the development of a student's personality. His works (textbooks, articles, etc.) became the fundamental basis for the development of methods of teaching Russian language and literature in Russian gymnasiums. Fruitful methodological work was carried out by him as a teacher and organizer of teacher courses. His wife E. N. Vodovozova made a significant contribution to the development of memoiristics, Russian preschool pedagogy and pedagogy of primary education.

Discussion. Leading Russian teachers (K. D. Ushinsky, D. D. Semenov, etc.) highly appreciated the importance of V. I. Vodovozov's personality and the influence of his works on the development of Russian pedagogy and schools. An objective, comprehensive analysis of the methodological and practical pedagogical activity of Vodovozov gives reason to conclude that it was progressive in nature and had an impact on the development of the professional pedagogical environment, which, in particular, explained his suspension from work at school and teacher courses under the tsarist regime. His most significant works, such as "Russian Literature", "Ancient Russian Literature", "Practical Slavic Grammar", "The Ideal of a national teacher", "A new plan for the organization of a national school", "Literature in samples and analyses with an explanation of the general properties of the composition and the main types of prose and poetry", "New Russian Literature", "Ancient Russian Literature", "Practical Slavic grammar", "The Ideal of a national teacher", "A new plan for the organization of a national school" and others were actively used in school practice; they had a certain impact on the development of Russian education and on the formation of methodology of teaching Russian literature in a Russian school.

Conclusion. V. I. Vodovozov is one of the largest Russian methodologist teachers of the second half of the XIX century, the author of a large number of works that laid the foundations of the methodology of teaching Russian language and literature in secondary schools. His theoretical and methodological works remain, in general, relevant, and serve as an important source for studying the state of education in Russia. Their further study seems to be a rather urgent task of the modern Russian history of pedagogy.

KEYWORDS

Vodovozov, Tsevolovskaya (Vodovozova), Ushinsky, Semenov, Smolny institute, Shcherbina, Russian gimnazium of the XIX-th century, teaching of Latin and Greece, Rachinsky, priests as teachers in Russian school

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INTRODUCTION

The history of education preserves in its annals the names of prominent representatives of civilizations, epochs and regions, which serve as a kind of personification of a particular period or direction in the development of education in a particular country, or even are associated with a specific academic subject [1]. Such prominent personalities undoubtedly include recognized classics of European pedagogy, who have identified leading branches of scientific and pedagogical knowledge with their works [2]. Their theoretical heritage acts as an inexhaustible source of inspiration for modern educational figures, and therefore is actively represented on pages of the largest theoretical publications [3]. The spiritual heritage of some teachers of the past up to the present day determines the nature of education of entire countries [4]. Some, especially outstanding teachers, even serve as a kind of divine patrons of education [5]. Moreover, this statement applies not only to Asian states, but also, in some cases, to European ones. [6]. Often, the ideological and practical influence of such "lords of thought" goes far beyond borders of their country [7]. It's often particularly appreciated in specific territorial or social conditions, for example, in the process of education in rural areas [8].

Scientific publications highlight materials characterizing activities of prominent practical teachers, those followed by their like-minded colleagues and followers [9]. The pedagogical achievements of outstanding teachers are of particular importance when they have to implement their ideas in practice and in theory in a foreign language environment [10]. Such teachers, as a rule, create scientific schools, the influence of which has been preserved for centuries, including due to the fact that the original reason for their creation, namely, the ethnic factor, remains [11].

Modern foreign authors strive to convey in their works characteristic features of pedagogical heritage of teachers of the past [12]. Russian authors also contribute to solving this problem [13]. Prominent Russian teachers are in the center of their attention [14]. V. I. Vodovozov is one of the prominent Russian democratic teachers of the second half of the nineteenth century who made a particularly significant contribution to the national pedagogical thought. The proposed article aims to analyze and evaluate pedagogical ideas of a prominent Russian democratic teacher of the second half of the XIX century, one of the founders of the methodology of teaching Russian language and literature in secondary school, to reveal facts of his practical activities and friendly connections with leading teachers of his time (Ushinsky, Semenov), to show the contribution to the development of Russian preschool pedagogy and pedagogical memoiristics of his wife, E. N. Vodovozova.

