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Features of teaching the discipline "History of Russia" to future artists of traditional art crafts

Annotation. The article examines the experience of teaching the academic discipline "History of Russia" at the Russian university of traditional art crafts in 2023-2025, taking into account the updated educational requirements approved by the Russian ministry of education and science on September 1, 2023. The potential of the discipline in terms of shaping students' civic stance and national identity is analyzed and the tasks of the teacher as an organizer of the educational process and the specific features of teaching History of Russia are revealed.

Keywords: academic discipline "History of Russia", humanitarization, national upbringing, teaching, professional education, patriotism, civic consciousness.

This article continues the examination of the issues raised in the previous publication, which was dedicated to the specific features of teaching the academic discipline "Fundamentals of Russian statehood" at the Russian university of traditional art crafts⁹².

The present article examines the potential of the academic discipline "History of Russia" in shaping the civic stance and national identity of future artists specializing in traditional art crafts, while also analyzing the specific features of its teaching. The study employed a generalization of the pedagogical activities of the Department of philosophy, whose staff members deliver instruction in the History of Russia. The obtained findings are, as we believe, significant for science; however, they cannot be considered fully universal, since the training of future artists specializing in traditional art crafts possesses a pronounced specificity. The experience of the Russian university of traditional art crafts may be beneficial for other higher education institutions, as it focuses not only on training highly

⁹² Lebedev S.V. The specifics of teaching the fundamentals of Russian statehood to future artists specializing in traditional art crafts / S. V. Lebedev. – Text : electronic // Traditional applied arts and education : e-journal. – Saint Petersburg, 2024. – N 1 (48). – P. 101-108. – DOI 10.24412/2619-1504-2024-1-101-108. – URL: https://www.dpio.ru/stat/2024_1/2024_01-11.pdf (date of access: 24.06.2026).

professional artists in various types of traditional applied arts, but also on fostering a comprehensively educated personality and a patriot and citizen of Russia.

The academic discipline “History of Russia” is taught at all universities across the country and holds significant importance from a worldview perspective. Since September 1, 2023, following a decision by the Ministry of science and higher education of the Russian Federation (Minobrnauki), all Russian students have been studying an expanded and significantly updated curriculum.

Educators rely on the Concept for teaching the discipline ‘History of Russia’ for non-historical specialties and fields of study at universities, approved on February 2, 2023, by the Expert Council for the development of historical education under the Ministry of science and higher education of the Russian Federation. The Concept emphasizes that the updated content of the discipline will contribute to the realization of ideas regarding civic consciousness, patriotism and all-Russian unity. The primary textbook intended for students of non-historical specialties is titled *History of Russia*⁹³.

The teaching of the History of Russia is conducted by faculty members from the Department of philosophy, whose pedagogical activities are oriented towards addressing a specific set of objectives. The primary objective is to foster the development of creative and heuristic abilities in future artists specializing in traditional art crafts.

Updates to the Federal State Educational Standards for Higher Education (FSES HE) regarding the “History of Russia” discipline extend beyond merely increasing the number of instructional hours (although this factor remains significant). These standards stipulate that contact-based learning formats must constitute no less than 80% of total academic time in full-time degree programs [12]. This constitutes a highly substantial provision in the current era of digital technologies.

By accessing any search engine, a modern student can promptly and accurately retrieve historical dates and event chronologies.

However, when confined solely to memorizing dates, names and facts, students struggle to identify and comprehend the causal relationships underlying historical events. Contact-intensive instruction should initiate a dialogic environment of trust between the educator and the student, within which it becomes easier to grasp the causality of historical processes and understand their intrinsic essence.

The revised curriculum for the “History of Russia” course is designed to foster patriotism, Russian identity and civic responsibility among students, playing a pivotal role in the humanitarization of higher education.

