City Image in the Pedagogical Work "Children's World" by Konstantin Dmitrievich Ushinsky

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ABSTRACT

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The article focuses on the image of the city presented in the educational book by K.D. Ushinsky “Children’s World and Chrestomathy” (1904). The concept "City" consists of two blocks, inviting the student to get to know the urban space of Russia, firstly, in modern reality, and, secondly, in retrospect - when studying events historically important for the country. On the one hand, the city reflects the realities of the modern reality. The author described it in detail as a special way of life, a cultural and historical place, an administrative centre, a trading place, a transportation hub, a centre for the development of its economy and industry. On the other hand, the conceptual space of a city, reflected in historical essays, is a keeper of cultural and historical memory, an indicator of national identity and is shown as a sacred place, as a symbol of victory and the center of concentration of power. For a Russian child living at the beginning of the 20th Century, the urban space is presented not only in the form of its specific outlines or in its metaphorical and symbolic meaning, but, above all, as a phenomenon that is present in various areas of the child’s daily life and the life of his home country, which contributes to the development of a sense of national identity and pride for the home country.

Keywords: History of pedagogy, urban discourse, city image, educational literature.

Introduction

An educational book is a national and cultural code. It contains values that are significant for a particular linguistic community. It is a picture of the world that reflects the existence of people in a particular cultural and historical context.

While familiarizing with school textbooks that contain the centuries-old wisdom of generations and accumulated experience, the student realizes his involvement in the nation, culture, language, and history. One of the most important concepts that are revealed to a child in an educational book is the concept of the Motherland, an integral part of which is the native land, city, village. Urban space is of great importance in the child’s picture of the world. It is directly related to the world surrounding him and where he lives, where he spends his childhood and is growing up: home, school, city/village, country. In this case, the city becomes a link connecting the world familiar to the child, the world in and around him, his immediate environment, events and facts close to the eyes and heart, with the distant lands of his native country, unfamiliar territories of different parts of the earth.
In the city – its outer appearance and inner life – opens the door for the student to the cultural space of the people living in it, tells about the deeds, aspirations, values and benefits of its inhabitants, using each street, square, architectural curves of buildings and interior decoration of houses. That is why the theme of the urban landscape, directly or indirectly presented in the educational book, has a special value from the point of view of the embodiment of the cultural and historical originality of the canons and foundations of society in the urban environment, instilling in the student an awareness of his own national identity and allowing him to see himself as a part of the Motherland, to know the greatness and the power of the native country, to determine their place and role in its life.

**Literature Review**

The concepts of "city" and "culture" are among the most complex phenomena in the human world, both in everyday life and in scientific terminology. The interaction between these phenomena is so close that one – the city – cannot be conceived without culture. Being one of the most important "symbols developed by the history of culture" (Lotman, 1984, p.30), the urban space is of considerable scientific interest from scientists of various sciences: philosophy, semiotics, sociology, history, geography, economics, architecture, etc. (Eremia, Toma, Sanduleac, 2017; Hennings, Horst, Kramer, 2016; Lotman, 1984; Lampugnani, 2011; Lynch, 1960; Mumford, 1961; Siebel, 2015, etc.) However, studies devoted to how the city is characterized in the educational literature of different centuries are few (Levinson, 2020; Bezrogov, Tendryakova, 2019, Tendryakova, Bezrogov, 2019) and, of course, are of importance for modern science and education.

The article examines the image of the city presented on the pages of an educational book for the initial level of education at the beginning of the 20th Century in pre-revolutionary Russia, which already bears the stamp of future changes socio-cultural uniqueness. To study urban space in the pedagogical culture of Russia at the beginning of the 20th Century, we turned to the "father of Russian pedagogy", Konstantin Dmitrievich Ushinsky. Their textbooks are recognized as "the first mass and publicly available Russian textbooks for primary education of children" (Boguslavsky, Milovanov, 2014, p.12). The surprisingly long life of Ushinsky's textbooks determines numerous historical and pedagogical studies of his life and work. We will focus on his famous book "Children's World and Chrestomathy" (Ushinsky, 1904), "a real manual based on national self-awareness" (Bezrogov, Tendryakova 2014, p. 88), which has become a classic of pedagogical skill, and which is a sample textbook for children nowadays.