MATERIALS AND METHODS

In the course of research, the author used a comparative method and a method of retrospective analysis, an axiological methodological approach. The use of these research tools made it possible to identify the value content of Vodovozov's methodological and practical pedagogical activities. The author used materials from reputable authors in his work: K. D. Malafantis, E. G. Redondo, I. Betsas, A. Németh, X. Taylor, A. Arredondo, A. Padilla, R. Bruno, C. Martínez, M. D'Alessio, J. M. Ariso, L. G. Guseva, D. Caroli, G. B. Kornetov, etc., published in a number of reputable scientific journals, such as Education Journal; Espacio, Tiempo y Educación; Encuentros sobre Educación; Perspectives of Science and Education; History of Education & Children's Literature; Russian antiquity; Pedagogy.

RESULTS

Facts of biography and pedagogical views

V. I. Vodovozov was born on September 27 (October 9), 1825 in St. Petersburg in the family of a bankrupt small merchant. He received his initial education at home, and at the age of ten he was assigned as a boarder to the metropolitan commercial school, from which he graduated in 1842. He then studied at the Philological faculty of the Sankt-Petersburg University (1843-1847), after which he was appointed a gymnasium teacher in Warsaw [15, p. 227]. In 1851 he was accepted as a senior literature teacher at the 1st St. Petersburg gymnasium. Even then, the young teacher had

a well-formed desire for innovation. This was manifested, in particular, in the fact that he sought to make changes to the content of education. It's necessary, he suggested, to remove works from the program that didn't represent significant cognitive and educational value and instead introduce books by modern authors that aroused interest among reading public, and, above all, among high school students [16, p. 28]. He came to conclusion about the need to conduct an ideological analysis of a literary work with students; he called this analysis the main link in teaching literature. It's this idea that has been fundamental in the methodology of teaching literature in Russian schools up to the present time [17, p. 54].

The young teacher also paid a lot of attention to independent work of students. He introduced the writing of essays on a given topic, followed by a critical analysis in classroom, and through this he achieved a deep understanding of literary works studied and the life phenomena that became a subject of discussion. In this way, he developed the activity of students in learning, raised their interest in literature and in their native language. Students wrote essays on given topics; then these essays were distributed among them for grammatical and critical analysis, and they had to find mistakes, incorrect and poorly expressed thoughts from each other. Then essays and comments on them were read in class [18, p. 10]. Vodovozov was fond of holding literary evenings, which was a rare phenomenon for that time, as well as extracurricular work on subject in general. He was "soul of the educational business, encouraging students to understand attractive side of mental work" [19, p. 45].

As contemporaries noted, in him all his students "sensed ... first of all a good person, and only then a good teacher"; Vodovozov "treated everyone equally good-naturedly, fairly, and from the purity of his soul, it seems, he couldn't know what it means to "find fault" with a student, itch over him, as other teachers did, and this developed a nasty sense of vindictiveness in the young man" [20, p. 408].

The innovative pedagogical work of Vodovozov, his speeches in the pedagogical press became known to K. D. Ushinsky, who sought to unite the most powerful, progressive-minded, active teachers around himself. "Ushinsky was well aware," wrote Ushinsky's colleague D. D. Semenov, "that without proper staff, his entire project to transform the Smolny Institute would remain a dead letter; it was impossible to entrust the reform to old teachers who had got used to well-known routine." [21, p. 80]. When choosing teachers, Ushinsky didn't pay attention to ranks and titles, but accepted into the team only those who were personally known to him, had solid knowledge, pedagogical talent, and then only after listening to at least ten lessons. Vodovozov became a loyal associate of the reformer of Russian school.

Here, in Smolny, he found life partner, – Elizabeth Nikolaevna Tsevlorskaya (1844-1923), who was at that time a pupil of the institute. Vodovozova recalled how Ushinsky characterized Vodovozov to pupils of Smolny even before Vasily started working there: "I have in mind an excellent teacher for you. And if you are looking for kindness in a teacher, – in my opinion, one mind is enough, – then your future teacher is at the same time a very kind person... He will teach you how to work, make you love reading, introduce you not only to names of great works, but also to their content and ideas" [22, vol. 1, p. 558]. One of his students recalled: "With each lecture, he imperceptibly drew us into serious mental work, which until then was completely unthinkable for the institute. We, who hadn't read anything, suddenly began to read extremely much, and some of us with devouring passion" [23, p. 10].

