

ARMENIAN PEDAGOGUES' VIEWS ON A PERSON'S SELF-ESTEEM

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Abstract: the necessity to increase person's national self-esteem, value system and self-valuation are conditioned by the aspect of national interests. The formation of national values and person's self-cognition in Armenia are considered to be important and up-to-date. Armenian pedagogical thought yet in the 19th century addressed to the pupil and stated that developing and forming necessary personal requirements are necessary not only for the nation but also for the person.

Keywords: pedagogues' Views on a Person's Self-esteem, personal requirements, importance of education, field of activities for the talented and knowledgeable youngsters.

ВЗГЛЯДЫ АРМЯНСКИХ ПЕДАГОГОВ О САМООЦЕНКЕ ЧЕЛОВЕКА

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Аннотация: необходимость повышения национальной самооценки человека, системы ценностей и самооценки обусловлена аспектом национальных интересов. Формирование национальных ценностей и самопознания человека в Армении считаются важными и актуальными. Еще в 19 веке педагоги обратились к ученику и заявляли, что развитие и формирование необходимых личных потребностей необходимы не только для нации, но и для человека. Очень примечательно, что эта проблема лежит в основе образования.

Ключевые слова: взгляды педагогов на самооценку личности, личные потребности, важность образования, сферы деятельности для талантливой и знающей молодежи.

Illuminators, public speakers and pedagogues who are interested in Armenian education have always been troubled with the education problems of Armenian people. Yet, conditioned probably by the challenges of historical period the formation of national values and person's self-cognition are considered to be more important. The necessity to increase person's national self-esteem, value system and self-valuation was merely conditioned by the aspect of national interests. Thus, M. Taghiadyan was one of the first Armenian pedagogues in the XIX century who gave importance to the right of girls' education. In his short work "Char dastiarakutian oriordats" ("Speech on Girls' Education", Kalkata, 1847) he mentions the necessity of girls' education with the vision of serving it first of all to the nation as well as of bringing up patriotic generation.

Mesrop Taghiadyan represents person's value, personal self-valuation in a more general context of national values. He gives importance to the person as a small part of the nation and gives priority to the role of education not only for the person himself/herself but also for the person who represents his/her nation "before various nations". The great pedagogue mentions that in order to evaluate and to increase national values "...only cognition is enough, yet in order to succeed one should also have the ability to make efforts, the courage to overcome difficulties and the patience to wait for different virtues" (1, pages 50-51). According to Taghiadyan people's ability of self-esteem, of feeling and evaluating their superiority over others is based on education which is observed as a wider concept; education is not only the person's but also the people's, the nation's high evaluation. "People should not differ by their education in various life situations, as well as in the same situation being in other countries and in different nations..." [1, page 50].

Khachatur Abovyan also considers education as a condition for person's self-confidence and high self-esteem. Kh. Abovyan is known to "burn himself" for his nation's "misery", particularly for the underlying reasons. Children's incomplete education (not limited only by national education) is the major reason among the other ones. Like Taghiadyan he also thinks that the Armenian's superiority is in the ability of expressing oneself among other nations and connects this fact with the knowledge of foreign languages.

Observing his own ways of life Abovyan thinks that recognizing the surrounding people, adequately evaluating oneself from their point of view and adapting to them is an important characteristic of a person's high self-esteem. That is, according to the great pedagogue the formation process of a person's self-esteem is conditioned by the position and role among people. Abovyan mentions "Knowledge can be obtained

everywhere but not everywhere a person can succeed to find honor as a useful member of the society and as a person who is created only for doing good to his/her relatives" [1, page 127].

The approaches of Nikoghayos Zorayan (1812-1859) to a person's value, self-affirmation and self-cognition are notable. His work "Description of national education or the main shortcomings of national education" was published in K.Polis in 1849. In this work he mentions "Perfect education gives a person a true value, multiplies his/her abilities and makes him/her more useful both for oneself and for other people (1, page 163).