**Research Questions**

In the course of studying the image of the city in the pedagogical work of "Children's World" by K.D.Ushinsky, we focused on the question of how the conceptual urban space looks in terms of content and structure, namely what lexicographical meanings of the concept "City" are reflected in the analyzed work, what cognitive features form the concept "City" in the educational material and how they characterize the urban landscape, as well as what means of linguistic expressiveness are used in the textbook for an emotional and evaluative description of the city.

**Method**

The study of urbanistic discourse in the educational literature is carried out in an interdisciplinary manner, since "all the components important for pedagogy – time, conditions, personality – must be characterized not only from the standpoint of a pedagogical science but also taking into account research in related branches of scientific knowledge" (Ivanova, 2018, p. 11). Namely, we considered how the city looks in an educational book from the point of view of cognitive linguistics, because "language brings meaning to everything it has to do with, it is a meaning-forming factor that determines human thinking and behaviour" (Lukatskiy, 2019, p. 117).

To conduct a conceptual analysis of educational materials and describe the educational concept, we take under consideration the achievements of cognitive science and semiotics (Karaisk, 2019; Nurieva, Inozemtseva, 2019), use the methods of pedagogical semiotics (Kurovskaya, 2017; Lukatskiy, 2015) aimed at studying how culture, captured in a symbolic form, is transmitted to students in the process of their education and upbringing, and as a symbolic consciousness that develops in students in the course of their education, determines their path in the development of the world and interaction with other people, and presupposes the consideration of educational concepts as elements of the students’ picture of the world, embedded in the educational discourse of publications embodied in a typographic (explicit or implicit) form and delivered in the process of mastering educational (symbolic) material. From this point of view, we describe the urbanistic picture of the world proposed to the child for a study in the course of mastering the content of the educational book "Children's World" by K.D. Ushinsky.

**Results and Discussion**

To determine the specifics of the urban discourse of the "Children's World", K.D. Ushinsky, we turned to the 1904 edition. V.G. Bezrogov, M.V. Tendryakova wrote: "For Ushinsky, a person of the era of 'realism', the 'Children's World' became, along with nature, the cumulative purpose and role of which is to push children to a 'diligent
study" and exit from childhood" (Bezrogov, Tendryakova, 2014, p.94). Indeed, the book is characterized by such features as fascinating encyclopedism combined with scientific rationality, a relaxed style of presentation combined with a well-thought-out system of material presentation and a concentrated view on the subject/phenomenon for study.

Urban space is presented in the book cleverly. The city is organically integrated into the section "First Acquaintance with the Motherland" and is masterfully described by K.D. Ushinsky from two sides: in the context of different plots from modern life and in the description of events important for the history of the country. This creates the integrity of the perception of the image of the city and its role in the development of society. The city here is not just a part of the Motherland. It is also the Motherland - its modern face and the past outlines. We can conditionally divide the conceptual space of the city into two segments: "City – modern reality" and "City – historical memory". The concept is presented so that, at first, the image of the city appears to the reader as the child sees it ("A Trip from the Capital to the Countryside"). The author himself tells the student about two Russian capitals - St. Petersburg and Moscow, proudly called "the oldest capital" by K.D. Ushinsky and provincial and district cities. And finally, from the present time ("Now go wherever you want in Russia - you will hear Russian everywhere, you will find a city or a village, an Orthodox church, order and justice: no one dares to offend you" (Ushinsky, 1904, p. 169)), the student is invited to look into the depths of the centuries and learn about how cities were created, and what role they played in the centuries-old history of the country.

So, in the fictional text "A Trip from the Capital to the Countryside", which begins the section and presents the conceptual segment "City – modern reality", the student is immersed in the journey that the main characters of the story Volodya and Liza take along their native land on their way to the village. During this trip, the reader observes the geographic landscape of Russia, unfolding before the eyes of children and perceived by them. With this approach, the child experiences a sense of trust in the events being presented, becoming a participant in what is happening when "passing" by the cities with his peers. A logical continuation of "A Journey from the Capital to the Countryside" is a story about the homeland, which shows the endless expanses of Russia, including the diverse urban landscape and countless villages and hamlets.