Vodovozov made a significant contribution to the theory of Russian preschool pedagogy. Her pedagogical views are revealed in the work "The mental and moral development of children from the first manifestation of consciousness to school age" (1871), which was repeatedly republished under various titles. This book has become a valuable tool for kindergarten teachers and young mothers. Subsequently, she became a children's writer, the author of ethnographic essays. Of particular value are her two-volume memoirs "At the Dawn of Life and other Memories", which have been reprinted several times. Many warm words are said in these memoirs about Ushinsky, about representatives of the democratic movement of the 1860s, in particular, about prominent social-democrat V. A. Sleptsov.

Vodovozov began working in Smolny in May 1860, while continuing to work at the gymnasium. The institute opened up wider opportunities for manifestation of pedagogical talent than in the gymnasium. When Ushinsky was forced to leave Smolny, the best teachers, including Vodovozov, left with him. He concentrated on his work at the gymnasium, literary and pedagogical activities, joined the unfolding social and pedagogical movement. On Tuesdays, the Vodovozovs' house hosted the well-known throughout the capital "jourfix events", i.e. "parties", which brought together advanced democratic youth. At the same time, he was far from supporting democratic revolutionaries with practical actions. As a typical educator and proponent of the "theory of small affairs", he pinned his main hope on raising the general level of education of masses. Among literature that teachers proposed for classroom and home reading were his works, for example, "Stories from Russian History" (1861), which were characterized by simplicity, accessibility and entertaining presentation.

Until the spring of 1866, Vodovozov fruitfully combined his work at the 1st St. Petersburg gymnasium with literary creativity and social and pedagogical activities. At this time, clouds began to gather over his head. Back in February 1865, during the government audit of the gymnasium, such unacceptable phenomena as the knowledge of N. A. Nekrasov's poems by many high school students were revealed. Vodovozov was pointed out that "it's harmful to nourish youth with irony and satire or to convey to it political and social ideas that the youth doesn't care about" [24, p. 84]. Anecdotaly, there are accusations that Vodovozov "developed critical abilities in students, stopped at modern literature ... and forced students to get acquainted with all the dirt of a painful social situation" [24, p. 86].

The progressive pedagogical community highly appreciated his work, but tsarism didn't like it. During these years, he was under constant suspicion. He was constantly attacked by his superiors. After the assassination attempt by D. V. Karakozov on Emperor Alexander II (April 4, 1866), strict measures were taken to remove from educational institutions persons who had a "corrupting" influence on young people [25, p. 67]. Vodovozov was one of the first to be dismissed, both from the gymnasium and from the Konstantinovskiy and Auditing Schools, where at that time he worked part-time. There was no explanation for his dismissal; indeed, it was impossible to accuse him of incompetence. The head of one of the private gymnasiums offered Vodovozov a place as a teacher. However, His Imperial Majesty Prince Peter Georgievich of Oldenburg, the head of the educational institutions of the department of Empress Maria Feodorovna, upon learning about this, told her indignantly: "How could you even think of inviting such a politically compromised person to your house?! Vodovozov – Karakozov... Both surnames rhyme for a reason!" [26, p. 105]. As a result, "a month and a half later," recalled Vodovozova, "we didn't have a penny left. We cut ourselves in the most essential things and soaked ourselves with products borrowed from shops" [22, vol. 2, p. 273]. The following years were exceptionally difficult for the family of Vodovozov in material and moral terms. An outstanding teacher was deprived in the prime of his life and talent, – deprived for life! – opportunities to do what he loved. This tragedy lasted for 20 years, until his death from stomach cancer, which followed on May 17 (29), 1886. The democratic youth saw him as a victim of tsarist tyranny. Despite his suspension from practical pedagogical work, he took an active part in the work of the metropolitan pedagogical society, at whose meetings he read a number of reports.