Zorayan was troubled why the Armenian nation "...realizing the importance of education, working and making contributions still does not reach its goal like a man under the shadow". There is no need to explain that saying "a man under the shadow" Zorayan means a person who does not have adequate values or who is not estimated. As an answer to this rhetoric question Zorayan carefully observes the main five shortcomings of national education. Each shortcoming is based on the absence of seeking the solution to the problem of a person's high self-esteem formation. It is obvious that unlike his predecessors he writes that a person's education is needed first of all to make oneself happy, to "love oneself more". In this context Zorayan also gives importance to "girls' education" and consequently to the fact of getting high values in the society.

The prominent public speaker and scientist of the Armenian cultural field in the second half of the 19th century Stepanos Nazaryan (1812-1879) was dreaming "moan of the day" to found an Armenian school that "would be a field of activities for the talented and knowledgeable youngsters to work, to provide benefits and pride for the nation. And our Armenian who has been accepted as a lost nation would show oneself in front of the educated nation and would learn to respect oneself not by unjustified and childish praises but by bright and confident achievements of the nation that can be confessed in front of the highest judge..." (1, page 190). As these words state Stepanos Nazaryan was really troubled with the youngsters' problem of "being respected as a person" and thought that the solution to it was their success in the sphere of science: "... they can become eminent in the nation only when the nation has schools..." [1, page 191].

In the 50-60s of the XIX century unbiased critic and soldier of freedom Mikayel Nalbandyan expressed his peculiar viewpoints about revealing, evaluating and developing person's merits. M. Nalbandyan takes "being educated" and "consequently becoming virtuous like God" as a criterion for evaluating oneself. This means that for Nalbandyan "becoming like God" is being evaluated by oneself. No other famous pedagogue at the end of the XIX century gave such importance to increasing women's self esteem like Nalbandyan did. He inspired the women to recognize their own merits, to evaluate them highly and to make the society appreciate them. To his mind the Armenian woman should first of all recognize her own merits, evaluate them and demand the same from the society. Smbat Shahaziz was also worried by M. Nalbandyan's anxieties. He also gave importance to the role of the Armenian woman in the society. Due to the appreciated Armenian mother high self-esteem of the educated generation will be formed. In its turn high self-esteem of a woman is conditioned by a girl's education and by the evaluation of her merits in the family as well as in the society.

It is notable that in the XIX century it was S. Shahaziz who directly and obviously connected the problem of increasing a person's role in the society merely with education, school quality, teacher type and pedagogical convictions. In his novel "Levon's sorrow" (published in 1865) S. Shahaziz reveals "the dark sides" of "boys" education which in his opinion humiliate a person, "belittle oneself" (1, page 327). Though in this novel S. Shahaziz represents Levon's suffering from the aspect of the nation's sorrow the poem is based on the person in general who suffers from not being appreciated and respected properly in the society.

One of the first pioneers of the Armenian pedagogical thought Ghazaros Aghayan addresses to the Armenian pupil and states that developing and forming necessary personal requirements are necessary not only for the nation but also for the person: "... the aim of education is to make a person strong, smart and virtuous"; summerizes he. [1, page 353]. Aghayan was the first who connected person's "being educated" with well-being. That is to say, "the way a person passed" for well-being is essential for increasing value system. Aghayan was preaching the pupils to study by giving priority to "satisfying personal requirements" and thus forming high self-esteem (1, page 356). Aghayan's viewpoint that "A person loves himself and everything that he owns; the more he has, the bigger and the wider his love is remarkable." [1, page 378]. At the end of the XIX century Sedrak Mandinyan brought new ideas and approaches to the sphere of pedagogy. There are 10 pupil-centered approaches underlying his pedagogical thoughts formed as a result of the studies "Pedagogy of the world". Each of these approaches is an appeal for forming pupil's objective self-esteem with the demand to respect him/her and "not to humiliate his/her dignity".