The "City – historical memory" segment is formed in historical essays, in which cities are named, playing the role of strategically important objects that need to be captured, sieged, or protected from enemy attacks. The city keeps the memory of historical events – significant for the fate of Russia. Going through historical facts, K.D. Ushinsky "passes" together with his student through the cities of his native country, masterfully combines historical figures and events, iconic urban structures and features of the urban structure into a multifaceted interpretation of the Motherland.

The dictionary meaning of the keyword of the concept "City" gives an idea of it primarily as a large settlement with administrative, commercial, industrial and cultural significance; secondarily, as the centre of a settlement, in contrast to its outskirts and suburbs; and, finally, as opposites of the village (Ozhegov, Shvedova). The "Children's World" by K.D. Ushinsky refers to these main dictionary meanings.

The first meaning is manifested in the segment "City – modern reality" in the description of the capital – Petersburg, from where children begin their journey. Petersburg is presented in all its splendour. The city's infrastructure is diversified and dignified: the reader observes wide streets, vast squares, stone pavements, the embankment of the Neva, bridges. The city pleases with its remarkable places: palaces, churches, monuments, shops. Life in the capital is noisy, hectic and crowded. In the "City - historical memory" segment, the city is the residence of the princes, the place where the main forces of the country are concentrated.

The second meaning in the segment "City - modern reality" is manifested as children move away from home and the capital. The central streets of the capital give way to buildings far from the centre. The noise is gradually decreasing. Factories located on the outskirts of the city appear. Then there are vegetable gardens, dachas. Simultaneously, a clear gradation can be traced between the types of cities: the capital (there are two of them) – the province town – the district town. In the "City – historical memory" segment, the boundaries (outskirts) of the city are marked with a city wall and a moat.

The third meaning of the key lexeme of the conceptual space of the city in the segment "City - modern reality" is clearly expressed, which is reflected in the detailed opposition of the cheerful vanity of the main city and the pacifying silence of the village, the luxury of urban life and the poverty of rural being, the scale of urban buildings and the plainness of village buildings, the neatness of urban roads and the desolation of the countryside, the status of urban dwellers and the simplicity of the rural. It is important to note that the city and the village are opposed, but within the urban space, we see a clear gradation between the capital with its way of life, the provincial town and the district town. The segment "City - historical memory" clearly shows different (large and small) cities that are significant for conquests and possessions, while villages appear mainly when people are baptized.

The detected cognitive features of the concept under consideration are encyclopedic and enable the reading child to see the life of the city in its diverse manifestations, not only from the point of view of its modern appearance but also in a historical vein:
Segment "City – modern reality."
City – a way of life
City – a cultural and historical place
City – an administrative centre
City – a trading place
City – a transportation hub
City – an industrial place
Segment "City – historical memory"
City – the cradle of civilization
City – a victim of raids and robberies
City – an indicator of national identity
City – a symbol of victory
City – the place of concentration of power
City – the home
City – a sacred place

They discovered various cognitive features in their unity "paint" the city with bright colours, showing its purpose in different eras, different facets of life, and functioning.

Let us pay attention to the image of a modern city in the analyzed work of K.D. Ushinsky. The modern city is presented in a multifaceted and detailed way. Its image is drawn on the oppositions: the capital – a non-capital (a provincial town, a county town), a city – a non-city (village).

The way of life of the city differs from the rural one with bustle and hustle. The life of a city dweller is diverse and rich in opportunities for work, recreation and entertainment. And this is masterfully shown by the author. Together with travellers, the reader plunges into the splendour of the capital with its palaces, embankments, streets, pavements, shops. We see the brilliance of the carriages, the diversity and noise of people walking around the city. Only once a poor man is mentioned: "in rags, who timidly looked around to see if someone would give him a penny" (Ushinsky, 1904, p.158), which reflects the social inequality of the inhabitants of the city, and that all this splendour hides another side of the city's life - poverty and need. Life in the provincial town is more modest and poor. In the district town, it is even more modest and calmer.