An aphorism attributed to the eminent Russian historian V.O. Klyuchevsky posits that history is the science that makes a man a citizen. It is no coincidence that the subversion of the Soviet system began with the abolition of school-level History examinations during the Perestroika reforms in 1988, followed by the start of the

⁹³ *History of Russia: A University Textbook* / Edited by Yu. A. Petrov. – Moscow : Nauka, 2024 – 521 p. – ISBN 978-5-02-041126-5.

academic year without a unified syllabus. Following the dissolution of the USSR, fundamental transformations occurred in the teaching of social sciences across both Russia and other post-Soviet states. Despite their inherent ideological bias, Soviet-era social sciences provided a holistic worldview. In the aftermath of the official ideology's collapse, such coherent conceptions of the world and historical processes have largely vanished. The teaching of history, alongside other socio-humanitarian disciplines, has faced significant challenges stemming from the fact that freedom of opinion in historiography has led to complete voluntarism in curricula, often reflecting the subjective views of authors or political figures. For this reason, the Concept for teaching the History of Russia for non-historical specialties and fields of study in higher education institutions was received positively by the academic community.

It is noteworthy that university entrants are no longer merely recent school graduates; they arrive as fully-formed individuals endowed with distinct personality traits, a specific body of historical knowledge acquired during their schooling and subjective perspectives on the national past and present. Under these circumstances, instructors face a formidable challenge: to assist students in developing a cohesive historical consciousness.

As S.V. Perevezentsev writes, "Historical consciousness is a complex socio-psychological phenomenon comprising numerous diverse elements: memory of the past, political, social, nationwide and regional assessments of past events, images of historical figures, traditions, historical knowledge, symbols, artifacts, etc." [8, p. 32]. Education plays the pivotal role in shaping this consciousness. The possession of a holistic historical consciousness largely determines both patriotism and the self-awareness of being a citizen of Russia.

The Concept also states: "An objective scientific assessment of the stereotypes and myths existing in historical consciousness, as well as the reasons for their formation, is important; this too can be a subject of scholarly inquiry" [7]. Indeed, the youth environment features a number of historical perceptions and myths, including those that appear patriotic on the surface (for instance, speculations regarding an ancient "Vedic Rus" and Hyperborea). We must not overlook the popularity among young audiences of diverse books on 'alternative history', featuring protagonists who fall into the past ("popadantsy") to alter the course of events, and so-called "faux-history" (faux-histoire) – notably the works of A.T. Fomenko and G.V. Nosovsky. In our History of Russia classes, we regularly encounter the necessity to debunk pseudo-scientific concepts. Special attention is devoted to this issue during the very first introductory lecture.

At the Russian university of traditional art crafts, there is a small contingent of students from Kazakhstan, Belarus and other post-Soviet states who completed their secondary general education in their respective republics. Consequently, they studied from textbooks wherein historical events associated with Russia were frequently depicted in a negative light.

It is noteworthy that even in the allied Republic of Belarus, textbooks published prior to 2020 occasionally contained critical assessments of certain periods of Russian history, within which the territories of present-day Belarus were

incorporated. Paradoxically, this was explained not by Russophobia, but by the retention of specific characteristics inherent to Soviet-era textbooks. For instance, a textbook for Grade 9 stated that following the incorporation of Belarusian lands into the Russian Empire, serfdom began to spread and intensify there [9, p. 10]. Strictly speaking, serfdom (*krepostnichestvo*) within the Polish-Lithuanian Commonwealth was closer to plantation slavery. Prior to its annexation by Russia, landowners possessed the legal right to sentence a serf to death. Following the liquidation of the Commonwealth, these harsh laws were abolished. However, during Soviet times, historiography grew accustomed to asserting that with every new epoch, “the condition of serfs deteriorated”. This historical cliché migrated into the Belarusian textbook. Consequently, a modern school student reading the aforementioned phrase might conclude that after reunification with Russia, Belarusian peasants found themselves worse off than under the Polish *szlachta*. Following the failure of an attempted “color revolution” in the republic in 2020, Belarusian school textbooks have become significantly more objective. Nevertheless, inaccuracies persist. For example, the 2021 Grade 11 textbook *History of Belarus: 19th–21st centuries*, edited by A.V. Kasovich, A.P. Solovyov et al., makes no mention whatsoever of the Soviet-Finnish War of 1939–1940, despite providing a detailed and historically objective account of the diplomatic and political struggle among powers preceding World War II. This reflects the legacy of Soviet textbooks, which – so as not to “offend” certain countries or nationalities – remained silent on a number of topics, including military conflicts between the USSR and Finland.

