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## Konstantin Ushinsky's world pedagogical heritage in the context of humanitarization in education\*

Nataliya N. Abakumova<sup>1, 4</sup>, Olesya V. Tsiguleva<sup>2, 5</sup>, Chuanya Ju<sup>3, 6</sup>, Guofang Lei<sup>1, 7</sup>

<sup>1</sup> National Research Tomsk State University, Tomsk, Russian Federation

<sup>2</sup> Novosibirsk State Pedagogical University, Novosibirsk, Russian Federation

<sup>3</sup> Sun Yat-Sen University, Guangdong Province, China

<sup>4</sup> tomsk-ann@yandex.ru

<sup>5</sup> oltsiguleva@yandex.ru

<sup>6</sup> 450076784@qq.com

<sup>7</sup> leiguofang@126.com

**Abstract.** The article presents a comparative analysis of methodological approaches to Konstantin Ushinsky's pedagogical heritage in different countries. The authors examine literature, strategic and regulatory documents on organizing the educational process in Russian, Chinese, German and American universities in order to determine the humanitarian component of Ushinsky's heritage. They describe differences in the interpretation of the concept "humanization in higher education" in the studies of scientists from Germany and the USA. They conclude about the unity of interpretations of the concept in Russian and Chinese practices.

**Keywords:** pedagogical heritage, humanitarization in higher education, universities, Konstantin Ushinsky

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**Introduction.** Changing social conditions of life, society and individual needs development, pedagogical values are also transformed. Higher education humanitarization is an international problem, whose solution is being worked on by many research teams in Russia, China, Germany, USA etc. The research teams' collaboration from different countries is important, because it becomes possible to conduct full-fledged and comprehensive studies of the transformation processes taking place in higher education.

Y.S. Sizova [1], argumentatively substantiates that humanitarization is the main direction of higher education. Following her, by higher education humanitarization, we will understand: 1) inclusion of natural science and technical knowledge in the field of their human vision, identification of their social conditionality and orientation, acquisition of their value status; 2) ideological functions awareness of natural and technical sciences and their convergence in subject and methodological orientation with the humanities.

The humanistic orientation of Konstantin Ushinsky's ideas determined the wide scope of scientific research in the world. Ushinsky saw the goal of pedagogy in educating a perfect person, which unites humanity, background, patriotism, diligence, religiosity. The essence of K.D. Ushinsky's ideas and experience are most fully revealed in the context of humanitarization in education [2–4]. Recent studies of Ushinsky's works allow us to conclude that all the variety of ideas, concepts of Russian, Chinese, German and American pedagogical practice in higher education can be presented in line with humanitarization in education.

**Methodology and methods of research.** The study's methodological basis was works on humanitarization in education by Sh.A. Amonashvili, M.M. Bakhtin, S.V. Devyatova, A.A. Kasyan, A.M. Novikov, I.P. Podlasogo, et al. Such authors as: S.V. Devyatova, A.A. Kasyana, V.I. Kuptsova, E.M. Mirsky, and others worked in the direction of humanitarization in higher school. Research results' interpretation was carried out based on the humanization of learning general theory, which is presented in the works of T.V. Bolotii, G.B. Darkevich, O.T. Lebedev, I.N. Sizemskaya, V.M. Filippov, et al. Strategic and regulatory documents' analysis of the educational process organization in universities of Russia, China and Germany; dissertation research for the period of 2002–2022 years. The study used a comparative analysis of methodological approaches to Ushinsky's pedagogical heritage.

### Study results

K.D. Ushinsky's pedagogical heritage [5–9], at the present stage of higher school development, acquires a humanitarian context. This can be assessed through humanity, patriotism, education and hard work, which are reflected in K.D. Ushinsky's pedagogy as the education goal – a person's comprehensive harmonious development. That is, the education process is presented as a creating conditions process for the student's personality development – "It is in vain for a person to say: do this, do that; show him laws of the mind, laws of nature, laws of history, strengthen his will with life itself, and leave it to him to act; enter him into the world, open his eyes, but if you do not want to humiliate human dignity in him, then

do not lead him, blind and bound, to the goal that seems better for you” [8. P. 348].