The city is recognized as a cultural and historical place. The capital impresses with its amazing sights: palaces, churches, squares and monuments. Culturally significant places are also shown in the provincial town: "a tall, beautiful cathedral, several old churches and two large buildings of a male and female gymnasium" (Ushinsky, 1904, p.160), and in the district town: "several churches, a cathedral surrounded by a garden, a small building of a city school" (Ushinsky, 1904, p.163). The city is also an administrative centre in which state institutions are concentrated, for example: "offices of government" (Ushinsky, 1904, p.p. 160, 163), "governor's house" (Ushinsky, 1904, p.160).

The city is a centre of trade. The capital is a place that attracts with its luxurious shops with a varied assortment of goods, where "there was anything: gold and silver items, wonderful products made of expensive stones, luxurious fabrics for dresses, embroidered suits, paintings, figurines, books, watches, toys, sweets and pies, rare, expensive fruits, tempting laid out greens" (Ushinsky, 1904, p. 158). In the district town, fairs are held where villagers have the opportunity to purchase the necessary goods that are not available in the village: "in our village, look, we have nothing" (Ushinsky, 1904, p.164) (for example, an axe, scythes, sickles, boots, glasses, a door lock, hinges, nails, tea, a chintz shawl for a wife, gingerbread for children, etc.), and sell what is in the village and has value for the city dweller (for example rooster, eggs). For the peasant, the city is a place to shop for essentials and pleasant little things to please loved ones.

The city is a transport hub, which is shown by the example of the port ("hundreds of boats flashed by, steaming steamers flew one after another, <...> there were countless masts of slender ships" (Ushinsky, 1904, p.158)) and the railway station, from where the journey of children from the capital into the village began ("Every now and then, carriages loaded with things drove up. People with numbers on their chests unloaded things and carried large weights, trunks, suitcases, boxes on small carts or just on their backs, to check them in" (Ushinsky, 1904, p.159). "Everyone rushed to the platform" (Ushinsky, 1904, p. 159), "a train ready to depart" (Ushinsky, 1904, p.159)). Traffic is represented both in the provincial town ("move to a road carriage" (Ushinsky, 1904, p.160), and in the district town, "where a navigable river and a large road converged" (Ushinsky, 1904, p.164), which, to the surprise of the main characters, differs from the capital city due to more bad roads and more regularity.

A city is a place of industrial development; factories are located on its outskirts (both in the capital city and in the provincial town).

Historically, urban space looks different. The child is immersed in the history of his native country, he reads about historical events significant for his worldview, and the key role in them is intended for the city. The city becomes a marker of oppositions: war – peace, victory – defeat, our folks – strangers, native land – foreign land.
Plunging into the depths of the centuries, the reader sees the city, on the one hand, as the cradle of civilization, as a place of specially organized existence of people engaged in this or that trade, this or that activity. For example: "These forests were roamed by wild pagan peoples – the Chudes. The Chudes lived more separately, engaged in hunting, and built small towns for themselves only in a few places" (Ushinsky, 1904, p.170). "The Polianians lived along the middle Dnieper, were more engaged in agriculture, and already had Kiev built. The Slavs lived along Ilmen and Volkhov, engaged in more trade, sailing along rivers and lakes, and had a city – Novgorod-Veliky. Other tribes also had cities, but they were all few" (Ushinsky, 1904, p.170). On the other hand, the city could become a victim of raids and robberies of the wild horde: "They constantly came to southern Russia from the Asian steppes <...> they plundered and burned villages and cities" (Ushinsky, 1904, p.170).

For example, the city is a marker of national identity. "Oleg liked Kiev very much; he stayed to reign there and said: "Let this city be a mother to Russian cities" (Ushinsky, 1904, p. 172). In a wide variety, we meet the names of the inhabitants of a city, for example, Kievan, korsunians, vyshegorodians, Novgorodians. The city is the border of the homeland, separating its own lands from foreign territories: "To protect Russia from the attack of the steppe savages, Vladimir built many towns along our steppe border" (Ushinsky, 1904, p.193).