DISCUSSION

An analysis of Vodovozov's practical and theoretical activities shows that throughout his teaching career he has consistently sought to improve methods, forms and means of teaching academic subjects. Let's show this by the example of such an important tool as visual education. He became a pioneer in the development of visual teaching methods in Russian schools and fervently promoted the very idea of visibility among teachers. He even made a magnifying glass, a compass and a microscope of his own design and other visual aids. He recommended various types of visualizations: live observation of objects, paintings, models, illustrations. He attached great importance to illustration of textbooks and books for children's reading; he complained that in such sciences as geography and history, instead of living knowledge, for the most part, a student gets only words. He advised giving students an opportunity to get acquainted with the nature of studied places in characteristic drawings, to learn sights of cities, clothes, customs of inhabitants, etc. In this case,

pictorial visibility largely replaces real knowledge for the vivid imagination of children. At the same time, he explained that he didn't recognize visual education, as was the case in German schools, as a special subject, but meant "its application in various subjects of study" [27, p. 55].

Vodovozov aspired to practical work. However, he was limited only to participating in teachers' congresses and courses as a supervisor and lecturer on pedagogy and methods of primary education. Summer pedagogical congresses of teachers, usually for a month and a half, have been held since the late 1860s. N.F. Bunakov recalled him: "He was able to arouse in local teaching staff a thirst for knowledge, a desire for self-improvement, a warm attitude towards school and students" [19, p. 56]. There was only one thing left, – literary work. Such significant textbooks by Vodovozov as "Russian Literature" (1868), "New Russian Literature" (1866), "Ancient Russian Literature" (1872), "Literature in samples and analyses explaining the general properties of the composition and the main types of prose and poetry" (1868), "Practical Slavic Grammar" (1868), a collection of "Children's stories and poems" (1871), "A book for initial reading in public schools" (part 1., 1871) and a methodological guide to working with it, were published in these years.

In addition, the teacher published a methodological guide "Subjects of study in a folk school. Methods of teaching literacy, arithmetic and other subjects" (1873), "Elementary stories from physics and chemistry for folk teachers", "Russian fairy tales in verse". The enlightenment of the people remained the main occupation of Vodovozov's pedagogical work throughout his entire creative life. His works such as "Science and Morality" (1863), "Stories about what we have preserved in popular memory and literacy" (1869), "A book for reading in public schools of the Vilna Educational District" (1863), "What should people read?" (1886) were well known and were highly appreciated. The works of Vodovozov regularly came to reader, but their author didn't feel completely satisfied with this. He wanted to learn children. He began homeschooling of neighborhood's children. Even being seriously ill, he continued his lessons and "there was no way to dissuade him from these classes." Until the last day, he worked with children, "told them, made them repeat, showed pictures and a globe, holding it with weak, trembling hands" [19, p. 57].

The rapid growth of Sunday schools was characterized by the Government as an undesirable phenomenon, although no state funds were allocated to these schools. Therefore, from the second half of 1861, rules were introduced that limited their opening and operation to various conventions. Thus, it was impossible to teach classes with students at home, and the teaching of natural sciences, history, and geography was prohibited. A director was obliged to give accurate information about the allocation of hours for various types of classes, to notify all departing and newly arriving teachers. In response to these restrictive measures, Vodovozov published an article "Will Sunday schools really fall?", in which he defended need for Sunday schools for people. He wrote: "For a long week, a poor man sits in a stuffy workshop under eternal fear of punishment... After hard, bitter work, sometimes, despite grumbling of an owner, he gives up a few hours of Sunday rest to read and write. In attending Sunday school, he sees for himself some way out for the best: at least for a moment it will encourage and caress him, even if he looks into the very rooms where the lord's children study!" [19, p. 47].

V. I. Vodovozov opposed the rules that unnecessarily regulated activities of Sunday schools: "There is no way to provide accurate information about various changes in the composition of teachers: someone will come to teach on one Sunday, another will teach for an hour. After all, people come to Sunday school to study voluntarily, mentors aren't paid money, they can't be bound by any obligations" [19, p. 47]. "In general, if a director were informed about all this, then there would be no paper from factories all over Russia," he ironically says [19, p. 47]. By encouraging children and teenagers, and adults too, to study and read, many could be saved from drunkenness and revelry, the teacher believed. Vodovozov boldly declares that "any embarrassment is completely unnecessary for us. Meanwhile, after all, anyone can teach anyone and anything at home: no rules will stop this" [19, p. 47].