It is noteworthy that contemporary Western historical narratives often exhibit Russophobic characteristics. Several salient examples can be cited: the Prague Declaration of the European Parliament of 2008 proclaimed the necessity of equating the concepts of “Nazism” and “Communism” in school textbooks across EU member states, a practice that has indeed been implemented, albeit not yet universally throughout the Union; furthermore, the authors of the 2019 European Parliament resolution “On the Importance of European Historical Conscience for the Future of Europe” assigned equal responsibility for unleashing World War II to both Germany and the USSR. In the age of digital communications, such propaganda readily reaches Russia and may influence student historical consciousness, representing a risk that requires mitigation.

Meanwhile, within the Russian Federation itself, entire generations were educated using textbooks published by the Soros Foundation. It was only in November 2015 that the Prosecutor General’s Office of Russia recognized the structures of this foundation – a network of international “enlightenment” (in fact, propagandistic) organizations – as undesirable. Let us note that the Soros Foundation not only mass-published textbooks but also financed newspapers such as *Pervoye Sentyabrya* (“The First of September”) and *Uchitelskaya Gazeta* (“Teachers’ Newspaper”), thereby influencing not only students but educators as well. As we can see, the assertion belonging to the Soviet historian M.N. Pokrovsky that history is politics projected onto the past retains its relevance.

Textbooks published by the Soros Foundation constitute a subject for separate scholarly investigations. Nevertheless, certain particularly illustrative examples

must be mentioned. For instance, the textbook edited by A. Zubov, *History of Russia: The 20th Century. 1939–2007*, contains completely impermissible authorial passages: “The German soldier was an enterprising peasant, farmer, or city dweller – active, well-educated and proactive. The faceless mass of Red Army soldiers consisted of oppressed and tormented passive collective farmers doomed to a hopeless existence” [5, p. 39]. It is no coincidence that during a meeting with leaders of parliamentary factions, President of Russia V.V. Putin noted that “Soros textbooks” exerted a negative influence on the younger generation; however, this impact was offset by the stabilizing effect of family and society and much is currently being rectified.

First-year students at the Russian university of traditional art crafts, as can be judged from practical classes, possess knowledge of key facts and dates in Russian history. However, they often struggle to discern cause-and-effect relationships between historical events. At the same time, students display genuine interest in their coursework on the discipline “History of Russia”. Responses to anonymous survey questions regarding “What makes the discipline interesting?” indicate that history provides essential knowledge about Russia as a nation and its traditional art crafts.

As previously noted, a cohesive historical consciousness facilitates the formation of civic identity. As N.L. Rosina and M.A. Rosina write: “General civil identity as an identification with the country’s history and its most eminent representatives is a complex personal construct that, in the best-case scenario, takes shape by the end of professional education” [11, p. 141]. Similar to the study of socio-humanitarian disciplines, knowledge of Russian history exhibits a deferred effect. In other words, acquired facts, concepts and historical data will form the basis of students’ worldviews at a later stage. Historical facts obtained during the first year are subsequently actualized in classes on philosophy (particularly regarding Russian philosophy) and religious studies.

Discussing the specifics of teaching History of Russia to students of non-historical specialties, Yu. Shagbanova notes: “One of the primary trends in teaching this academic discipline is also interdisciplinarity: philosophical reflections on social processes, political science and sociological knowledge, psychology of human thought, geographical and economic indicators, facts and phenomena can serve as a fundamental basis for the effective delivery of the ‘History of Russia’ course” [14].