Over the past 20 years, 39 dissertations have been defended based on K.D. Ushinsky's works materials. In these papers, K.D. Ushinsky's pedagogical heritage is most often considered as the basis of morality formation as the fundamental principle of the philosophy of education – nationality. In the part of the pedagogy's history research is being conducted that reveals K.D. Ushinsky's anthropological ideas in solving theoretical and practical problems of education [10]. As shown in the study of Belsky V.Yu. [11], Russia's education national system was determined by K.D. Ushinsky's works, in which there was a significant potential for the humanitarization in education, in contrast to the Western system. The humanistic context of K.D. Ushinsky's ideas is revealed in detail in Mishina T.N. [12] and Alexandrova V.G. works [13].

Global trends' analyses in pedagogical knowledge development, universal values in pedagogy allowed a

prominent Russian scientist, President of the Russian Academy of Education N.D. Nikandrov to identify a very significant and indicative trend – the movement towards humane pedagogy. At the same time, he showed that the idea of humane pedagogy cannot but prevail, and what works for its development should be considered universal values in pedagogy itself. “Humane pedagogy itself,” says N.D. Nikandrov, “is a universal human value that has its origin in human nature and ultimately overcomes differences – ethnic, ideological, class. What works for its development should be considered universal values in pedagogy itself” [14].

There is a significant difference in the years of defended dissertations. The greatest demand for K.D. Ushinsky's works was recorded in 2002–2004. Later the interest gradually decreases. From 2019 to the present time we can talk about the increasing relevance of K.D. Ushinsky's concepts, ideas and theories. The results are shown in the figure 1.

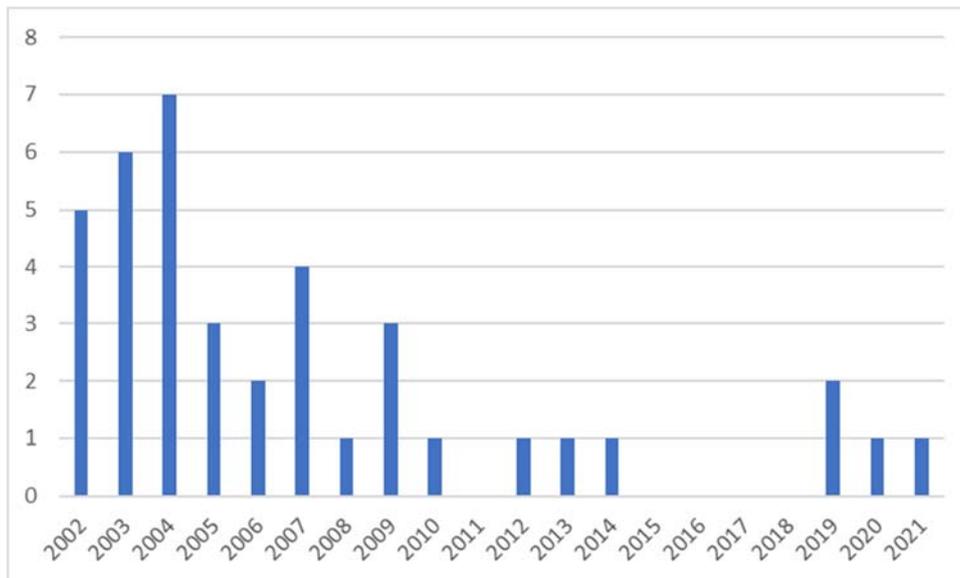


Fig. 1. Number of theses defended

### Historical content of humanitarization in education in Russia, China, Germany and USA

The understanding of pedagogical phenomena and processes' value characteristics has developed under the general axiology influence. Pedagogical axiology is based on understanding and affirming the human life's value, knowledge, education and training and pedagogical activity. That is why humanitarian pedagogy development begins with reflection on the contributions of those who have laid the groundwork for present pedagogical theory and practice [15].