In connection with the discussion of the draft charter of lower and secondary schools under the jurisdiction of the Ministry of Public Education, which was published for discussion in 1860, Vodovozov wrote a number of valuable articles. In the article "Science and Morality" he analyzed the state of affairs in the Russian education system. The bitter recognition that in Russia science and

education often serve only as a means of earning a salary and a career permeates many provisions of this article; "after all, you can't call a young man a specialist historian who, with gnashing teeth, hammers Smaragdov's story, cursing all these heroes who decided to burden posterity with their affairs," Vodovozov ironically said [17, p. 61].

At the same time, he expressed disagreement with the opinion of N. I. Pirogov, who believed that gymnasiums named "philological" in the project should be prepared for university, and "real" ones for higher technological institutes. Vodovozov, who knew ten foreign languages, agreed: "Let them start schools with classical languages; but we consider it extreme one-sidedness to imagine that classical languages are necessary for all general education institutions as the most developing subject" [17, p. 62]. He sharply opposed those figures from the enlightenment who believed that priests were best teachers. So, N. F. Shcherbina in the book "On folk literacy and the structure of possible enlightenment among people" (St. Petersburg, 1863) argued that education should be exclusively religious and the people allegedly didn't want to have other teachers except former seminarians. At the same time, seminarians meant graduates of theological, and not at all teachers' seminaries, against the opening of which Shcherbina also rebelled.

The theme of the formation of the teacher's personality was one of central themes in Vodovozov's pedagogical work. He addressed it in his works "The Ideal of a national teacher" (1864) and "A new plan for the establishment of a national school. About the book "Notes on rural schools" by S. A. Rachinsky" (1883). In the second of these works Vodovozov analyzed a book by Professor of Moscow University Rachinsky, an ideologist of the parish school. Paying tribute to the ascetic activity of Rachinsky, who worked at that time in a rural school he opened, Vodovozov expressed disagreement with his opinion about what a school and a teacher should be. Rachinsky smashed everyone in his speeches: intelligentsia, ministry, inspectors of public schools, ministerial schools themselves. He wasn't satisfied with teachers themselves, who were trained in teachers' seminaries and acquired a lot of superficial knowledge. There was, of course, a lot of truth in his reasoning. But what did Rachinsky suggest? He believed that "direction" of a rural school should be given by people. People, in his opinion, want students to know the Church Slavonic language, to be able to read the Book of Hours, the Psalter and other liturgical books, and to be engaged in church singing. Rachinsky saw the priest as an ideal of a national teacher [17, p. 63]. The real master of school, according to him, is a priest who ties "indissoluble ties" with his flock; a good priest is the soul of school [17, p. 63].

From here it's not difficult, as if, to conclude that Rachinsky considered clergy to be the best people in society. But this is how he characterizes the ecclesiastical estate itself: "Our spiritual estate is a class intimidated, but at the same time greedy and envious, humiliated, pretentious, lazy and indifferent to its higher vocation, and consequently not very impeccable in its way of life" [17, p. 63].

"These are the author's judgments about those to whom he wants to give rural schools," summed up Vodovozov [6, p. 247]. Among priests, he notes, there are wonderful people and teachers, but "such a pastor, selflessly devoted to the cause of learning, will tell you himself that his title only hinders his pedagogical success, just because he constantly has to break away from his favorite work to fulfill requirements" [17, p. 63]. The fact that clergy refuses to supervise school can't be seen only as laziness and indifference to school; there is some common sense in this. He explained: "Indeed, how can a priest, burdened with very difficult duties, take on other equally difficult ones? And why else does he need a school, when he can always address both parents and children with teachings?" [17, p. 64]. In contrast to Rachinsky's confusing and generally reactionary statements, he clearly stated that the concern of society "should be to put teachers in a more independent and secure position. When he really feels his authority in his chosen field, when he feels tangible benefits he brings, he will be proud of his title, and not run away from it. But even now there are folk teachers who, for all their unenviable position, selflessly work for the benefit of people and are true martyrs of teaching profession" [17, p. 65].