Nevertheless, the teaching of national history possesses specific features related to the particular profile of each university. The Russian university of traditional art crafts is comparatively small in terms of its student body. The limited number of students per group significantly facilitates the contact-based learning mandated by the concept. Consequently, every student delivers reports and presentations on the topics under study throughout the semester. Working with primary sources presents a certain difficulty for future artists of traditional art crafts. The reason is evident: the role of the textbook has diminished, and the internet has become the principal source of historical facts. As M.Yu. Gudova notes: “Modern reading is actively transforming due to the emergence of technical means for storing, transmitting and processing texts, such as computers and the internet; it is becoming... increasingly fragmented and segmented”. Under these conditions,

instructors are required to possess the skill of teaching students how to synthesize disparate historical facts into a unified picture.

Meanwhile, in the age of internet dominance, the instructor has ceased to be the primary source of information for learners. As L.V. Abdrakhmanova and E.S. Shchigortseva rightly observe: “Today, the teacher is more of a coordinator and consultant of the educational process, since students more frequently utilize internet resources. The type of communication between teachers and students also changes, along with learning conditions, the nature of assignments, control over their completion, etc.” [1, p. 251]. This applies to historical disciplines to the greatest extent. For the most part, students are oriented toward obtaining specific knowledge from the internet rather than engaging in independent, painstaking work in libraries. Consequently, they find it difficult to engage with primary sources. In such circumstances, the task of the educator consists not so much in listing a sequence of historical events as in directing student attention toward scientifically objective electronic resources, including digital libraries and websites dedicated to historical themes. As Yu.N. Sobolev and A.A. Alexandrov rightly note: “Today, socio-humanitarian education must have a problem-oriented character, the basic principle of which is an orientation towards independent student work and active teaching methods” [13].

One of the characteristic traits in students’ perception of the “History of Russia” curriculum is their propensity for unambiguous and categorical judgments when evaluating historical events and figures. This tendency is attributable to the students’ youth and limited life experience. In other words, learners assess historical actors as either “good” or “bad” and events as either “right” or “wrong”. Many milestones in Russian history – such as the reign of Ivan the Terrible, the Peter the Great reforms, the Revolution of 1917, Perestroika, etc. – lack a universally accepted interpretation even among professional historians.

To facilitate the study and analysis of ambiguous historical events for students at the Russian university of traditional art crafts, the method of debates is employed. Students are divided into groups to defend opposing viewpoints regarding the specific historical event under examination. The case-study method has also proven highly effective. At the initial stage, the student group engages in a general discussion of the historical phenomenon; subsequently, each participant advocates for their personal position. The primary advantage of the case-study method is that it introduces students to the fundamentals of research work. However, its application requires thorough preparation: students must already possess skills in independent work and have basic knowledge of the problem under consideration. Consequently, throughout two semesters, the case-study method is applied exclusively to two topics: the reforms of Peter the Great and the Revolution of 1917.

In general, based on the experience of teaching the “History of Russia” discipline at the Russian university of traditional art crafts and taking into account the small class sizes, it can be stated that classical teaching methods – lectures and seminars – have not lost their significance and remain the foundation of instruction. For first-year students, such methods are understandable and familiar.

In the course of teaching this discipline, department staff actively apply modern information and communication technologies, specifically utilizing short documentary films on historical topics. Seminar sessions feature visual aids displaying key dates, concepts and schematics. Students prepare presentations for their reports and messages, employing a creative approach. The most crucial aspect during classes is to refrain from imposing one's authority and instead allow students to develop an interest in history as a science. A significant supplement to both lecture-based and practical sessions is the monitoring of residual knowledge. Owing to the small number of students per group, the most effective method of monitoring is surveying (questionnaire administration).

The uniqueness of the student body at the Russian university of traditional art crafts lies in its composition: it unites young men and women from various regions of Russia – specifically, the historical centers where traditional art crafts originated and continue to thrive today. From the very first moments of interaction, students begin to show interest in a variety of questions: where the region represented by a particular classmate is located, what it is famous for and what role it has played in Russian history. The history of one's own region or city is the most favored topic for reports during seminar sessions.