One of the humanistic pedagogy founders is an outstanding Russian scientist K.D. Ushinsky, whose works are most in demand in the world pedagogical community [16]. Humanism permeates the entire pedagogy of K.D. Ushinsky. He saw the main education purpose in a perfect person education, in comprehensive harmonious of a person development.

**Germany.** At the beginning of the 19th century the German education system was considered the most

progressive in Europe and thus in the world. Certain German educational thinkers enjoyed especially favorable reputations in the developed world. No wonder that several leading foreign figures in the field of education, but also writers and others took a great interest in the Prussian educational theory and practice, among them K.D. Ushinsky from Russia [15].

The same ideas and intentions of the “school of action” were represented by German pedagogue V.A. Lay was also based on the knowledge of physiology and psychology [17]. In researcher's opinion, education should be based on actions' sequence (for example perception, mental processing of the received information, the external expression of ideas through the description, drawing, experiments, dramatization).

**USA.** J. Dewey and H. Mann were the founders, who set the stage back at the beginning of the 20th century for using public education to promote the ideas of Humanism, based on Ushinsky's heritage. H. Mann began an active

pursuit of his plan to establish state controlled primary schools with compulsory education for all children, using Ushinsky's ideas [18].

Ushinsky's follower in the field of humanitarization in education was also a well-known American businessman and politician G. Carr, who wrote the statement «Moral and Spiritual Values In the Public Schools». Moral and spiritual values were declared in the statement, considering as values, when applied to human behavior, exalt and refine life and bring it into accord with the standards of conduct and culture<sup>1</sup>.

**China.** In the increasing internationalization process of higher education in China, how to comprehensively promote humanitarization in education is a serious problem facing Chinese higher education. Although more than a century has passed since the educational ideas put forward by the famous Russian democratic educator Konstantin Dmitriyevich Ushinsky, however, in the internationalization process of higher education today, his educational philosophy still has important reference significance for higher education development in China.

The concept "humanization" only appeared in China in the 1980s<sup>2</sup>. It was not until 1987 that Chinese scholars began to study this concept, but research before 2000 focused on the idealized pursuit of management systems, the use of science and technology, and urban development. This is in line with the era's needs when economic development as the "hard truth", and the "excessive marketization" in the process of the market economy system establishing has stimulated people's rethink on the "dehumanization" in the rigid system. Entering the 21st century, with the further improvement of economic living standards, the idea of "humanization" in the field of "metaphysical" has naturally spread to the education field.

According to Sun Zhendong's point of view, the lack of theoretical construction and publicity has led the Chinese academic community to misread the concept of "human oriented" of development proposed in 2003 as "upholding humanism", causing abstract humanism to become part of the ideological understanding of the flourishing trend of humanization in Chinese education [19]. With the development of contemporary postmodernism, education should return to the true nature of life from the scientific world, and the rejection of the moral education importance and other views affect people's values and educational outlook. Some Chinese scholars advocate using the above-mentioned ideological perspectives to examine China's education in the process of reform, and accuse some of the unsatisfactory aspects of it as "inhumane." The terms "humanization of curriculum", "humanization of teaching", "humanization of management of institutions of higher learning",

"humanization of ideological and political education" and "humanization of education" have emerged.

In the perspective of humanized education, educational practice should be based the natural attributes of human nature: irrationality, spontaneity, and freedom, and follow the natural laws of human physical and mental development [20]. Based on Ushinsky's educational philosophy, the author summarizes humanitarization of education as the dual realization and unity of humanized educational purposes and humanized educational means. The quality education implemented by Chinese institutions of higher learning is one of the humanizing education manifestations.