The city is the centre of concentration of power. For example: "We observe a close connection between the division of the conquered territories and the distribution of powers among the ruling knyazes: "The eldest of the brothers, Rurik, settled in Novgorod, the second, Sineus – on Belo-lakes, and the third, Truvor – in Izborsk" (Ushinsky, 1904, p.171), "Svyatoslav put Yaropolk in Kiev, Oleg – in the Drevlyansky land, Vladimir – to Novgorodians; while he himself went to the Danube, to Pereyaslavets" (Ushinsky, 1904, p.182), "Here I took your glorious city" (Ushinsky, 1904, p.189), "I (Yaroslav - note by Yu.K. and V.Schh.) gave to Izyaslav Kiev and Veliky Novgorod; to Svyatoslav – Chernigov; to Vsevolod – Pereyaslav; to Vyacheslav – Smolensk; and Igor – Vladimir in Volyn" (Ushinsky, 1904, p.198).

As a result of battles for power, the cities are conquered by the storm or taken by siege, for example: "Olga stood under the city for a whole summer" (Ushinsky, 1904, p.178), "Svyatoslav stood under the city" (Ushinsky, 1904, p.182), "By evening, Svyatoslav defeated, took the city" (Ushinsky, 1904, p.182), "The Korsunians locked themselves in in the city and strongly defended themselves" (Ushinsky, 1904, p.189). In a merciless struggle, the city can be a threat: "do not go to Kiev" (Ushinsky, 1904, p. 194), "But the threat to him (Svyatopolk - note by Yu.K. and V.Schh.) was approaching from Novgorod" (Ushinsky, 1904, p.195).

The conquered city is always a symbol of victory and superiority: "Your shield is nailed to the gates of Constantinople" (Ushinsky, 1904, p.174).

Particular attention is paid to the importance of the city as a home of a loved one, where they always return after hard battles and exhausting campaigns, after victories and defeats. For example: "Enriched with booty, Oleg returned to Kiev" (Ushinsky, 1904, p. 173), "go home with a tribute" (Ushinsky, 1904, p.176). Hometown is where the family lives: "At that time Olga was in Kiev with her grandchildren, the children of Svyatoslav" (Ushinsky, 1904, p.181).

The city is also a sacred place: "there were already Christians in Kiev" (Ushinsky, 1904, p.179), "she went (Olga - note by Yu.K. and V.Schh.) to Greece, to Tsar-City, and adopted Christianity there" (Ushinsky, 1904, p.179), "After baptism, Vladimir soon married the princess and went to Kiev, taking with him priests, relics, church vessels and icons" (p.190). Cathedrals and temples were erected in cities: "So, he (Yaroslav - note by Yu.K. and V.Schh.) built St.Sophia Cathedral in Kiev and the same one in Novgorod" (Ushinsky, 1904, p.197).

Thus, the student sees the city in different guises: its modern face includes the urban mentality (way of life), cultural and historical significance, commercial destination, road transport and industrial components. A modern city is not the same. Its infrastructure, functions and appearance depend on its scale and status. K.D. Ushinsky subtly notes all the nuances of the metropolitan colour, the spirit of the provincial town and the atmosphere of the district town. The author consistently "takes" the reading child from the main city of the country through smaller cities to the countryside, thereby creating a panoramic vision of the geographical plots of Russia, gradually replacing each other during the journey, but generally creating a holistic urbanistic picture of the world of Russia at that time. In retrospect, the city becomes a strategically important object, the conquest of which means an increase in land, an increase in the status of the country and the strengthening power of its ruler. The city in the historical context symbolizes the birth and preservation of the culture of the people. It is the cultural code of the nation. It is a fortress, which, on the one hand, must be protected from enemies (the city – the native land), and on the other hand, should be taken at any cost (the city – a foreign land); in the city, the initiation of faith takes place, it is the guardian of religious beliefs, and then it becomes a sacred place.