The problem of teaching was considered by Vodovozov in an earlier period (1864) in the article "The ideal of a national teacher", where he pointed out that "a school under living conditions unfavorable for education remains a pale flower on barren soil" [17, p. 66]. He demanded a significant salary for a teacher, who only in this case could fully devote himself to teaching. The teacher should have "free money" at his disposal, which he could spend at his discretion in order to

improve equipment of school and develop educational process. A rural teacher should represent a "whole person". By this definition, Vodovozov understood the unity of moral and intellectual qualities of a teacher. "A teacher's knowledge of program should be not so much extensive as diverse. With a strict choice of those parts of knowledge that are most applicable in folk school, he should study his science thoroughly. He especially needs to develop an observant mind, a clear and intelligent view of nature through close and visual acquaintance with its phenomena" [17, p. 66].

A prominent place in his circle of knowledge should be taken by natural science, agriculture and its application to Russian life, a thorough knowledge of hygiene in relation to rural conditions, knowledge of technical industries and crafts that are common in Russia and especially those that are common in this area. These teachers shouldn't be brought up in the capital, but as close as possible to the area where they will have to act," Vodovozov wrote [17, p. 77]. Thus, he raised an issue of opening special educational institutions for teacher training, and they should have been opened, first of all, in rural areas.

V. I. Vodovozov further noted that pupils who are preparing to become teachers should be the best morally, the most gifted natures, healthy people, physically developed. "He should have his own garden, vegetable garden and field and start his own model farm in order to actually show benefits of a better way of field work... By helping others in practice with his practical knowledge, he gives students an accurate and visual concept of soils. He can be useful to people with his advice on how to protect forests, how to prevent or extinguish forest fires, how it's more profitable to arrange fishing, raise livestock, etc. It's incomparably easier for a village teacher to influence the villagers with his knowledge of hygiene... Can a village teacher really replace a doctor? – The reader will ask. Of course not; but the science that sets out how to preserve one's health and treat ordinary diseases, where possible, by simple means, should be quite familiar to him," Vodovozov was sure [17, p. 66]. In his opinion, a teacher should know different crafts, be able to provide veterinary care and emergency medical care for poisoning, bites, bruises, etc.

In addition to purely philological education, Vodovozov put forward the task of ideological and moral education through language, and in this regard he outlined the main problems of restructuring curriculum. He recommended that the study of the course of prose and poetry be illustrated with the best examples of domestic and foreign literature. In teaching the Russian language, he paid special attention to its basic properties, reflecting the living face and character of people. He convinced his colleagues that theoretical positions were easier to learn through practical exercises, advocated the establishment of interdisciplinary links between various academic disciplines, and for observing the principle of continuity between junior, middle and senior classes in teaching. These ideas were developed by Vodovozov in the articles "Does the theory of literature exist and under what conditions is its existence possible" (1859), "On the educational significance of Russian literature" (1870).

An article entitled "Senility" (1859) Vodovozov wrote in support of N. A. Dobrolyubov's article "On the importance of authority in education" (1857). The teacher criticized the "moral elders", – adherents of loyal upbringing. With a merciless weapon of satire, he ridiculed the "beautiful impulses of the souls" of those young moral elders who, it would seem, take up some business, try to do something: study, work, but soon they give up everything out of unwillingness, inability, lack of work habits and it turns out like in satire by A. D. Cantemir, where a mother shamed her young cancer for walking crookedly. "Go, mother, straight up yourself," he replied, "then I will learn from you" [17, p. 70].

CONCLUSION

In his farewell speech, Semenov characterized his friend and colleague Vodovozov as a man who gave all his high and versatile knowledge, his bright mind and warm heart of a patriot to his infinitely beloved pedagogical work, as a teacher-writer who created wonderful books that millions of children studied from. Vodovozov's former student V. R. Shchiglev, who also became a teacher, said about his teacher: "Dust will disappear like smoke disappears, but we will keep his honest name in our hearts!" [20, p. 410]. The name of the wonderful teacher V. I. Vodovozov, who made a great contribution to pedagogical science and practice, is inseparably linked with the history of Russian pedagogy.

Thus, the study of the essence of the pedagogical direction of prominent teachers of the past is undoubtedly relevant for modern Russian pedagogical thought. The study has a significant scientific novelty, consisting in a meaningful analysis of his views, which hadn't previously been the subject of study by Russian teachers. The purpose of the study, which consisted in analyzing and evaluating the pedagogical ideas of the prominent Russian democratic teacher V. I. Vodovozov, has been achieved.

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