The field of higher education mainly addressed some of the long-term disadvantages overly narrow training of specialized talents, China has started to carry out quality education in institutions of higher learning in a planned and organized manner from 1995. On June 13, 1999, the Central Committee of the China Communist Party and the State Council made the «The Decision on Deepening Education Reform and Comprehensively Promoting Quality Education», which proposed to comprehensively promote quality education and cultivate new socialist talents who meet the needs of modernization in the 21st century; deepen education reform and create conditions for the implementation of quality education; optimize the structure and build a team of high-quality teachers who comprehensively promote quality education; strengthen leadership, and the whole party and society work together to create a new situation of quality education. This policy highlights the re-examination of the humanized value of education. The gross enrollment rate of higher education in China has risen from 9.8% in 1998 to 48.1% in 2019<sup>3</sup>. Qu Zhenyuan pointed out, China's quality education is facing a stage where theory is rich, but practice needs to be strengthened. Although quality education is the strategic theme of education reform, the results are not yet satisfactory [21]. Under the leadership of the humanization trend of education, a new type of talent training model combining general education and professional education is established; promoting the formation of quality education and training in colleges and universities, society, and families is the only way for China's higher education to face the future [22]. In this process, Ushinsky's advanced educational ideas will have important reference value and have attracted the attention of many Chinese scholars.

#### **The research preferences of Chinese scholars on Ushinsky's educational philosophy**

After China implemented the reform and opening-up policy, out of reflection on humanitarization of education, Chinese scholars began to study Ushinsky's theory in the early 1980s. The research on his ideas also confirms the

<sup>1</sup> Waggoner R. The humanization of America in culture, education and law. [Online] Available from: <https://thebible.net/biblicaltheism/humanameri.htm>

<sup>2</sup> It was first seen in the translation of an article called "On the Humanization of Scientific and Technological Creativity" in the 6th issue of the journal "Foreign Social Sciences" in 1980

<sup>3</sup> The date comes from the "China Education News" published on the official website of the Ministry of Education of the People's Republic of China on September 14, 2019. [Online] Available from: [http://www.moe.gov.cn/jyb\\_xwfb/moe\\_2082/zl\\_2019n/2019\\_zl69/201909/t20190916\\_399327.htm](http://www.moe.gov.cn/jyb_xwfb/moe_2082/zl_2019n/2019_zl69/201909/t20190916_399327.htm) l (accessed 21.09.2022).

process of China's higher educational reform and development from the side.

Considering that early education is dominated by teachers, cultivating students with the same social attributes ignores individual students. Therefore, the early research on Ushinsky's thought focused on discussing the form of education and the role of teachers in teaching. Through cooperation, soviet scholars and Chinese scholars compared the understanding of the essence and principles of teaching by European and American educators and Ushinsky from the theoretical level, they believed that Ushinsky's insertion of psychology between pedagogy and epistemology gave the essence of teaching an important psychological basis [23]. Li Wenkui agreed with Ushinsky's summary of historical experience in terms of teaching content and students' intellectual development. Whether it is "substantive education" that only focuses on teaching content or "formal education" that only emphasizes the development of students' intelligence, it is one-sided, and the two should be organically combined [24]. Pan Jiaqiong introduced the consistency of the understanding process and the teaching process in Ushinsky's works and the particularity of this process. According to the scholars' point of view, teachers should process human historical experience so that it meets the requirements of pedagogy and adapts to the purpose of teaching. It is necessary to select the content that the younger generation must master and they can accept [25].

Facing the tide of foreign educational thought, Chinese scholars began to discuss how to use foreign educational experience to establish an educational system and educational theory system with Chinese characteristics. Dai Qiping indicated that K.D. Ushinsky demanded that Russia's own education system be established according to the characteristics and interests of the Russian nation, and that it should not copy the things of other countries. Therefore, a multi-level education system in line with China's national conditions should be established based on China's large population, thin foundation, and uneven development of productivity [26]. Cui Yunhuo and Wang Jianjun from the perspective of history and comparative teaching made suggestions on the reform of the Department of Education of Chinese normal colleges and universities. Referring to the training goal of the Education Department envisioned by Ushinsky-to develop pedagogy and cultivate pedagogy academic talents, China should set up a teaching department with the training goal. Normal universities divide departments by subject, and within the Education Department, teaching and research departments are also divided by second-level subject as the dimension, so that the directivity of education is more clear [27].