This interest in the history of individual Russian regions fully aligns with the concept, which states that “one of the essential aspects of historical knowledge is regional history – the history of a region, republic, city, district or village, which also constitutes an organic part of the country's history. It is important to demonstrate how certain trends of all-Russian historical development manifested themselves in the history of a specific region, as well as to reflect the unique features of the region's history and its contribution to the country” [7].

Taking into account the specific profile of the Russian university of traditional art crafts, additional topics have been incorporated into the “History of Russia” curriculum (as provided for by the concept). Specifically, considering that Eastern Orthodoxy has largely determined the artistic characteristics of traditional art craft pieces, a separate session is devoted to Russian Orthodoxy from a cultural and historical perspective.

Many centers of traditional art crafts emerged around settlements of Old Believers, who did not recognize the ecclesiastical reforms of Patriarch Nikon. The desire to preserve ancient rites, coupled with inherent characteristics common to many Old Believer communities – such as high literacy rates, industriousness and cohesion – led to the emergence and development of numerous forms of Russian traditional applied arts. Consequently, the history of the Church Schism and the life of the Old Believers merit special attention within the academic program.

The history of Russia at the Russian university of traditional art crafts is presented not merely as a sequence of successive historical events, phenomena, and names. Classes pay considerable attention to the development of economic and cultural characteristics of individual peoples, cities and regions of Russia. Furthermore, familiarizing students with certain aspects of world history related to Russia is a necessary component of the curriculum. These additions fully comply with the provisions of the concept.

In particular, the document states: “From a methodological standpoint, the concept proceeds from an understanding of the unity of the historical process and the progressive advancement of humanity. Russian history is an integral part of this process, which allows for placing Russia within world history and on the international stage, illustrating the impact of global trends on the country’s development, as well as Russia’s influence on events and processes in world history. This also enables us to raise and elucidate issues of modernization, the borrowing of new achievements and the assimilation and transmission of global experience. Such an approach does not exclude but, on the contrary, implies special attention to the specific features of Russia’s history and culture, its traditions and values” [7].

A university history educator must not only inform students about past events but also cultivate their analytical abilities for the meaningful interpretation of historical facts and the formulation of substantiated conclusions. History is not merely an engaging academic discipline; it has the capacity to inspire individuals to great deeds. The British philosopher R.G. Collingwood wrote: “History is not a knowledge of what successive events followed one another. It is the penetration into the mental world of other people, looking at the situation in which they found themselves through their eyes and deciding for oneself whether the method by which they sought to deal with the situation was correct” [6, p. 39].

The outcome will be a graduate – a citizen aware of his duty, a highly professional artist of traditional art crafts, a worthy member of society and an all-round developed personality.

In a certain sense, history as a worldview discipline precedes philosophy, since philosophy implies the conceptualization of facts already established precisely by history.

Thus, the assimilation of knowledge regarding one’s country’s history not only contributes to the formation of patriotic convictions but also becomes the foundation for the further growth of the future artist as an all-round developed individual.

The primary objective of core specialized disciplines is to provide the future artists of traditional applied arts with the fundamental knowledge, skills and abilities necessary for their prospective professional activities. Socio-humanitarian disciplines, in turn, cultivate a wide range of general cultural competencies and personal qualities in students.

In his address to the Federal Assembly in 2023, President of Russia V.V. Putin emphasized: “It is necessary to improve the quality of general and higher education programs in humanitarian specialties so that young learners can better know their homeland, its culture and traditions”.

Taking into account the specific profile of the Russian university of traditional art crafts, it can be noted that the discipline “History of Russia” is perceived favorably and most students are indeed interested in the country’s past. It can be hoped that knowledge of national history exerts and will continue to exert a significant influence not only on the civic attributes but also on the professional qualities of future artists of traditional art crafts.

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