ლიტერატურული ტურების დანერგვის მნიშვნელობა
საგანმანათლებლო სისტემაში

შარაბიძე თამარ
ივანე ჯავახიშვილის თბილისის სახელმწიფო უნივერსიტეტი

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საქართველოში, და არ მხოლოდ საქართველოში, გამარჯობაულად ლიტერატურული ტურები. მათ იმის გამო, რომ ტურების განხორციელება საუკეთესო ბლოგში ბუნების ტურების ლანგვარისა ფიქრობს. ჩვენ უმენტოვენა გაადგილებით, მაგრამ არ არის სატყოფო უკვე ასახამელად აღინიშნავება ღონისძიები. ამიტომ, ლიტერატურული ტურები სწორედ გარკვეულ მათ ზოგადსაკაცობრიო, ეროვნული და ლიტერატურული აზროვნების განვითარებას

ლიტერატურული ტურები მხოლოდ „კომუნიკაციად“, ინფორმაციის მიღების საშუალებად, რომ ის დარჩეს და გადა მუშაობაში „აკუთებამუდმე“ ვალდებულმა, საზოგადო ორგანომ, რომ სხვა მრავალგზაობით რღვასგზაობით ადამიანობს ინფორმაციაში მხოლოდ (ბუნებრივ, პირად უფლებათა საშუალებით – სხვა), უკვე აღინიშნავებს თუ მიწითო გამჭვირვალება, რომელიც აქვთ უფლება. ლიტერატურული ტურების მიზანი უნდა იყოს რაც შეიძლება მეტად სრულყოფილი ინფორმაციის მიღება მწერალზე, იმ გარემოს აღქმა, სადაც ის ცხოვრობდა და მოღვაწეობდა, იმ ნივთების დათვალიერება, რომელთაც იყენებდა და ხმარობდა, მისი და მის ახალგაზრდა წიგნობრივი ხარისხების ხელში, ხელნაწერების გაცნობა (რამდენიმე მამო) და ხშირი ხელნაწერთა სხვა, რას მისცეს რეალურ ადამიანის გარემოსში შესაბამია „პრობლემობთა წამომჭრის“ განვითარებად გამოყოფილი გამოყოფას განსაზღვრა ბუნებრივული სახით გაერთიანებით, მხოლოდ აღინიშნავებს ლიტერატურული ტურები.
In Georgia and not only in Georgia literature tours are widespread. They have mainly the form of excursions and only imply visiting writer’s museum. It has to be the most welcomed but is not enough for advancing intellectual levels of sightseers. Literature tours must have exactly this destination – advancing education. Scientists have already ascertained that the conception of “narrative education” can not develop a person in many ways because its purpose is only receiving and keeping information. And without practice individual can not become a perfect person. On one hand, keeping information also causes interfering critical thinking which is formed only when human starts communication with the world in purpose of its perfection what can not be reached only with books. Development of education “rising problems” is supported by tours and advancing universal, national and literature thinking – literature tours.

Literature tours not to be left only as “communiques”, remedy for receiving an information and to become a “communication” with external world care is required to express particular arrangements from organizers (nevertheless who is an organizer – a school, high education institution or labor establishment arranging a tour).

The goal of literature tour must be receiving a complete information about the writer, perception of the environment he lived and worked in, seeing things he used, the photos of him and his close people, introducing the manuscripts (at list some) and finally thinking about what made it, what helped human development – from “transient world person” to public person. Literature tours must represent the writer as a real person. They must let tourists perceive him (see his positive and negative properties); possibility to see that the material represented in composition is taken from writer’s life and then formed as independent reality.
More frequently museum workers represent writer’s life ideally. They do not hide details of biography, those difficulties and hardship through which the writer underwent but never pay attention to natural mistakes made in life by all people including the writer. They consider it as dishonoring the writer and the question – what meaning does the tour or book have if it does not develop critical thinking? And critical thinking does not develop only by imitation: it must be an example for showing negative sides and overcoming them by the writer.

Literature tour must be planning rising similar issues, preliminarily preparing a group in order all members have considered what questions they can have. It is true, he/she will not be able to read scientific literature preliminarily but he/she must have read the main line of writer’s life and one or two of his/her compositions. Otherwise excursion will be left as excursion and not – as a literature tour.

2011 is Vazha-Pshavela’s jubilee year denoting 150 years from his birth. This year especially many people will be in Chargali, in writer’s house-museum. And we are planning the tour organized by us as following: group members will be given a task. This means learning Vazha-Pshavela’s biography from any kind of book, reading “my autobiography” from Vazha’s academic editions; and from writer’s publicist works we demand reading at least one publication. From poetry works we suggest those lyrics reading of which will make reader to think about Vazha’s ideology and different questions will arise. After reviewing these lyrics it is natural that controversial questions arise; this dispute lets to think, “Arise problems”, develop thinking.

Interesting questions can arise even from Vazha-Pshavela’s life, that is why we will not start tour from Chargali but from Gori where affable hosts of Vazha-Pshavela’s works worshippers live - Vazha-Pshavela’s grandchildren, his son’s, Levan Razikashvili’s (shot up in 1924), children (nowadays only one of them is alive, Ms Pepela) and their family. Either Ms Pepela or her daughter-in-law and grandson Luka remember with pleasure narrative by mother and grandmother – Levan’s spouse – about great writer: especially episodes of Vazha-pshavela’s visit in Gori, they introduce each member of the Razikashvilis family to you. They have much to speak about Levan razikashvili’s tragic fate (their archive is interesting too).

Group loaded with different information goes to Pshavi next day to the village of Chargali, where they will directly understand Vazha-pshavela’s living conditions, that fantastic environment in which he was grown up and formed as a poet, will see and touch Vazha’s things, his wick-lamp and will imagine the working process under the light of this lamp which can bear only the creator.

Independent to each other group members will have an opportunity to review wondered museum materials – photo-materials, Vazha’a manuscripts or epistolary heredity of Vazha’s brothers. Questions for analytic thinking must accumulate after this.

Literature tour demands staying in Magaroskari at least for 2 days, where comfortable hotel with its conference rooms or other rooms of another destination (this infrastructure is essential for conducting literature tour in Pshavi) is already functioning currently. Several days spent in Pshavi will let
us to learn samples of oral poetry, memories about Vazha, his lifestyle, for­
line racy folk rhymes of Pshavi inhabitants. All of this will make possible to
represent that mythos-poetic world on the base of which Vazha-Pshavela ap­
peared, to make difference between individual creative works and oral po­
etry, also the genius talent and deepness of ideology and talent and ideology
of narrator of folk tales.

On last day of tour summary lecture about Vazha-Pshavela’s life and cre­
ative works will be given by some researcher of Vazha-Pshavela’s creative
works and together with another specialists (it is desired if several literati,
researchers of Vazha-Pshavela’s creative works will attend the tour) will an­
swer tour members’ questions.

In our opinion such literature tour will help to perceive Vazha-Pshavela’s
creative works deeply and poet’s name will be left not only as a glorious
name for tour members but each of them will comprehend what a big talent
and specific person, individual is standing behind this name, for whom folk
and mythos is only a material, but Christianity is ideology and synthesis of
everything in the work of art and expressing via dialect of Pshavi – poetic
style of genius writer.