In the 21st century, with the advancement of quality education in China, the research on Ushinsky's educational philosophy has entered a more comprehensive stage of ideological research. Li Gaoyan convinced that putting moral education with patriotism education and humanitarian education as the main content in the first place of education occupies an important position in the principle of nationality. Strengthening the recognition, cultivation and development of the national way of thinking and the national spirit will promote the

development of China's moral education work [28]. The concept of "nationality" is the embodiment of the awakening and deepening of Russian national consciousness, and it is the most effective social mobilization resource in Russia. Cao Wenming and Lv Hui systematically investigated the theoretical logic of the generation of educational ethnic thought, and comprehensively examined the diverse construction of its thought, which will help China clarify the relationship between "self" and world education [29].

Therefore, in the higher education field, the focus of Chinese scholars has concentrated on the research on some of Ushinsky's educational ideas and the teachers' role in educational process, reflecting the reform process of humanized education in China after the reform's implementation and opening-up policy.

K.D. Ushinsky ideas about teacher training in China higher education system are most in demand and implemented. Positions unity of Russian and Chinese systems of teacher training in higher education comes from K.D. Ushinsky's pedagogical anthropology provisions, which asserts the state goal- to train a teacher for a folk school, that he (or she) should not only be a good teacher, but also an educator - "a mentor should be a good educator and act with his teaching for more than one thing enriching the mind with knowledge, but also for all pupil's mental and moral forces development ..." [7. P. 513].

## **K.D. Ushinsky's world pedagogical heritage**

### **1. The research of Ushinsky's teacher education thoughts**

K.D. Ushinsky was a famous Russian educator of the 1860s. He fond of education and had a long career in school education, reforming the school life system and education and teaching in practice. In the course of his educational practice, K.D. Ushinsky offered his insights on teachers and their training, such as the teachers' role, the qualities they should possess and teachers training. All These theories concentrated around the idea that teachers are for the people and the training for the people too. It offers a fresh perspective on the relationship between teachers and the state and the people, and gives us a greater emphasis on the teachers' role in social life and on a range of issues concerning teacher education. K.D. Ushinsky's discussion of teacher education provides important insights for pedagogues training in many countries today.

### **2. The teacher's role: The teacher is the soul of the school**

K.D. Ushinsky believed that the school played a decisive role in the process of educating people, and that the teacher was the main staff member of the school, on whom everything depended. He believed that the most important member of the public educational institution, the school, was undoubtedly the teacher. He further elaborated on the educator's role in the school. "No matter what protocols and syllabuses exist, no matter what institutions exist in schools, no matter how well thought out the methods are, they cannot replace the teacher's role in educational work" [30]. It is absolutely clear that the teacher is the soul of everything.

According to K.D. Ushinsky, the teacher's life can also have a significant impact on the formation of a student's character. During the school year, which is a crucial period a child's character formation, teachers need to create a positive environment for their students, both in terms of learning and living. Teachers must be attentive to changes in their surroundings and seize educational opportunities at the right time to provide the right character development for their students. Teachers should be aware of their own behaviour in everyday life, as they are the role models for students to follow and any poor behaviour in life will have a negative impact on their character formation. K.D. Ushinsky states: "If the influence of innate human characteristics on the character's formation is an obvious fact, the influence of life's impressions on the same character may be even more obvious. .... Life's extremely broad educational influence... ..even if it does not change the innate qualities of character, it can change them considerably" [31].

Setting its priorities, humane pedagogy emphasizes, first of all, not the knowledge value, but person's value for whom this knowledge is a unique opportunity for their own development, formation. It is equally addressed to both sphere of a person: intellectual and emotional, because by focusing on emotional perception, supporting heuristic processes, stimulating the creativity of a student and a teacher, it makes education the spiritual and moral core of the educational process.

### 3. Of the teacher's quality: Spirit of the school

K.D. Ushinsky believes that for teachers to play their rightful role in schools and to have a students, they must constantly improve their overall quality, which This requires teachers to have good qualities:

*A noble personality.* To play his role as the soul of the school, a teacher must have a strong conviction to serve the interests of society and a determination to fight for the cause of education, and to act consistently in accordance with this conviction. Only then will he be able to carry out his educational work successfully. K.D. Ushinsky believed that no supervision or instruction could replace a teacher's conviction. He believed that a teacher's noble character had a great influence on his pupils. He said that the teacher's influence on the personality (character) of young minds constituted an educational force that could not be replaced by textbooks, let alone by moral maxims or systems of rewards and punishments.