When considering the means of expression that make up the urban conceptual sphere, we note that opposition runs through the entire urban landscape. The modern city is opposed to the village, and the city itself, having different status, is opposed by type. If the capital is designated by a name (St. Petersburg), then other cities have no names. On the contrary, the city in the history of the homeland is named specifically; its role in the life of the country is clearly described. Moreover, the city itself sets the opposition: we see the role of the city in peacetime, and during the period of battles, through the city, we recognize our own and foreign lands, the city becomes a symbol of victory and a sign of defeat in the struggle for territory.
Besides, one of the brightest means of expressiveness of the urban conceptual space is metaphorization: "A small industrial town was picturesquely spread out on a high and steep bank; <...> Gilded crosses and heads of churches played merrily in the sun" (Ushinsky, 1904, p.164).

An important role is played by attributes that emphasize the uniqueness of this or that city structure or the identity of its inhabitants: a stone pavement, a magnificent granite embankment, majestic churches, vast, beautiful squares, a majestic river, wide, rich, noisy streets, wonderful monuments, stone houses, brilliant carriages, dressed out crowds of people, magnificent shops, rich shops, gilded signs, huge windows, various goods, and comparisons that reveal the beauty of urban motifs: a stone bridge "with a cast-iron railing made like a lace" (Ushinsky, 1904, p.158).

In their totality, the means of linguistic expressiveness, which greatly influences the student, emphasizes the importance of urban space for the development and prosperity of the home country.

Conclusion
In conclusion, it should be noted that the image of the city, in a concentrated form presented in the "Children's World" by Konstantin Dmitrievich Ushinsky within the framework of the section "First Acquaintance with the Motherland", is revealed multidimensionally from different sides. Here it is important to take into account that the book has an encyclopedic character, which, in turn, determines the original specifics of the image of the city. As conceived by the author of the textbook, the urban space is depicted from two angles: from the present time (segment "City - modern reality"), then the reading child sees it through the eyes of Russian children Volodya and Lisa, who live at the beginning of the 20th Century and travel around the country from the capital to the countryside; and from time immemorial (segment "City – historical memory"), in this case, the role and mission of the city in the formation of Russia is shown against the background of historically important events and facts in essays on the history of the homeland. A panoramic vision of the city, arising from a variety of cognitive features both when describing the modern appearance of the city and its historical past, enables the child to get to know the city from different angles. The modern city has a special atmosphere, a special spirit that characterizes its life, full of opportunities, events, activities, troubles. The city is remarkable culturally and historically (it is attractive for monuments of cultural heritage) and administrative significance (government institutions are concentrated). The city is a fair that beckons with a variety of goods in the shop windows, offering the opportunity to sell what is available and buy whatever your heart desires. A big city – or a small town - is a transport hub that connects the endless expanses of Russia and makes it possible to travel around the country by different types of transport (trains, tarantases, steamships, ferries, rafts, etc.). From the historical perspective, K.D. Ushinsky comprehensively presented the city in its strategically important role in the development and expansion of land. The city is shown to the child as the birthplace of culture and education. It is a marker of cultural and national identity, as a native land that must be protected and guarded, as a home, where loved ones live and where they always return. The city is also the centre of power, domination and supremacy; the conquered city is a symbol of victory. Particular attention is paid to the sacredness of the city and its role in the spread of Christianity.

It is shown that in the textbook "Children's World" by K.D.Ushinsky, the urban landscape is inextricably linked with the concept of the Motherland important for the child, which is embodied, on the one hand, in familiar, close, understandable images of the children's world, and on the other hand, – in distant lands and ancient times beyond the eyes of the child, which, nevertheless, are of great value to him. The city of K.D.Ushinsky reflects the national and historical specifics of the social and pedagogical culture of Russia of the past and present for a child of the early 20th Century, creating for the student an idea of himself, of the life of his home country, forming in him a sense of national identity, developing in him a sense of pride for the Motherland, respect for the past and present, in which the future is born.

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