Like other representatives of the Armenian pedagogical thought in the 19th century novelist Raffi (Hakob Melik Hakobyan, 1835-1888) also had peculiar thoughts on pedagogy. He considered "Boys' intellectual education" to be the source of a person's well-being and of increasing self-esteem. Raffi connected the solution to the problem of "increasing" the nation by means of difficult educational process with the fact of "lifting, respecting" the woman. He was sure that "The slavery of the whole nation starts in the family where the first victim becomes the woman".

On the second half of the XIX century Perch Proshyan (1837-1907) made his serious contributions to the cultural-educational awakening of the eastern Armenians. He also gave importance to education as a pledge for providing self-esteem and evaluated woman's "lifting" in the society. "...if the parents are educated, their children and grandchildren will also be educated. Hence, the nation will not get lost in the mankind; such nation is blessed" [2, page 222]. A completely new point of view on the issue of forming the ability of self-esteem under the influence of self-cognition and environment was represented by Arakel Bahatryan. For the first time in educational concepts he mentioned the advantage of growing up among the children of the same age. "A child

needs children as only with them he/she is free and learns to adjust to the interests of society, to demand rights". For A. Bahatryan the presence of childish society is essential for forming children's self-esteem. In spite of the fact that Bahatryan like his predecessors also emphasizes "the interests of society" the atmosphere of the children of the same age and the values that friends prescribe are of utmost importance in forming the child's value-system [2, page 351]. At the end of the XIX and at the beginning of the XX centuries Isahak Harutyunyan (1863-1928) had his specific approach on educational issues in the field of pedagogy. In his article "A Means of Education" he observes "school travelling" as a means of world cognition and self-cognition. During such "travelling pupils' shortcomings and mistakes that should be corrected as well as their progress are revealed...". I. Harutyunyan claims that the child can recognize and evaluate oneself only among the friends of the same age and only by comparing oneself with them. Such a concept about self-cognition and self-esteem in a free educational environment was set forward for the first time in that period of Armenian pedagogy. This conviction underlies I. Harutyunyan's article "A Means of Education" in which he substantiates "the activity of pupil's identity" as an effective way of self-cognition and self-esteem. In our opinion, this great pedagogue's observation formed in the middle of the 19th century represents the concept of pupil-centered education which was accepted at the beginning of the XXI century in a very convincing way. According to I. Harutyunyan when the pupil oneself passes through "the roadway of cognitions the inception will be more successful" [2, page 506].

A. Chilinkaryan, T. Rashmachyan, St. Lisitsyan, A. Oltetsyan, G. Edilyan and others who were educated in Germany and then returned to motherland brought advanced concepts hence immediately developing the Armenian pedagogical thought in the last decade of the XIX century. Yet, a person "for oneself" was not mentioned so much in their pedagogical viewpoints. If the pupils' educational achievements were spoken about only the organization methods and the teacher's skills were discussed. It was not important what those achievements gave the pupil-person or how they would help him/her to evaluate oneself. S. Spandaryan (1882-1916) who observed education from the aspect of "interests of the proletariat" thought that "In general the school should provide positive scientific knowledge, should correspond to real life requirements and needs" (2, page 736). One can see S. Spandaryan's peculiar approach on pupil's knowledge evaluation in his letters addressed to the children [2, page 751].

In a letter (on March 9, 1915) Spandaryan expressed an idea that the knowledge of the language took a person to a higher place and helped to comprehend world culture. "Mother will tell you the importance of mastering European languages in obtaining education-knowledge and in comprehending the culture of mankind".

To conclude, though the Armenian pedagogues did not directly observe the problems of pupil's self-esteem and self-cognition the approach "pupil as a value" and the national strive for taking him "to higher levels" are obviously present in their pedagogical viewpoints. Evaluating a person, particularly taking one higher by means of education and "study of art" and making one superior over "all the nations" were considered to be the goal and the problem of national education. Education is an opportunity of "developing the nation", of "representing the nation before various nations" (M. Taghiadyan), of a free self-expression "among nations" (Kh. Abovyan), of perceiving own achievements as "useful for oneself", of "multiple" chances, of seeing as many happy people in the nation as possible (N. Zorayan) and of "well-being" (Gh. Aghayan).

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