K.D. Ushinsky believes that the spirit of the school lies nowhere else "but in the personality of the educator at large" and that "in education everything should be based on the educator's personality, for the power of education comes only from the living source of personality, and no regulation, no syllabus, no artificial school institution, however well thought out it may be, can replace the role of personality in educational work" [30]. The teacher's influence on the pupil personality is therefore very important. In education, the personality of the teacher is everything.

*A teacher is an educator.* According to Ushinsky, the teacher's main task is not only to teach, but also to educate;

he is not only a teacher, but also an educator. A teacher should of course be skilled in the subject he teaches, but more importantly "it is in his ability to use his subject to educate his pupils. A secondary school teacher's knowledge of one subject is far from being his main strength" [30], he said. Is it difficult to become familiar with a subject within the scope of the secondary school curriculum? Is it difficult to be familiar with three or four such subjects after only one or two years of study? The main strength of the secondary school teacher, however, is his skill in using his subject to educate his pupils. Therefore, teachers should be fully aware of this. They must not only be a 'preacher', but also a good educator. As soon as you become a teacher, you should to devote oneself to education as one's career and to education as one's career, and to realise oneself in one's educational work. Therefore, teachers are encouraged to observe more in their daily lives students and get to know them, only in this way can they be better and more quickly involved in work in education.

*Be familiar with your own business.* Teachers should be very familiar with their own business, keep abreast of developments and hotspots in the field of education, and constantly improve their knowledge and educational skills. They should keep abreast of developments and hotspots in the field of education and constantly improve their knowledge and educational skills. K.D. Ushinsky believes that actively sharing with peers educational experiences is an important way to become familiar with one's business. Therefore, he asked teachers to use educational publications to share their educational experiences.

### 4. Understand psychology laws

K.D. Ushinsky believed that teachers should have rich psychological knowledge and understand psychological laws. Although the teacher is not a psychologist, but must strive to grasp the laws of psychology, and the appropriate use of these laws in teaching. Teachers must take students' psychological characteristics and age characteristics into account when organizing teaching, because this can help teachers choose appropriate learning content and learning methods according to students' psychological needs, and is also conducive to students' timely acceptance and digestion. K.D. Ushinsky points out that teachers who are familiar with the laws of psychology will be able to accurately grasp students' developmental stages and characteristics, as students at different ages have different psychological. The teacher should learn more about psychology in his spare time. Therefore, teachers should learn more about psychology in their spare time, grasp the psychological patterns of the students they teach, and actively understand the psychological needs and learning needs of students. This will enable them to integrate and understand their students more quickly.

### 6. Cultivating the right educational intelligence

K.D. Ushinsky stresses that teachers must pay attention to the development of correct educational intelligence, otherwise educators, no matter how much they have studied pedagogical theories, cannot become excellent educational practitioners. The teacher's educational intelligence is a special orientation of the teacher in the process of education and teaching. It refers to the teacher's

sensitivity to the students' activities, the ability to make quick and correct judgments according to the students' new and especially unexpected situations, and the ability to take appropriate and effective educational measures to solve problems in a timely manner. A good teacher is not one who designs a perfect educational process, but one who is able to adapt to specific situations and choose the most appropriate pathway for the development of the pupils. To develop this kind of educational resourcefulness, it is not enough for teachers to have knowledge of psychology, and Ushinsky also sets out two other requirements. He said: "The ways and means of education are many and varied, and it is only by becoming familiar with all these various ways and means that the educator can escape the stubborn one-sidedness which, unfortunately, can often be seen in educational practitioners who are not familiar with educational books" [31]. Secondly, they must improve themselves in creative educational practice and take note of the experiences of good teachers. Teachers should develop their own educational resourcefulness in educational practice, in unexpected classroom situations, and learn from other veteran teachers to continually improve their own educational resourcefulness.

### **Teacher training: establishment of special teacher training institutions**

K.D. Ushinsky gave great importance to teacher training, believing that the teacher is the soul of the school, and in both his Draft of the Teacher Training School and A Visit to Swiss Education he gave extremely profound insights into the subject of teacher training.

#### *1. The development of a network of teacher training schools*

K.D. Ushinsky strongly advocated the establishment of special educational institutions for the training of teachers and demanded that the state pay attention to the training of teachers. K.D. Ushinsky proposed the creation of a teacher training network, which would unify the quality of teachers and better prepare qualified teachers. The network would be more conducive to the development of a qualified teaching force. In addition, K.D. Ushinsky advocated that teacher training schools should be located in suitable sites. He believed that teacher training schools should not be located in large cities, but in small cities or villages. The reason was that small cities or villages, where life was simpler and even more difficult. They could forge teachers' resilience and simplicity of mind. At the same time they can also avoid the hustle and bustle of the big city. Teachers are also able to concentrate on their work in the teacher training school and devote themselves to teaching trainees without the distractions of they are not distracted by working part-time at another school.

#### *2. Pedagogical education is combined with general education*

In 1861 K.D. Ushinsky strongly advocated the establishment of special educational institutions for teachers training and demanded that the state pay attention to the teachers training. K.D. Ushinsky proposed the

creation of a teacher training network, which would unify the quality of teachers and better prepare qualified teachers. The network would be more conducive to the development of a qualified teaching force. In addition, K.D. Ushinsky advocated that teacher training schools should be located in suitable sites. He believed that teacher training schools should not be located in large cities, but in small cities or villages. The reason was that small cities or villages, where life was simpler and even more difficult. They could forge teachers' resilience and simplicity of mind. At the same time they can also avoid the hustle and bustle of the big city. Teachers are also able to concentrate on their work in the teacher training school and devote themselves to teaching trainees without the distractions of they are not distracted by working part-time at another school. K.D. Ushinsky published the Draft of Normal Schools. In the case, he stressed that future teachers must have a wide range of normal education and general Education. In the normal school teaching, he combined pedagogy, psychology and Teaching methods of various subjects are placed in a very important position. General education subjects include: Russian Language and literature, arithmetic, geography, history, and the natural sciences (including animal and plant law, Knowledge of human anatomy and physiology and some knowledge of agriculture and medicine). School students should learn to read aloud, neat calligraphy, painting, drawing, handwork, singing Songs and gymnastics. K.D. Ushinsky pays great importance to the education of normal university students.

#### **3. Establishing education departments in universities**

In order to produce more professional teachers, Ushinsky proposed the establishment of university department of education, offering courses in the history of education, psychology and pedagogy. The fact that universities have departments of medicine and finance rather than education, he argues, only proves that people care more about physical and financial health than they do about mental health, and more about the wealth of future generations than they do about a good education. Establishing departments of education in universities,

First of all, it will help normal students to systematically learn educational theories, consolidate the theoretical basis, and provide a theoretical basis for the study of all manifestations of human and human nature and their application in the art of education. Teachers should not only have good educational skills, but also learn advanced educational theories, keep abreast of educational trends in contemporary society, and update their theoretical knowledge. Only in this way can they provide a basis for practice under the guidance of educational theories. Secondly, it is conducive to the development and research of educational theory. The establishment of an independent education department in the university provides teachers with rich human and material resources to study educational theory and conduct educational experimental research, and provides favorable conditions for teachers to study educational theory.

### The practical significance of Ushinsky's view on teacher-training education

K.D. Ushinsky discussion on teacher-training education still has a good reference for us today: 1. Teacher-training high schools should choose the appropriate environment.

K.D. Ushinsky believes that the appropriate school environment is conducive to students' learning and teachers' work. In today's materialistic society, it is particularly important for normal schools to choose a suitable school site to stay away from the temptation of material and profit. If the school is built in a suburb far away from the bustle or beautiful countryside, it will be beneficial to both teachers and students.

#### 2. Equal emphasis on general education and teacher-training education

Ushinsky emphasized that teacher-training high schools should pay equal attention to both general education and pedagogical practice. General education is the basis of all education. Pedagogical universities' students are future teachers of the people and main engineers in cultivating the next generation.

#### 3. Students of pedagogical universities should attach importance to teaching-training practice

K.D. Ushinsky attaches great importance to future teachers' educational practice, and he believes that educational practice is a very important link in the learning process of students. In our contemporary era, educational practice is also crucial for students of pedagogical universities. Teaching practice is an important method to test the learning achievements, and also a main way to provide students with the integration theory and practice.

### Conclusion

Summarizing the results of K.D. Ushinsky's pedagogical heritage using in national higher education systems, we can conclude that it is promising. Currently, the humanization ideas in higher education and teaching staff special training can be considered the most relevant and in demand. The study allowed us to fix the greatest similarity of positions of K.D. Ushinsky's pedagogical heritage using in Russia and China higher education system. It is confirmed by dissertation research materials, an increase in the number of studies related to K.D. Ushinsky's ideas using in both Chinese and Russian pedagogical science and practice. The Chinese scientist's research takes into account the humanitarian orientation of K.D. Ushinsky's ideas, but, at the same time, they try to preserve the national specifics of the higher education system, especially in terms of teacher training.

Analysis studies of using K.D. Ushinsky pedagogical heritage in Germany and the USA points out the difference in concept connotations "humanization in higher education". The lack of unity in the concept interpretation "humanization in education" in the research field makes it eclectic. This indicates for further studies necessity in the direction of clarifying the national (regional) context of definition specifics and using of the concept "humanization in education". This will allow correct and reasonable interpretation of foreign studies results, extrapolation and comparative analysis.

The humanitarization in higher education in Russia, China, Germany and USA at the present stage is seen as one of theoretical pedagogy and educational practice's central problems. This may lead to a revision of the tasks of modern higher education, changes in the conceptual and terminological apparatus, etc.

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#### **Information about the authors:**

**N.N. Abakumova**, Cand. Sci. (Pedagogics), associate professor, National Research Tomsk State University (Tomsk, Russian Federation). E-mail: [tomsk-ann@yandex.ru](mailto:tomsk-ann@yandex.ru)

**O.V. Tsiguleva**, Cand. Sci. (Pedagogics), head of department, Novosibirsk State Pedagogical University (Novosibirsk, Russian Federation). E-mail: [oltsiguleva@yandex.ru](mailto:oltsiguleva@yandex.ru)

**C. Ju**, Cand. Sci. (Philology), researcher and postdoctoral fellow, Sun Yat-Sen University (Guangdong Province, China). E-mail: [450076784@qq.com](mailto:450076784@qq.com)

**G. Lei**, postgraduate student, National Research Tomsk State University (Tomsk, Russian Federation); teacher, Ji Nan No.1 Middle School (Shandong, China). E-mail: [leiguofang@126.com](mailto:leiguofang@126.com)

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#### **Информация об авторах:**

**Абакумова Н.Н.** – канд. пед. наук, доцент кафедры общей и педагогической психологии Национального исследовательского Томского государственного университета (Томск, Россия). E-mail: [tomsk-ann@yandex.ru](mailto:tomsk-ann@yandex.ru)

**Цигулева О.В.** – канд. пед. наук, зав. кафедрой иностранного языка межфакультетская Новосибирского государственного педагогического университета (Новосибирск, Россия). E-mail: [oltsiguleva@yandex.ru](mailto:oltsiguleva@yandex.ru)

**Цзюй Чуанья** – канд. филол. наук, научный сотрудник института международных исследований Университет имени Сунь Ятсена (Гуанчжоу, КНР). E-mail: [450076784@qq.com](mailto:450076784@qq.com)

**Лей Гофан** – аспирант факультета психологии Национального исследовательского Томского государственного университета (Томск, Россия); учитель средней школы Ци Нань № 1 (Шаньдун, КНР). E-mail: [leiguofang@126.com](mailto:leiguofang@126.com)

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